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THE PROMISE OF THE FATHER.

THE
GUIDE
TO
HOLINESS.

EDITORS:
REV. H. V. DEGEN, REV. B. W. GORHAM.

VOLUME XXXVII.

BOSTON:
PUBLISHED BY H. V. DEGEN & SON,
NO. 22 CORNHILL.
1860.

242648

GEO. C. RAND & AVERY, 3 CORNHILL, BOSTON.

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THE GUIDE TO HOLINESS.

[Original.]
DIVINE ORDER IN THE PROCESS
OF FULL SALVATION.

NO. I.

BY REV. W. F. EVANS.

THE Holy Spirit and the Providence of God seem to be moving the members of all Christian churches to seek a higher and deeper experience in religion than that usually obtained. Light is earnestly sought by many souls respecting the way in which a more satisfactory spiritual state may be reached. Books are sought and devoured by the hungry soul, which promise to assist the mind in arriving at a higher Christian position. No sermons are more eagerly listened to than those which point out the means by which a perfect rest in Christ may be realized. There appears to be a general dissatisfaction with the current religious experience and the usual round of mere outward duties, and a panting for a life that is hid with Christ in God. If I were called upon to characterize the state of the Christian mind at the present time, I should say, *that it was a restless craving for an unrealized good.* The general prevalence of religious light has increased the capacity of the souls of men to receive the good that Heaven longs to impart; but not receiving according to the measure of the soul's enlarged capacity, there is a sense of emptiness. God requires more of the church to-day than during any previous century of her history, because he has given her more of light and truth. The mere common church-life, though it be a great elevation above the dead level of human depravity, does not fully satisfy the demands of the spirit,

but there is a longing for a perfect *Christian* life. The soul is consumed with a burning thirst for something it has not in present possession. It wants something to complete its bliss, it oftentimes hardly knows what. It is compelled from its dissatisfied longings, to say,

"Insatiate to this spring I fly,
I drink and yet am ever dry."

A state of internal thirst, which the water we drink only serves to aggravate, is of necessity, a state of misery. The soul can never be at rest while it desires inordinately what it has not. Desire must be satisfied or there is want, and want is misery. It is not the sole office of the religion of Christ, to create an intense appetite for spiritual good. It has power to satisfy the longings which it excites. It creates desire for a divine good, that it may satisfy all the wants of our souls.

The mind of the church pines for a closer communion with God, and will not be satisfied short of the calm happiness of unbroken fellowship with him. The restless spirit cries out amid the lifeless forms of religion with one of old, "Where is God, my Maker, who giveth songs in the night?" and exclaims in its fruitless search after him, "O that I knew where I might find him! I would come even unto his seat; I would order my cause before him, and fill my mouth with arguments." There is a painful sense of distance between us and the Holy One. Instead of feeling that God is nearer to us than our souls are to our bodies, we are conscious that there is a chasm between us. In our closets, instead of lying within his circling arms, and being sweetly pressed to the bosom of in-

finite love, there is a dreadful consciousness of distance, that we long to see annihilated. In this restless condition the appetites and passions are sometimes aroused, break loose from the feeble restraints which have held them in subjection, and assert their supremacy. Resolutions are made, but we are astonished to find how soon they are forgotten. In such a spiritual condition, the mind can legislate, but it feels the want of an executive power—a disposition and will to enforce the law. It is like civil enactments which are contrary to the public sentiment. Lifeless resolves line both sides of the path we have trodden, like the bleaching bones of men and animals that are seen on each side of the great thoroughfares leading to the Pacific coast. We hate sin, and would rather suffer martyrdom than commit it, and yet we feel that we are not free from its gigantic grasp. We know that we must have faith in order to be fully saved and find rest. We wish that we could believe. We try to believe. We desire faith. We pray for faith. But still abide in unbelief. We apply to the ordinances of God's house and go empty away, not because there is any lack in them, but we are in no condition to receive the divine good. The Gospel is still as it was in the apostolic age, the power of God to save, but we are not receptive of the divine life. Our souls are inverted. They are not fully turned towards God, but are open towards the world and hell. Ourself-will is not subdued. Our souls will not be fully open towards God, to receive the salvation he waits to impart, until our will consents that he shall have everything his own way in our hearts and lives. We sit in the house of the Lord, waiting for a word to fall from the lips of God's servant that shall meet our spiritual need and animate our lifeless souls, as fire from heaven did the clay image of Prometheus. But the words we hear are as powerless to impart life as the staff of the prophet was in the hands of Gehazi, to raise the widow's

son from the dead. The glorious truths we hear fall like rain upon a stone sepulchre. Why is this? It is because there is an affinity between love and truth. Did we love God with all our heart, the truths of the Gospel would come upon our spirits like rain upon a thirsty field. The words of Christ would be to us spirit and life.

The mind of the church is not sufficiently in sympathy with the celestial world where praise predominates. Our disposition to praise God at all times and in all places is the measure of our fitness for heaven and adaptation to celestial employments, just as the height of the polar star above the horizon indicates to the mariner his latitude on the deep. Instead of triumphant praise, there is sighing, groaning, begging, complaining. Christ says, "Blessed are they that hunger and thirst after righteousness for they shall be filled." The blessedness of panting after God we have felt, but have not realized the higher blessedness of being filled. Jesus says: "Come unto me all ye that labor and are heavy laden and I will give you rest." But our state is one of unrest—of uneasiness, discontent, and inward disquietude.

Is not the condition of many thousand sincere souls? Reader, is it your condition? If so, I have a word to say to you. If you will listen, I will tell you how your emptiness may be filled with all God's fulness. Perhaps you are almost discouraged, and on the point of abandoning the hope of a higher and holier Christian life. You have made attempts, and failed. You have climbed up the mount of purity, and slipped back. You once started out on a spirited voyage, but have been drifted back to land again. Before you yield to despair and sink down nerveless and spiritless into the power of your enemies, may I not ask you to make one attempt more? I will show you how you may believe and enter into rest, so that you can say,

"My steadfast soul from falling free,
Shall now no longer move;
But Christ be all the world to me,
And all my heart be love."

[Original.]

EPISTOLARY ILLUSTRATION OF
CHRISTIAN EXPERIENCE.

BY DORA.

MY DEAR SISTER : — Every degree of grace received must be confessed openly, in order to be retained. The light God gives to shine in our hearts, must send forth its rays abroad, in order to illuminate others.

Look upon the moon in her goings forth, and learn a lesson of wisdom! As earth recedes, and ceases to intervene between her and the sun, how increasingly does she shine forth in her beauty, and scatter her pure but borrowed light to illuminate that very earth which once intercepted the light, and cast its dark shadow upon her! When her whole body is filled with light, with what queenly beauty does she ride through the heavens, surrounded with the lesser luminaries; and how man rejoices in her brightness! By and by we see her light decreasing. Earth casts anew its shadow, and in proportion as that shadow increases the light of the moon decreases, until all light is extinguished, and darkness is on all around. So much for the figure: now for the thing illustrated.

The young convert may be shadowed forth by the *new moon*, small in her beginnings, casting forth but a faint circle of light. As the heart becomes more fully separated from earthly attractions, more perfectly purified from selfish propensities, more entirely turned toward the Sun of Righteousness, there is an increase of light, until, as the moon in her meridian glory, he exhibits to the world the character of a *mature Christian*; there is nothing that intervenes between himself and God, the fountain of light; so that the "whole body is full of light, having no part dark," and thus he becomes "the light of the world." *But he shines only by reflection.*

Too often, however, is it the case, that "those who were once illuminated," have allowed the world again to occupy a place

in their hearts; the light waxes dim, the shadow increases, and all at length becomes darkness. As the moon retains not in herself the light received from the sun, but diffuses it abroad to cheer and bless the hearts of men, so, my sister, be faithful to impart unto others the light God gives thee; and thus will He be honored, souls be blest, and thou increase yet more and more in every good work.

But will it not be *boasting* to speak of high attainments, of "perfect love," of "sanctification of the spirit?" Can the *moon boast* of her brightness, when shining in borrowed rays? "Shall the axe *boast* itself against him that heweth therewith? Or shall the saw magnify itself against him that shaketh it? As if the rod should shake itself against them that lift it up, or as if the staff should lift up itself, as if it were no wood." Is it *boasting* for the one who, by the skill of a physician, has been restored to health from a long and painful sickness, to extol the wisdom and power of that physician in making them "every whit whole?" If it be not boasting thus to do, no more will it be so to tell of *what Christ hath done for our souls!* It is not boasting to tell of the light God gives—of the salvation His grace imparts; nor is it humility to be ever speaking of our wicked hearts, our sinful thoughts, our darkness and our bondage.

For what purpose do we have a Saviour, if not to save us from all these? Has he not power, not only to *forgive* sins, but also to cleanse the heart "from all *unrighteousness*?" And if he does thus save us, is it not our duty to acknowledge it?

What though some scoff, and say "*There goes one of the holy ones?*" What though some say, as did an old gray-headed minister to one who professed to be redeemed from all iniquity, "*I am afraid of you?*" He had put the question directly to her, (knowing her to be an advocate for holiness) "Are you saved from sin?" and she replied, "Yes, sir, by the grace of God, I am saved from sin." He turned from her,

and actually ran out of the room, exclaiming, "*I am afraid of you! I am afraid of you!*"

Had the sister boasted of *native* goodness—had she advocated the doctrine that she had made her own heart pure, then he might have had some ground for his fears; but, as she taught nothing but gospel purity—as she advanced no sentiment at variance with the revelation that *Christ* is able to save *to the uttermost* all who come unto God by him—that his blood "*cleanseth from all unrighteousness*"—that he died in order to redeem his people "*from all iniquity*," he need not have thus scoffed at the idea advanced, or the profession made. *Confession of the grace received*, is the first step to be taken after believing unto the full salvation.

Yours in Christ.

November, 1859.

[Selected.]
WORK.

LORD, thou hast bid us labor,
Bid us toil,
And take up with our might and bear away,
The load thou dost give us from day to day:
The slothful idler is to thee,
Hateful to see;
Doth himself spoil,
And loads his neighbor.
With a true heart upheaving
My small load,
As thou appointest, Lord, so let me bear
The duty-burden trusted to my care;
And though my face should be all wet
With toilsome sweat;
Show Thou the road!
Enough! no grieving!
But now, my heart, be careful,
Lest thou care;
The Lord doth give me daily bread for nought,
And for the morrow doth himself take thought.
Then let me serve Him, on my part,
With all my heart,
And wait my share,
With spirit prayerful.
Ah, Lord! now add thy blessing
To all I do!
And let thy grace and help my work attend,
From the beginning even to the end.
Let each day's burden teach my eyes,
My heart to rise—
Thy rest pursue—
Thy peace possessing.

[Original.]

HOLINESS—HOW ATTAINED.

BY D. N.

THE believer that would obtain the great gospel blessing of holiness must be thoroughly awakened to a deep sense of the want of it, in order to go on steadily in the way of obedience, and to rejoice always. He must also see the danger to which he is exposed of making shipwreck of faith whilst there is in him "an evil heart of unbelief." He must take care that he lays no other foundation than that which is already laid, the Lord Jesus Christ, through whom, and by faith in whose blood, he continues in the favor of God, and "not by works of righteousness that he has done." As at first, by *faith*, and not by the deeds of the law, he was justified, so by faith, and not by the deeds of the law, he continues in a justified state. And as pardon is God's free gift, he must see that holiness is so also, that God sanctifies as freely as he justifies, and that therefore by the deeds of the law he can no more merit the perfect love of God than he could, before justification, by his good works merit that degree of love which he received when he was first pardoned. He should be sensible of the purity of God's nature, and of his law, as also of his own depravity, so as to constrain him to cry out, "I am all unclean, thy purity I want," which purity he must seek with his whole heart. He should believe that if he perseveres in seeking, and will not rest without it, he shall surely obtain it. But then, let him know that he should seek it by denying himself, taking up his cross, watching, praying, fighting, endeavoring to be found in every duty, and feeling that, after all, he is but "an unprofitable servant."

His dependence must be upon the faithfulness of Him who has promised "to cleanse us from all unrighteousness," and not upon the means he uses, or anything he does or has done. Sin being his bur-

den which he truly hates, and a full conformity to God, in all things, his earnest desire, his unfaithfulness and unworthiness should not discourage him, for he ought to be convinced that he will never be worthy, and that he is never likely to be faithful while his heart remains deceitful, which it will be while sin or unbelief is in it. Therefore, he should look to the *promises*, "whereby he might be a partaker of the divine nature," and look upon himself as the object to whom they belong, as not being made to the pure in heart, but to those who desire to be so. The language of his heart should be: "Though I am not worthy, and can do nothing to deserve a deliverance from all sin, yet my unworthiness shall not keep me from it, for He who has called me to be sanctified wholly, spirit, soul, and body, is faithful, and he will do it. (1 Thes. v., 23, 24.) The Lord hath promised to circumcise my heart, that I may love him with all my heart, soul, mind and strength, (Deut. xxx., 6); to thrust out all my enemies, and to destroy them, (Deut. xxxiii., 27); to sprinkle clean water upon me, that I may be cleansed from all my filthiness, and from all my idols to cleanse me; a new heart also to give me, and to take away the stony heart out of my flesh, and to give me a heart of flesh, and to put his spirit within me, and to cause me to walk in his statutes, and to keep his judgments and do them, (Ezek. xxxvi., 25-27); — and as thou, O Lord, art not as man that thou shouldest lie, I believe that thou wilt do even as thou hast said."

A belief of this will make him seek and expect the renewal of his soul in righteousness, in spite of all opposition. Yea, though the Lord proves him for a time by not answering his prayers and showing him, "as his soul can bear, the depth of inbred sin," and permits the enemy to come in as a flood, yet will he say, "He that shall come, will come, and will not tarry." These temptations being intended for his good, if he will exercise faith, instead of giving place to evil reasoning,

murmuring, and impatience, his soul will be brought nearer to God thereby. The Lord proves his children in various ways, before he gives them the blessing. He may delay the fulfilment of his promises for a season to try our faith, to prove whether we will continue to seek till we find, and patiently wait for his salvation, and rely upon his faithfulness to do as he hath promised, — notwithstanding our unworthiness and corruption, his delays, and all obstructions whatever. So he tried the children of Israel whom he intended to bring into the good land, but because they grew impatient, and gave way to unbelief and murmuring, "he swore in his wrath that they should not enter into his rest."

Let him, therefore, that would enter into that rest, where God is loved alone, where all is joy and peace, and where the sun shines night and day, take heed that he does not fall short of it after their example, and charge God foolishly. Let him not be discouraged by anything that he meets, no, not even by his falls; knowing that a full conformity to God, in all things, is the very desire of his soul, and to please him the only thing he would aim at. But let him act faith upon Jesus Christ — the goodness of God and his promises — by means of which his faith shall be increased, he shall receive more strength and light, and the promises shall be surely, and ere long accomplished.

No child of God, that desires to be delivered from inbred sin, should look to his unworthiness; to the length of time he has been justified; to his faithfulness and steadiness since that period; to his sufferings, neither to this nor to the other believer who is not yet delivered from the evil heart, but to Christ, sitting upon his throne, and creating all things new. Let him consider whether he now thirsts and uses the means, and looks to the promises relating to such a one, and to such a condition; one of which promises is this: "Let him that is athirst come," in the present

tense; come *now*, come *while he is athirst*, come *as soon as he is athirst*, not when his thirst is gone, for then he will not come. Besides, there is no promise for any one who is not athirst. Agreeable to this is the promise of our Saviour, "Blessed are they that do hunger and thirst after righteousness, for they shall be filled;" and though the blessing should be delayed for a season to try his faith and patience, let him continue seeking and trusting in the Lord, and *expecting it every moment*. He should be resigned to the will of God, leaving the time, manner, and results to him; only, he must resolutely persist in seeking and expecting, because he who has promised cannot lie. Nothing pleases God more than such a well-grounded confidence in him as is not to be shaken on any account. No; though He should seemingly refuse to satisfy his desires, and should deal with him as with the Syrophenician woman, whose faith he so much applauded, as God is true, he will meet with her success; for he shall be delivered, and that ere long. Let his faith lay hold on these Scriptures: "O that Israel had walked in my ways," (here is obedience,) "and that my people had hearkened unto me," (that is, believed me,) "I should *soon* have subdued their enemies." Mark that word, *soon*! "And shall not God avenge his own elect, which cry day and night unto him? I tell you that he will avenge them *speedily*!" Also, observe that word, *speedily*. Reader, may the Lord impress it upon thy heart, that if thou art sincerely seeking the blessing, He may *speedily* avenge thee!

THE TONGUE. — "A wise man will hold his tongue till he see opportunity; but a babbler and a fool will regard no time. A backbiting tongue hath disquieted many; strong cities hath it pulled down, and overthrown the houses of great men."
—*Son of Sirach*.

DEATH. — "I never had and never could feel any horror of death simply as death."
—*Coleridge*.

[Original.]

GOD ALL-SUFFICIENT.

BY REV. F. B.

MANY and glorious are the names under which God has been pleased to reveal himself to the human family. Perhaps none of them is more calculated to fill the soul with unmingled satisfaction and confidence than this — "The All-Sufficient."

It is like a description of a great ocean into which run, incessantly, innumerable streams; or, rather, from which flow a thousand rivers without diminishing its infinite volume.

His sufficiency does not depend upon supplies from without. There was a time when no eye gazed upon his glory, no voice hymned his praises, no heart felt his love. Infinity was filled with his awful self; but there was no defect in his happiness. Happiness with him is not a circumstance of his existence, but a necessity of his nature. The creation of moral intelligences did not add to it, it only gave direction to its outflowing.

If every such being were destroyed, the act of destruction would not lessen it; it would only lessen the number benefited by its operation. You may cut off every stream from a fountain, but the fountain will be as full as ever. Our "goodness reacheth not to Him." We may benefit each other, but we have nothing to confer on the *All-Sufficient*.

The holiest are mere dependants on his bounty. To whatever height of holiness we may attain, *our* holiness can never become the object of the soul's trust without spiritual loss. It would be the vain attempt of a sunbeam to live without the sun; or of a stream to flow on when separated from its source. Our conscious purity is the spring of inconceivable enjoyment, but we hold it by virtue of our perfect faith in God. In him every converging line centres. Strike in an opposite direction, and we become entangled in the "beggarly elements" of self.

God, in all his entireness, is the object of the intense love of the purified heart. There is no deformity or uncomeliness in him, as viewed by the eye of holy affection. There is no portion of his character that repels us; no isolated act that is dubious. With the most perfect abandonment the soul flings itself into the mighty ocean. It cannot realize the extent of the ocean, but it feels that it is *all-sufficient*. Draught after draught is enjoyed, but when the soul is filled, our fulness is only a drop. It quickens, it exhilarates, it brings heaven into the soul, but it is only a drop! It makes less impression upon the mighty volume than a drop, caught up from the broad Atlantic, would make upon that vast body of water.

A thought of exhaustion never crosses the mind. The more extended our experience, the better view we get of the illimitable ocean, and a wider prospect only creates more fervent longings after "all the fulness."

Intenser and more extended realizations only cause the holy soul to "press hard after God." Unutterable longings spontaneously break up from the depths of our being. It has no desires that do not flow toward God; no motives that do not spring from him. It looks abroad on the beauties of nature, and sees nothing but God; God, shining in the sun, reflected on the rainbow, sparkling in the dew-drop, careering on the winds, speaking in the storm.—Not that nature is God;—but, inasmuch as it is the unspoiled workmanship of his hands, it is redolent of the power, wisdom and goodness of the divine Architect.

The perfect Christian looks into his own heart, and sees God sanctifying his affections, regulating his desires, purifying his conscience, illuminating his understanding, correcting his judgment and modifying his will. He looks by faith to heaven, and amid its light and glory and beauty sees nothing but God. He lights up the radiant faces of angels, and speeds their lovely wings. He diffuses ravishing sym-

phonies through the air, and decks the green pastures with immortal flowers. God is in the light of its temple, in the glory of its gates, in the splendor of its precious stones, in the fragrance of its bowers, in the music of its choirs. Truly, "the pure in heart see God"—clearly, gladly, spiritually; in heaven, on earth, everywhere, at all times; and the never-ceasing song of their souls is, "Whom have I in heaven but thee? and there is none upon earth that I desire besides thee."

Berlin, Conn.

[Original.]

MEETING A DIFFICULTY.

BY Y. J.

Do not individuals professing the blessing of holiness submit often to disturbance of mind from which they might, by taking proper steps, relieve themselves as soon as the waves are perceptible? Perhaps it is necessary that the soul should be tried, and hence temptation. But is it necessary that the influence of one temptation should harass a soul for weeks, or months? And if by carelessness the professor of this blessing commits an act compatible with the teachings of Christianity, is it according to the divine economy that the soul should grieve and regret that act, and occupy the time in remorse which ought to be spent in seeking God's forgiveness, and settling the matter at once with God? Or if Satan would convince us that we were never converted, or never sanctified, should we throw our feelings open to the influence of such a temptation, and suffer the consequent pungency of feeling for a length of time, reasoning the matter, and arguing with Satan? In most cases the subject of such temptation will not be able to decide whether the conviction is from Satan or the Holy Spirit. The best way is to take the trouble to a throne of grace, and if the soul was never converted, or never sanctified, the desired blessing can *there* be

received, and the "suggestion" coming from whatever source it may, need no longer trouble the mind. *Present faith for a present and full salvation.* Sister E., an intimate and talented friend of ours, once laboring under the temptation that she had not received the blessing of perfect love, (which she professed to experience a little before the time alluded to, and as to the reception of which we had no doubt) broke in upon our rêverie while we were pacing the floor collecting a few thoughts for the pulpit, about two years ago, by inquiring "what we would do under similar circumstances."

After a moment's thought, which convinced us that, whatever may be the fact now, even if the blessing had not been experienced, there was no reason why it may not now be received. And accordingly, after asking sister E. whether her consecration was complete, we inquired "whether she could now, *JUST NOW*, (supposing she had never sought the blessing) at that moment rest upon Christ for a full salvation, and could she believe that his blood cleanseth *her* from all sin?" Faith struggled through the silence, and a moment's thought brought the affirmative, and had sister E. not uttered a word, the expression of countenance would have indicated that the troubled sea had become a calm. Though she has had some changes in her experience, a late interview convinced us that *Christ was precious, and she was on the mount of rejoicing.* The lesson was of peculiar value to us, and often have matters of dispute between us and the enemy, which if allowed to protract, might have driven us to despair, been settled, *yes, permanently settled*, at a throne of grace, as we have, in the face of temptation, and in the spirit of suggestion, thrown ourselves on the broad promises of God, exercising present faith for present salvation — Salvation from *ALL SIN*.

We should like to describe the scenes our eye of faith has beheld, as the Sun of Righteousness has burst out from behind

the clouds, while we have adopted the above remedy, but language fails. Satan cannot bear naked faith.

O ye despairing ones, *kneel down where you are. Cast all on Christ. Believe He saves you, yes, from all sin. Never doubt it. Then praise God with all your might.*

Canada West, Oct., 1859.

[Original.]

RELIGIOUS CORRESPONDENCE.

FROM R. A. W. TO E. B. D.

I WAS much pleased when you assented to the proposition of a correspondence between us, for I believed that it would prove a source both of interest and profit to me. I need not repeat to you how much I enjoyed your company during my stay in Columbia. In this day, when so few seek and obtain "the fulness of the blessing of the gospel of peace," the sanctified Christian, finding but few congenial spirits, is for the most part, like "the sparrow, alone upon the house-top." We are social beings, — creatures of sympathy; nor does religion blunt the sensibilities of man's nature; on the contrary it tends to refine, to purify, to regulate, and to render more susceptible, the whole machinery of his moral and social affections. Hence it is, that saving when in communion with God, the holy man has no sweeter moments than when in communion with one of the same anointing. I love all of God's children, even the weakest "babe in Christ," but with none do I experience such a commingling of soul as with those who have been made every whit whole by the all cleansing blood of Christ. And the thought just now occurs to me that there is nothing strange in this, for it was for this very thing that the Saviour prayed, John 17:21; and it cannot be expected that this *oneness* of soul will be experienced in its fullest extent, only by those who realize the fulness of the saving power of Christ.

But not only was our meeting a source

of pleasure to me, but also of much profit. Your brighter evidence, more constant and steady experience, brought vividly to memory the days when like you, I, for months, walked in the unclouded light of God's love and favor. I resolved, through grace, that that state should be mine again. As I told you, I had not entirely lost the evidence of the blessing, but it had become dim and variable. I noticed also that you were not only diligent in trying to induce others to seek the blessing, but you were

"Bold to declare that your Lord
Had wrought a perfect cure"

in your own heart. This strengthened my convictions that in both of these things I had failed to do my whole duty and had thereby grieved the Holy Spirit. While I did this thing, all was well, and I was daily, more than conqueror, but just as I failed to "*stand up for Jesus*," fully, in the same proportion I found myself as one "that beateth the air."

And, now, Bro. D., that I am trying to do the whole will of God, the clouds of doubt and uncertainty have fled away, and the witnessing Spirit shines with the clearness of light upon his own work within my heart, revealing the absence of all sin, and the presence of perfect love to God and man. I preach holiness "publicly and from house to house," and in so doing my own soul is blessed. Night before last, to a large family of Christians the Spirit gave me boldness and utterance, to tell of the glorious things which God has prepared for all of his people here on earth. What effect it had upon others I know not, but I went to bed happy in the Lord. Even while I write my inmost soul praises the Lord. O, how I love to talk about the All-Saviour! I could almost wish to be ubiquitous, so that I might now, and at all times, be present with every member of my charge, to urge them, — to encourage them to seek for the great blessing.

I know that you will join me in praising

the Lord when I tell you that the heaven of holiness is beginning to work among my people. Several of them are becoming very much interested on the subject. I have sent for a number of copies of Rosser on Experimental Religion, from the distribution of which I expect considerable things.

And now in conclusion I crave an interest in your prayers, for me and for my people. Pray for me, that I may be able to set my face like flint against the opposition of the enemies and the more chilling indifference of the pretended friends of the doctrine of salvation from sin in this life.

Pleasant Grove, Maury Co., Tenn.

June, 1859.

[Selected.]

"SIN REVIVED, AND I DIED."

Romans vii., 6.

LORD, a better heart bestow,
Hear a sinner's broken prayer;
Full of weariness and woe,
To thy mercies I repair.

Once I thought I would amend
All the evil of my ways;
To thy throne my steps could bend,
Do thy will and gain thy praise.

But in vain I toiled and prayed,
Still I did but sin the more;
All the efforts that I made,
Showed me weaker than before.

Now I find no hand but one
Can deliver me from guilt;
On the merits of thy Son
All my confidence is built.

Ruined, helpless, and forlorn,
To the Saviour's cross I flee;
Oh! since Christ my sins hath borne,
Let my burdened soul go free.

THE WILL. — "The all holy will is coincident with the will of God, and therefore secure in its consequences by his omnipotence; having, if such a similitude be not unlawful, such a relation to the goodness of the Almighty as a perfect time-piece will have to the Sun." — Coleridge.

[Original.]

SANCTIFICATION BOTH GRADUAL AND INSTANTANEOUS.

BY D. NASH

If any should ask whether sin is a gradual or instantaneous work we should answer, it is both. And so is justification. A sinner is first convinced of sin — shown his unbelief and that his own righteousness is as filthy rags. By continuing in the means of grace, he grows in the knowledge of himself, of sin, and of the nature of faith, and some days, weeks or months after he is justified. Some are convinced at one and the same time of sin, unbelief and the insufficiency of their own righteousness to merit God's favor, and they receive power accordingly to forsake sin — renounce themselves and see the great need they have of Christ; and relying on his atonement, they are instantly set at liberty. It is easy to perceive in both these cases, that the work is gradual; the one is much more so than the other, and yet, the removal of guilt or the act of justifying is *instantaneous*. In like manner, a believer denies himself, mortifies the deeds of the body, strives to suffer, and to do all the will of God, endeavors to maintain a watchful spirit, and to keep under all his corruptions that they may in no wise have power over him, but after all, finding he is sometimes taken off his guard, by means of which, he is overcome by impatience — pride — foolish desires, vain thoughts, and sometimes led to murmur at Providence; yea, to neglect duty — to grow weary in ordinances — to be cold — dead and wandering in the use of them, and to give place to lightness, unprofitable talk, and unnecessary speaking of the faults of others; he is more convinced of the sinfulness of sin, the deceitfulness of his own heart, and the preciousness of Christ, whereby he sees that every moment he needs the merit of his death, and his constant teaching, but more especially he wants him as a king to destroy all his en-

emies. By means of this great opposition which sin makes, he is made very sensible of the absolute necessity there is of having it totally taken away, root and branch, and therefore strives against it with all his might, though the more he is determined to have it destroyed the more it opposes; and the believer who is thus struggling for mastery, feels the power and strength of it perhaps in a greater degree than another who is not like-minded. It is very probable when sin is at the height, the believer fighting against it, as it were, foot to foot, and he feels sin more strong and powerful, and he is so put to it that he thinks he must yield and can hold out no longer, then it is that Christ, the captain of his salvation, steps forth, and stays it with the brightness of his coming, then in an instant the opposition ends, the carnal mind vanishes away, and the soul is set at *full liberty*. Nevertheless after this, there is a constant growing and receiving more and more of the image of God, till we are ripe for glory. And this deliverance from inbred sin, as well as the deliverance from guilt, may be within a short time after we begin to seek it as we ought. For we do not read in the Bible that we must seek it so long a time at least, before we should expect to receive it, or that a sinner has greater encouragement to expect pardon much sooner after he begins to seek it in good earnest, than a believer to expect freedom from inbred sin, when he seeks it with his whole heart. It appears very clear that the Scriptures give the same encouragement to the one as to the other. Why so comparatively few obtain a liberty from all sin, and so many experience the forgiveness of sins, a good reason may be assigned. Many believe and seek the one; but few believe and seek the other.

That the destruction of sin is instantaneous, is evident, because the rooting of it out, or making a full end of it, depends not at all upon the merit of works, nor upon our faithfulness, any more than justification depends thereon: but entirely upon

our believing God that he will do as he has promised, and upon his faithfulness to accomplish what he has engaged to do upon condition of our believing. If it should be said, there is a great difference between a seeker and a believer, and that more is required of the one than of the other, it will be allowed there is none with respect to meriting any thing.

If means are to be used by the one, so are they by the other, and as the one, so ought the other to look through them to Christ. What the one should expect from them, the other ought, and no more. The believer has no more to bring than the sinner, and can receive nothing from God in salvation, but by faith, being sanctified as well as justified thereby, Acts 26 : 18. By faith we obtain promises, Heb. 1 : 33.

It is with sin as it is with a tree, you may lop off its branches, but they will grow again; take it up by the roots and it will perish: you may imagine a particular sin is destroyed, and then aim at the destruction of another; but because the root remains, you will find, when a proper occasion offers, that that sin, though apparently dead, shall rise again, and attack you with as much or more violence than ever, and because you thought it dead, you will be in greater danger of being overcome by it, and this may be the case after it has been asleep for years: To aim at the destruction of any one sin, without laying the axe to the root, is like rocking a child to sleep, whom you may quiet for the present, but he will awake by and by, and give you as much if not more trouble than ever. To strive to have the heart cleansed from all corruption by destroying one sin after another, is never the way to cleanse it, for who knows even the thousandth part of his sins? And if any had a thorough knowledge of all the branches springing from the root of sin, he would require an eternity to purify his heart in, seeing he is so long before he can apparently accomplish the destruction of one:

and after flattering himself for a season that he has entirely conquered it, he is again as violently assaulted by the same, as if it was the only sin remaining, and all the rest were totally destroyed, though perhaps a host of them, after a while, attack him altogether and drive him almost to his wit's end.

The destruction of sin being an act of omnipotence, it is not effected "by might, nor by power, but by my spirit, saith the Lord." It is destroyed at a stroke when the Lord lays to his hand, dries up the fountain, and unites us wholly to himself. However, if we desire deliverance we must use the means, but we must expect no more from them than the Israelites expected from the blowing of ram's horns, yet had they not performed that command, God would not have thrown down the walls of Jericho; not being bound by his promise to do it, but upon following his directions. So only the mighty power of God can throw down the walls of indwelling sin in our hearts, and he will not do it, but in the use of the means he has ordained. Sanctification, therefore, must be acknowledged to be a progressive work, but the destruction of sin an instantaneous act.

Reader, art thou a seeker of full Redemption in the blood of the Lamb? Consecrate your all to God; that is: Be obedient to the *will of God*.

Believe *simply*. Cease seeking it by works. Come to God just as you are, and believe the promise only: fear not, doubt not, hesitate not, but come like a needy, humble child, to a beneficent parent, and cast your naked soul on the naked truth.

Believe *unwaveringly*; Be resolved that you will rather die than doubt. God cannot tell a lie, therefore be determined to believe him: A mighty man in Israel once said, "I would rather lay my head on this pulpit side and have it severed from my body, than I would doubt the truth of my royal Master." He hath said, and shall he not do it? He hath spoken

it, and shall he not make it good? "And blessed is she that believeth, for there shall be a performance of those things which were told her from the Lord."

Milford, Ct., Nov., 1859.

[Original.]

THE HOLY GHOST—SUBSTITUTES.

BY B. M. A.

THE Holy Ghost is promised to all God's ambassadors, as a special gift. It is the right and duty of every truly called minister to have it; but in the absence of this power we have a great many substitutes—a few of which we will mention:—

1. *Logic.* Surely a glorious qualification, in the right place, but simply ridiculous as a substitute. We have a vast amount of logical preaching; our theological rifles, are loaded with exceeding care; the aim is steadily and coolly taken; the bullets of truth are propelled straight to the mark, but hit it as balls of paper might a mountain of iron.

2. *Rhetoric and Elocution.* We have seen the Redeemer of men so presented that his friends scarcely knew him. We have heard the gospel (as it was called) preached in such a way that we could think of nothing like it, but a grand display of spiritual pyrotechnics; rockets of imagination went streaming away into the heavens; all sorts of fires from angel luminaries down, winding up in involved blazings of many-colored lights, and a terrific explosion, leaving us peering out into the darkness that followed, and asking "Where is Jesus?"

3. *Learning.* Sanctified by the cross, it is a powerful weapon, but, used only as a means of astonishing the ignorant, absurd. We have heard the roots of words laid out as bare as your hand's back, and astonishing expletives sprinkled along in the sermon profusely enough to suggest dictionaries, instead of Bibles or prayer-books.

Alas! the hungry sheep go mourning for "green pastures" and "still waters."

4. *Theology.* When this is on fire, it is of priceless worth; but when the fire is wanting, it is nothing. We heard one of these grand-forceless theological sermons not long ago, and it reminded us of a locomotive with brass, steel, and iron in perfect polish, with wood and water in their places but no fire, and therefore in the way, as it stands on the track, of every drayman or foot-man that has occasion to pass by it.

5. *Main Strength.* We use this term, for we know of none that so well describes the vast display of physical force with which some men preach, or pray, or sing, at the altar. If it were not so solemn a matter we should sometimes smile at this way of doing God's work; yet many mistake it for the true way, while there is all the difference there is between a cannon loaded with ball, and one with blank cartridge; the one does execution, the other makes a noise. Logic, rhetoric, elocution, learning, theology and physical power, are but the table and dishes; the people want food, and these are poor substitutes for it. The Holy Ghost must be the power, these are only the machinery. A gifted writer says "so much the more, a man can make of himself, physically, mentally, and morally, so much the more has he to give to Christ; but when all is done, of what use is it if he lacks inspiration?" An altar candle may be of the purest wax, run in the straightest mould, with the most orthodox wick, and put into the golden candlestick with every approximate ceremony, but after all what is the use of it unless it burns? A penny tallow candle that gives light and heat is better.

Harlem, Sept. 21, 1859.

UNSEEN USEFULNESS.—"The brook which runs under the grass as if too modest to show its clear waters to be seen, may do as much good as the noisiest torrent.—*Prof. Edwards.*

[Selected.]

THE PROPHET ELIJAH.

BY WILLIS GAYLORD CLARK.

AMID the wilderness alone,
The sad foe-hunted prophet lay,
And darkening shadows, round him thrown,
Shut out the cheerful light of day;
The winds were laden with his sighs,
As restless 'neath a lonely tree,
His spirit, torn with agonies,
In prayer was struggling to be free.

For on its prison'd essence, hung
The cumbrous bonds of earth and care,
And, while the branches o'er him flung
Their murmurs to the desert air,
Unbidden longings to depart
Swelled in his pained and wearied breast,
Till, with a supplicating heart,
He prayed to die and be at rest.

He long'd in heaven's unclouded light
To wave his spirit's ransomed wings.
To bathe them in th' effulgence bright
That from the fount of glory springs;
There was no tie to bind him then,
Beneath the mysteries of the sky,
An outcast from the haunts of men,
Hid, save from God's unslumbering eye.

He turned from shadows, and the cloud
Which earthly hate had round him spread,
And to his faithful friend he bowed
In humble hope and solemn dread.
He paused — and o'er his senses worn
Sleep's dewy cloud in silence stole,
And radiance, like the gush of morn,
Was poured upon his dreaming soul.

And lo! the wide untrodden waste
Around in beauteous splendor glowed
And, with transcendent beauty graced,
An angel form before him stood;
His voice, like music, charmed the air,
His eyes were kind with light benign,
And in transcendent beauty there
He stood — a messenger divine.

He spoke of blessings, — and his word,
Which fell upon the dreamer's ear,
Aroused to life each hope deferred,
With fragrance filled the atmosphere;
Then like some gorgeous cloud of light,
Dipt in the sunset's golden ray,
The angel took his upward flight,
And melted in the skies away.

Then with sweet sleep refreshed and food,
Through many a weary night and day,
Till Horeb's mount before him stood,
The unwavering prophet went his way.

[Original.]

ZEAL.

BY Y.

"Jesus their toil delighted sees,
Their industry vouchsafes to crown;
He kindly gives the wished increase,
And sends the promised blessing down."

ZEAL in the work of God is the love of Christ constraining us to do his will, and seek his glory. It grows like every other grace, by cultivation. A measure of it is imparted to us in first love, and the young disciple talks of his Saviour whom he has recently found, with such power or simplicity, that the hearts of others are awakened and deeply affected. This increases the inward testimony of the Holy Spirit in his own heart, and also his confidence in God; thus joy and clearness shine upon his path. All may retain the first ardent, inspiring energy of the grace of God, and never have a cloud of doubt to shade the Sun of Righteousness from their spiritual vision — like the steady orb of day, they may run a ceaseless course of duty.

Whitfield was one of those never-wearying, never-flagging spirits who retained his first love to the end of his days. Wesley was another, yet the latter had the benefit of faith in that prominent doctrine of the Bible which insures the safety of the Christian through all the emergencies of his warfare — the entire sanctification of the soul. This steady, single eye *we know* is the will of God concerning us, and meets constantly the divine approval. It is not true zeal to be hurried, agitated, over-anxious, and careful with slavish fear. No, there are a few shades of difference between this and the ever ready lookout for something to do, whereby to honor the Master, who has with our full consent, enthroned himself in our hearts. *Instant, in season, and out of season*, is the active law ruling this inward kingdom. Christ's claim must be laid upon all whom we providentially or incidentally meet. True, there are various ways of doing this; and

not always in words, but in our actions and example we may speak loudly in reproof of evil and encouragement of good, and yet silence will not perform the duty of the voice. Many opportunities of laying the claims of God upon the soul occur only once in a lifetime, and when the favored season is passed in neglect, then we clearly see that we were not prompt, and have lost that good which was within our reach. We meet persons, friends or strangers, transiently, yet time enough to give a word, which may be a nail fastened by the Master—a note of warning or encouragement—but we must seize the moment; if we let it pass in idle reasonings we are left to unavailing regrets, and feel a sadness upon our spirit which too plainly tells us we are shorn of our strength. We sigh in vain for that opportunity again. Ah, no; it is forever past; that gem is not to deck our crown; some one else, with more simple obedience, will receive the reward of well done in that case.

Oh, this slackness, which is the absence of zeal, robs us of much glory, as well as comfort. There are some other things which slacken our zeal: self-indulgence and worldliness—when these creep stealthily by degrees, here and there, in this thing and that, then we become *too refined*, *too worldly wise* to be zealous, and the reason is very apparent—we have ceased to keep with diligence our own vineyard, and of course we are not mindful to watch with loving care the thrift of others.

But Satan often transforms himself into an angel of light, and keeps up a sort of zeal in the soul when all the other graces are in a waning condition, and permits words to come forth when all the life gives the lie to them, and they fall powerless upon the ear, and are perhaps turned into raillery against the cause of Christ, because of the great inconsistency of the character.

True zeal is the inmate of a watchful, pure heart, which has learned to deal faithfully with self, and fully understands

the doctrine of the cross, the form of a servant, the spitting, the scourging, the nails and the spear. It has made the reckoning with loss and privation, not only for happiness and self-preservation, but the sympathies are drawn out for the suffering and afflicted, and we dare not revel in self-indulgence while a fellow member of the same holy body of Christ is in need of what we can well spare, and not be deprived of any comfort either. Zeal brings forth its fruit if the whole character is consistent, but it makes sad havoc where the flames of worldliness prevail, for it holds up the would-be Christian to the gaze and sneer of the infidel and the wicked, who are acutely sensible to all genuine religion, and know pretty well when they meet with a counterfeit article. We should be able to say “follow me as I follow Christ in all my weakness, but true faithfulness.” Zeal is full of good devices and plans to react the impenitent, careless, and lukewarm; this quickening zeal incited Paul to catch many with guile, that he might save some.

Much depends upon the early habits of the young Christian; if he begins his new life with strength of purpose to see results of his activity, he cannot be happy or feel safe unless this activity is continued, so that his love and zeal sweetly harmonize together, and he becomes a model disciple, yet doing no more than he ought to do to keep himself in a state of salvation. There are some in a sanctified state who fear activity lest their inward peace is jarred, and the enemy afflicts them with the temptations that quietness and slowness is the rest of faith. “He that believeth shall not make haste,” is a favorite text with them; yet a holy prophet in speaking of Christ, said, “the zeal of thine house hath eaten me up.” Another was clad with zeal as with a garment. We can learn to be patient, and *zealous, too*, and find by blessed experience the inward calm retained in the midst of great earnestness for the honor of Christ.

We may venture to ask for as much zeal as the body can bear, the time and talents improve, and we will find continual well doing is a great invigorator to all the powers. David prayed, "Quicken me, O Lord," and we need the same request uttered and granted while in this state of warfare and responsibility. In our next state of felicity the soul and body will be in such a happy equilibrium of wisdom, love and purity, that we will not need any urging in the holy service of that peaceful kingdom. But until we arrive there we must seek the power of rising upward and drawing others with us; this must be constantly exerted to keep our good in motion, or in other words retain our union with Christ. "Without me ye can do nothing."

[Original.]

THE CROSS AND OUR MERCIES.

BY A. J.

THE WAY OF THE CROSS.

I HAVE no fellowship with an experience that knows nothing of temptation. Where Christ is, there is the cross, the wilderness, the tempter; the agony, if not the bloody sweat; the labored prayer; the heavy cup, though but a drop of his; the plaintive cry, "My God! my God!" etc. I do not believe in the Christian that is "always happy." The servant is not above his Lord; it is enough if he be as his Master, conformed to the man of sorrows, filling up what is behind of his sufferings. His soul was exceeding sorrowful, even unto death. His prophets and apostles had to share his baptism; he was straitened until it was accomplished. Such as choose Christ, choose this way. When they dedicate themselves, they lay them on the altar. As one said, "they must pay the price."

We need not wait for hindrances to be removed; for hedges to be broken down; temptation to cease; or the way to be made plainer. We are placed here in a

world of sinners; we are set against the powers of darkness. Our work is to contend with spiritual wickedness in high places. The road to heaven lies through this "valley of the shadow of death." We cannot get round it; here we conquer or fall. Here we are comforted by the rod and staff. Here we may fear no evil. Here we may rejoice and sing. Here we may not only see his footprints now and then, but here we may lean on Jesus' bosom. In this valley we may be trimmed and shorn of self; we may rise higher in divine life; we may be as God would have us to be, and that is all we can aspire to be. We may do all that which he would have us to do; and what more can man or angel desire to do?

We are in the lot he has appointed us. Our work is the task his providence has assigned us in order to obtain the reward of obedience that awaits us. Why then delay for times to be changed for the better? We may wait for the atmosphere to clear away as many more long weary years, and then die of inactivity in dependency.

Then let me fill up the present to advantage, doing whatever my hand finds to do. This is the seed time of an eternal harvest. I must go on my way rejoicing, though perhaps often weeping, not with my head like a bulrush, as though borne down and brow-beaten by the foe, but with a free, healthy countenance, as a servant of God, an heir of glory. And though we have the cross, let us remember that

"Mercies are new every morning."

With the rising day I look up to see what I can behold of mercies. "Thy mercies are new every morning." The light, the air, all the beautiful objects that meet the eye, food, raiment, health, and safe abode—all these, and countless more, "How great is the sum of them!" These all testify the being, the goodness, the faithfulness of God. These are common to the just and unjust; how, then, are

they means of increasing my faith? Because they are blood-bought mercies. They remind me that Jesus died, and lives for me. They are daily tokens of the love of God in Christ. Were it not for the Lamb slain our world could not have stood, or not for us. The guilty pair must have sunk, and future generations have been annihilated by the prevention of being, were it not that a ransom was provided, and man thus preserved for salvation. Of this, the morning and evening remind us. By this, faith is increased, and spiritual comfort grows. God, who rules all nature and gives the seasons, will as surely give the Spirit to them that ask him; both is the invariable law of the Eternal mind; one might as soon fail as the other. When I see his works in his own light, then I see their Author. This is all the Christian lives to see. His presence is our paradise; his seeming absence our pain. Without the hiding of his face there is no darkness—no dread on the cross, if Jesus be there.

N. Gower, C. W.

[Selected.]

HEART SEARCHING.

BE exact and impartial in searching your heart, to find out your state. Trifle not in this great work of self-examination. Be not afraid to know the worst of yourselves. Make a thorough and critical heart-anatomy. Try whether "Jesus Christ be in you." As the goldsmith brings his gold to the balance, so do you weigh yourselves in the balance of the sanctuary. Judge not of your state by the common opinion of others concerning you, but by Scripture characters. Bring your virtues to the touchstone, pierce them through, to try whether they be genuine graces or moral endowments. See whether your treasure be that "gold that is tried in the fire." O how many are deceived with imaginary felicities and empty flourishes! Take heed with being put off with

gifts, instead of grace; with conviction instead of conversion; with outward reformation instead of saving sanctification. This is the undoing of thousands. Why will you not use as much diligence for your souls as you do for your bodies or estates? If your body be in a dangerous disease, or your estate at hazard in an intricate suit, you will run and ride and make friends, and pay money, to know what shall become of them, or to secure them; and are not your souls worth more than your bodies or your estates? Press yourselves with such serious questions as these:—"Heart, how is it with thee? Art thou renewed? What life of grace is in thee? Are thy graces of the right stamp? Whither art thou going?" And be sure you get distinct and positive answers. Let not thy treacherous heart dally with thee. Be not put off with general hopes and groundless conjectures. A man is easily induced to believe what he would have to be true. But rest not there; try further; make it out how it comes to be so; detect and answer every flaw in thy spiritual state. Yet after all suspect thine own heart, call in aid from heaven; desire the Lord to search thee; and be willing to be sifted and to be searched to the bottom. David is so intent upon this, and so afraid of a mistake, that he uses these emphatic words, when praying for the divine inquisition: "Examine, O Lord, and prove me, try my reins and my heart." So the Christian should desire to be tried and purged, that grace may appear true, sincere and solid. To be without such a thorough sifting, is as much as your souls are worth. Take, therefore, the most effectual course to clear your state to yourselves, and be not put off with any answer but what will be accepted by God at the great day.

HABITUAL BENEVOLENCE.—"This very habit above all others, cultivates that calm equanimity on which soundness of judgment so materially depends. Habitual benevolence and financial ability are inseparably connected.—*Wayland*.

[Original.]

DR. AND MRS. PALMER.

THE WONDERFUL WORK OF GRACE IN ENGLAND.

We know that our readers will give glory to God, for the glad tidings contained in the following communications. We are favored with full accounts of the work under our beloved friends, Dr. and Mrs. Palmer, through our N. York correspondent, as well as directly from England, by the letter of Bro. Boyer. We regret that the letters from the former were not quite early enough for the Dec. Guide.

BOWDON, NEAR MANCHESTER,
Nov. 11th, 1859.

Dear Bro. Degen,

Knowing you will feel interested in the movements of our dear friends Dr. and Mrs. Palmer, in this country, I forward you a copy of the first and second numbers of "Revival Letters" by Mrs. Palmer; which I have published with the view of spreading information in reference to the great work God is making them the instruments of accomplishing. A great door and effectual is now open to them, and our conquering Lord is making bare his holy arm in our midst. This visit to us is exceedingly opportune. An increased interest in the subject of Holiness has been apparent for some time, which the publication of Mrs. Palmer's works in this country has been one great means of awakening and advancing. We as Methodists, are beginning to feel that this precious doctrine is not only an important article, in our creed, but that it must be enforced and held up as the present privilege, and therefore the present duty of all believers in Christ, a blessed reality to be felt, professed, and evidenced. And though we deeply mourn that the witnesses of its attainment are still comparatively few, very few, yet the number is on the increase. "To God be all the glory!" Among other denominations of Christians too, attention has been drawn to the subject, and to some extent a spirit of inquiry awakened, as the result of the circulation of Dr. Upham's works, and the labors of Professor Finney. And then the tidings

of the great revival of religion in the United States have stimulated the people of God here to seek and to expect great things. Such a spirit of prayer and faith has perhaps never before prevailed throughout these Islands. Already we see the first fruits of this, in the gracious visitation from on high which has descended upon the north of Ireland—a district of country to which no eyes were turned with the expectation of a revival of religion. Almost anything else from such a quarter would not have occasioned surprise, but this has come upon us as in an especial manner a boon from heaven. Such indeed it is, and it has already been carried across the channel and the work is now going on with power in Scotland and in Wales. We look upon these as an earnest—a blessed, hopeful earnest of a glorious harvest of precious and immortal souls to be gathered into the fold of Christ. Our dear friends are absorbed in the great work of gathering this harvest, and wondrously is the Lord prospering their labors, as the accompanying letters will show. Dr. Palmer writes me that seventeen hundred names have been given in at Sunderland during the past three weeks of persons who have been blessed with either pardon or purity, and the work still seems to be increasing in power. "All glory be to Jesus!" Rejoice with us, dear brother, and join us in praying that this mighty and glorious pentecost may sweep over England, and extend onward until "The earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea." I receive the monthly numbers of the "Guide to Holiness" with great expectation of a spiritual feast, and am never disappointed. I know several other subscribers who can also bear similar testimony. May the Lord continue to prosper the work of your hand upon you.

I am, my dear brother in Christ Jesus,
Very affectionately yours,

EDWARD BOYER.

P. S. Mrs. Palmer has herself been anxious to write to you, but the claims of Christ's work have been so urgent and pressing of late, that she requested me to send you a few lines: and I thought I could not do better than send her own letters, which you will of course make any use of, you may think fit.

[We are obliged to omit the letters from Mrs. Palmer sent by Mr. Boyer, to make room for those sent through our *New York correspondent*.]

SUNDERLAND, OCT. 20, 1859.

You ask, dearest S., "Are you holding meetings? &c. &c." Every where we have been since we left our native shores, we have been engaged in meetings. And through grace alone can say, we have seen in every place scores saved.

For two or three reasons we did not engage in any regular series of meetings in England before going to Ireland—we soon heard of the great work in Ireland, and desired to witness it—so glorious was it, that we suffered ourselves to be detained there beyond our anticipation.

The Conference was held at Manchester—we arrived a short time before its close,—made a pleasant acquaintance with many of the ministers. Rev. Dr. Young, ex-president and author of "Suggestions for the world's Conversion" &c., and the Rev. I. Waugh were the first to greet us—and such a greeting! you would have been interested in seeing it.

Though we had invitations to labor at various points, yet, in view of the unsettled state of things we did not enter so fully any definite field of labor as we would otherwise have done. During the two or three weeks we remained at Bowden, near Manchester, we held extra meetings most of the time, not a few received the blessing of pardon and others that of purity.

From the time we arrived in this country, Rev. Dr. Young has with most earnest, affectionate solicitude, urged us to

make his district the point where we should commence our more especial labors in England. He does not hesitate to tell us as a *Christian brother*, that he has long loved us, and watched our movements, as kindred spirits, and fellow laborers in the kingdom and patience of Jesus—and he also says that he has with the certainty of all victorious faith, looked forward to our coming, as a matter of more than ordinary moment in connection with the interests of Zion in England. I would not say this, but I know you pray much, and it seems due to you, in view of your prayerful solicitude, that you should see things as they are. In writing to you, therefore, I will use plainness of speech, knowing that you will not regard it as fulsome, but as due to the God of all grace, in answer to petitions presented *long since*, in the name of Jesus.

Dr. Young has been marking from its first indices, that march of divine power which began in America, in 1857. To our astonishment we found our letter written to brother Dickeman, and published in the *Adro, and Journal*, Oct. '57, republished and circulated in tract form here. This letter, as you may remember, was entitled, "Revival extraordinary, or Laity for the times." The principles of this letter were so much in accordance with Dr. Young's views, as set forth in his "Suggestions for the Conversion of the World," that he could not but feel the deepest interest in following the progress of this revival from the commencement. And as he, with amazement, watched its rapidly prosperous march of power, and especially as he saw the mighty out-goings of grace in the British Provinces, where he had himself in former years labored—he longed to see a development of the same principle in England.

The people ready to work—All names willing to receive truth.

Thus pressed to come to the north of England, the present scene of Dr. Young's labors, where he is now the District Chair-

man, and which is also his native region, and where in early manhood he began his ministry. But we were hindered and did not arrive at Newcastle until early in September. We found the people in an all-expectant attitude—Dr. Y. wrote to us that he had been preaching sermons preparatory. Let me here say, that he had been reading our new volume, “*Promise of the Father*,” and more than appreciated the doctrine of the work—and had, as one of the preparations for our coming, endorsed and set forth the doctrine of the book, in a sermon from the text, “*She hath done what she could.*” On the first evening of our arrival we had a large congregation. Our subject was, *the necessity of the full baptism of the Holy Spirit*, and we endeavored through grace, to enforce it, not only as the *privilege*, but the *duty* of all believers of every name. And thus the work began with the disciples, as on the day of Pentecost. But, I cannot go into further particulars of this; suffice it to say, of all the great revivals we have witnessed, either in the United States or in the British Provinces, we do not remember to have seen any thing quite equal to that in which we are now engaged. During the thirty-six days we were in Newcastle, the secretaries reported the names of over thirteen hundred as subjects of the work. And yet, we know that many names were left unrecorded.

The religious and secular papers all over England have taken up the work. All denominations have shared it,—scarcely one more than another. It has been fitly termed “*The Evangelical Alliance Revival.*” You would wonder as others do, at my powers of endurance, physical and mental, if you could but know the amount of labor to which I am called. Said Dr. Young to me at a dinner company one day last week, “*Mrs. P—, do you know how many addresses you have delivered in the Brunswick Chapel?*” —Newcastle.—I replied in the negative. “*Well,*” said he, “*I have kept the counts, and you have de-*

livered seventy-three.” Now think many of these were before congregations of two or three thousand persons, and generally from half an hour to three quarters of an hour in length, and this in connection with the amount of labor with seekers surrounding the altar of prayer, and with this many other needful calls in association with such a state of things. It is only ordinary for ministers of various denominations from near and remote regions, to unite with us in the services. Ministers of the Church of England often mingle with our congregations, and seem earnest and appreciatory in seeking after truth.

The fact is, the time seems to have come, when all sincere disciples of Jesus, of every name, feel that they must have the promised endowment of power, if they would be answerable to the duties of their high and holy calling. And if the doctrines of our last volume are true, then God the Spirit would have the truth demonstrated, and it would be seen that God, even our God, is making our commission known. To his name be all the praise.

And here let me say to the praise of grace, that as far as we have occasion to know, “*The promise of the Father*” has been received with unmingled satisfaction in this country. We sometimes hear some pleasant, spicy, little things in connection with the manner of its reception.

Solicitations from various parts—A minister receives the baptism of fire—The power of the work in Sunderland—The recording angel.

Rev. I. Waugh strongly soliciting our return to Ireland, says; “*All our Chapels, or our pulpits above, or below, are at your ladyship’s disposal. I have read the Promise of the Father.*” A letter from Rev. R. S. urges the same.

Your question when we shall return, we dare not at present answer—calls, affecting-ly earnest and imperative, are reaching us from every part of England, Ireland

and Scotland, not half of which are we able to answer.

You know not how we are pressed for time. Holiness is not a cunningly devised fable, it is a gift of power, which from our own heart's realization we are experimentally testing every day and hour we live.

Through the blood of the everlasting covenant we are casting anchor daily, yet deeper within the veil, whither Jesus the forerunner hath for us entered.

Abiding here, we are enabled to endure as seeing the Invisible. The sustaining power of grace is such as to call forth songs of increasing praise.

Not only have we seen hundreds of persons born into the kingdom of Christ since we have been here, but we have also witnessed hundreds of disciples baptized with fire, and thus newly energized — and have beheld them mighty through the Spirit in pulling down the strong-holds of Satan. Seldom have I seen any one more gloriously filled with the might of the Spirit, than a minister of the Church of England, who had come, I presume, about two hundred miles to participate in this outpouring of the Spirit. He came long-ing for the baptism of fire — said he had read our works two or three months since, and believed it to be the privilege of all Christ's disciples to enjoy the witness of purity. He returned to his parish a joyful witness of this grace, and promised us that he would testify of it openly to his people.

Oct. 21. I intended to finish my letter yesterday, but was unable to do so. It is well I did not,

The Lord of the armies of Israel would doubtless have me tell you of the mighty work he is doing here.

It exceeds anything we saw at Newcastle or elsewhere. It is not difficult now to apprehend how a nation may be born in a day. Last night there were over *one hundred* presented themselves as seekers of saving grace. I think we might have had a hundred more, if it had not been for the densely crowded state of the house.

There were probably at least two thousand persons present; and it is estimated that about as many went away for want of room. God's presence was manifestly felt — the place seemed awful yet glorious. It is my impression that there was not a sinner in the house unconvicted. I can scarcely describe how I felt the guid-ings of omnipotent power, while I tried to talk to the people — I scarcely seemed to be myself, so consciously was I upheld, both spiritually and physically, by almighty strength. Dr. P. as usual succeeded me, and was also gloriously aided to speak as the Spirit gave utterance. In a few moments the large communion-rail, and all about it were filled with seekers. Dr. P. then announced, that no further accomodation could be made in the body of the chapel, because of the dense crowd, and proposed that all who desired the prayers of God's people should not only raise their right hand, but keep it raised long enough for the recording angel to take the record. He estimated that between two and three hundred did so, and who can doubt that the unseen angel was faithful to his trust?

I then proposed to the minister, who is, superintendent of this charge, that I would meet the seeking ones in the vestry. In less than five minutes, they came pouring in from the aisles and gallery, to such a degree that we could scarcely find room to kneel. Such an affecting scene, I presume has seldom been witnessed. Their plaintive, subdued cries and moans, reminded me of the mournings in the valley of Bochim.

The upper vestry was then opened, and many more went there — before the exercises were closed, many were enabled to rejoice in the Lord.

The secretaries of the meeting took between ninety and one hundred names; but from personal knowledge I am aware of those who were blest, whose names were not written other than by the recording angel.

"Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and thy truth's sake."

Ever your own attached sister,

PHEBE PALMER.

*Young converts at work, and the results —
Time for the work of God.*

SUNDERLAND, OCT. 22.

Oct. 22. Surely God is working marvelously here. Last night still exceeded the former in power. The names of over one hundred persons were taken by the secretary of the meeting, as newly blessed during the evening. Our hearts are unutterably filled with praise and joy, and we are joining with the angels and elders about the throne, "Saying, Amen. Blessing and glory, and wisdom, and thanksgiving, and honor, and power, and might be unto our God, for ever and ever, amen."

We commenced our labors here last Sabbath, and will doubtless see over five hundred souls saved before the close of this week. "We give thee thanks, O Lord God Almighty, which art, and wast, and art to come, because thou had taken unto thee thy great power, and hast reigned."

Rev. Dr. Young has just been in. His residence is at Newcastle, but our present field of labor is included in his district—he came over to witness and participate in the work, and was with us at the meeting in the evening—he would remain, but the work at Newcastle is still going on graciously. About twenty are being saved each night.

Our afternoon meetings here, as in Newcastle, are numerous attended—hundreds of people and ministers of various denominations come out—not a few from among the more opulent, as also those of the middle and poorer classes. Think of an afternoon-meeting being held every day in the week, without even the intermission of Saturday, four or five weeks in succession, and largely attended by men of business, and ladies, whose social and domestic surroundings, but for this mighty work

of the Spirit, would doubtless be well nigh absorbing. But people are learning and acting upon the principle, that

"This world can never give
The rest for which we sigh,
'Tis not the whole of life to live,
Nor all of death to die."

Abiding in the house of the Lord — English hospitality — Many saved.

Instead of any diminution in the afternoon meetings as they were held daily for thirty-five days in succession, they were only on the increase in numbers and power, daily, and thus was it also with the evening meetings. We were told that sometimes hundreds went away from the evening meetings unable to find standing room, and thus it is now at Sunderland. We are almost literally abiding in the house of the Lord. If our friends were not in every way considerate, we should not be able to endure. We try not to see more company in the morning than we can avoid; though this is our arrangement, we often have company at breakfast and dinner.

At quarter before three, the carriage comes to take us to the chapel, and there we remain till ten o'clock in the evening. We take tea in the vestry. The arrangements are to our conceptions in the *beauty of holiness*. Ladies seem to vie with each other which may have the privilege of furnishing provision for the multitude. But I do not say quite right in according this alone to the ladies of the church, for the gentlemen are quite as much interested in rendering services of every sort connected with this tea-meeting. Perhaps the average number taking tea with us is almost fifty.

This they call taking tea *with us*—so you see, dear sister, though not permitted to extend hospitalities at our own dear home, we have the privilege to invite whoever we please to partake hospitalities furnished *for us*. Our English friends have facilities for furnishing entertainments of this kind which are not much known

among our American Methodists. I cannot speak with entire certainty, but I presume in all chapels connected with Wesleyan Methodism, they have facilities for entertainments of this kind. A chapel-keeper with his family are provided with accommodations which are all in connection with the chapel crockery, cooking-apparatus, &c., are always kept on hand. On all occasions, such as Quarterly Conference, &c., tea is generally provided in the vestry.

Oct. 24. Yesterday was one of the most blessed days I ever saw. It was the Sabbath of the Lord—holy and honorable. The God of the temple revealed himself in great power. During the afternoon and evening meetings, about one-hundred, we have reason to believe, were newly blessed—the most of those who presented themselves came seeking pardon—several also sought, and found the witness of purity.

Just one week yesterday since this glorious work commenced, during the process of which the Secretaries have recorded the names of over five-hundred and fifty, newly blest.

Your own attached,
PHEBE PALMER.

[Selected.]

COMING TO CHRIST.

I was convinced that if I ever got help and comfort it must be from religion. I went to hear celebrated preachers, and I read religious books. But I found nothing that fitted my own need. The faith which puts the sinner in possession of salvation seemed, as I understood it, to be quite out of my reach. I had no faith; I only felt utterly wretched, under the power of habits and dispositions which had wrought hideous evil. At last, as I told you, I found a friend, to whom I opened my feelings—to whom I confessed everything. He was a man who had gone through very deep experience, and could understand the different wants of differ-

ent minds. He made it clear to me that the only preparation for coming to Christ and partaking of his salvation, was the very sense of guilt and helplessness which was weighing me down. He said, you are weary and heavy laden; well, it is you Christ invites to come to him and find rest. He asks you to cling to him, to lean on him; he does not command you to walk alone without stumbling. He does not tell you, as your fellow men do, that you must first merit his love; he neither condemns nor reproaches you for the past, he only bids you come to him—that you may have life; he bids you stretch out your hands, and take of the fulness of his love. You have only to rest on him as a child rests on its mother's arms, and you will be upborne by his divine strength. That is what is meant by faith. Your evil habits, you feel, are too strong for you; you are unable to wrestle with them; you know beforehand you shall fall. But when once we feel our helplessness in that way, and go to Christ, desiring to be freed from the power as well as the punishment of sin, we are no longer left to our own strength. As long as we live in rebellion against God, desiring to have our own will, seeking happiness in the things of this world, it is as if we shut ourselves up in a crowded stifling room, where we breathe only poisoned air; but we only have to walk out under the infinite heavens, and we breathe the pure free air that gives us health, and strength, and gladness. It is just so with God's Spirit: as soon as we desire to be united to him, and made pure and holy, it is as if the walls had fallen down that shut us out from God, and we are fed with his Spirit, which gives us new strength. — *Janel's Repentance.*

HUMILITY. — "There is no other entrance open to the Kingdom of nature than to the kingdom of heaven, into which no one may enter except in the name of a little child." — *Bacon.*

[Selected.]

THE ONLY HELPER.

LORD Jesus Christ, in thee alone,
My hope on earth I place;
For other comforter is none,
Nor help, save in thy grace.
There is no man nor creature here,
No angel in the heavenly sphere,
Who at my need can succor me;
I cry to thee,
For thou canst end my misery.

My sin is very sore and great,
I mourn its load beneath;
Oh, free me from this heavy weight
Through thy most precious death;
And with thy Father for me plead,
That thou hast suffered in my stead,
The burden then from me is roll'd;
Lord, I lay hold
On thy dear promises of old.

And of thy grace on me bestow
True Christian faith, O Lord,
That all the sweetness I may know
That in thy cross is stored,
Love thee o'er earthly pride or pelf,
And love my neighbor as myself;
And when at last is come my end,
Be thou my Friend,
From all assaults my soul defend.

Glory to God in highest heaven,
The Father of all love;
To his dear Son, for sinners given,
Whose grace we daily prove;
To God the Holy Ghost we cry,
That we may find his comfort nigh,
And learn how, free from sin and fear,
To please him here,
And serve him in the sinless sphere.

[From our New York Correspondent.]

"MOTHER STEBBINS*"

"O what hath Jesus bought for me!
Before my ravished eyes
Rivers of life divine I see,
And trees of Paradise:
I see a world of spirits bright,
Who taste the pleasures there;
They all are robed in spotless white
And conqu'ring palms they bear."

New York, Nov. 16, '59.

DEAR BROTHER DEGEN:—Yesterday we had a memorial meeting—but not a sad one—it was a season of chastened joy in Christ, because, when he is done with his saints here on the earth, he transfers them to the church triumphant, there

to bear their conquering palms eternally in his presence, and cast their crowns at his feet.

Mrs. Stebbins had attended the Tuesday meeting for holiness for nineteen years—and nothing of an ordinary character ever hindered her from being present, or delivering her testimony. And the last time she was here, three weeks ago, she closed up her faithfulness in public in the honor of her Master—She was feeble and panted for breath, but love drove her chariot wheels.

The hearts of many of the readers of the "Guide," even in heathen lands, will throb, as they pause, and think, "Is Mother Stebbins indeed passed within the veil?" And as all her friends reply, "None more ready."

The last part of the seventh chapter of Revelation was read, and that beautiful hymn commencing,

"Who are these array'd in white,
Brighter than the noon-day sun."

Mrs. L. said one of the last interviews she had had with this dear servant of the Lord, had deeply impressed her own mind—speaking of her feebleness, &c.,—she had been questioning, "What am I doing now, to honor my Master?" it was whispered to her heart, "coming up, washing your robes and making them white in the blood of the Lamb." Then her thoughts reverted to groups of Christian friends in different places where she had visited the past summer, and she said, "What are these, and these doing?" The same reply was given, "Coming up, washing their robes and making them white in the blood of the Lamb."

A congregational minister rose and said he was a great debtor to Mother Stebbins in his Christian life—seventeen years ago he was introduced to her as the female Carvasso—he saw she was very clear in the way of faith and sought an opportunity to spend an evening with her shortly after—and then he received instruction which had been importantly useful to him

*The pet name she liked.

—he had always been edified in her clear scriptural testimony.

Another minister said, — pointing to the seat, — there is the spot where our friend sat, the first time I entered this meeting, last winter, and hers was the first experience I ever heard in the way of Holiness — I will never forget it.

We fully expected such ample fruits of her life of faith and obedience; and then she had an earnest, feeling way of expressing herself, which neither the pen, or any other tongue can convey — the simplest truths uttered by her, carried a weight and point not commonly felt or known.

She had struggled with bodily infirmities for many years, and it was only a wonder to her numerous friends that she went about at all, especially of later years with her cough, which was easily irritated and accompanied with great shortness of breath.

But the strong natural will and purpose being wholly sanctified, she could accomplish more, perhaps, than the same bent of will brings to pass in the service of the world — she was literally wise as a serpent, and harmless as a dove — and had a peculiar readiness to be instant in season and out of season.

She had great quickness in perceiving the devices of Satan, and as soon exposed them. From the beginning of her Christian life, she made no compromise with the world, flesh or devil, every thing she saw that was a hindrance, *was immediately laid down*. She was converted about thirty years ago, through the labors of Mr. James La-Tourrette, a merchant of this city who was eminently useful and zealous in the salvation of sinners, and sanctification of believers—for many years he held a meeting in his own house similar to the Tuesday meeting.

She delighted to talk of this man of God, and his peculiar method of taking away the sinner's refuge of lies, and cutting short his cavillings.

We have often thought he never had a

spiritual child who imbibed his own prompt earnestness in his Master's service, in a larger measure than our dear Mother Stebbins — and since her departure have imagined their meeting in the home of the blest.

A general work of the Spirit was in the neighborhood after her conversion, and she began immediately to seek and save the lost. For about a year she endured almost incredible trials and conflicts in persevering to use the means of grace, and maintain family prayer; at length her ardent prayers were answered, her husband was converted, and died soon after, a happy Christian.

Her whole life persuaded all who knew her, that religion is a reality. The secret of her power, prayer, was unseen, but the fruit was apparent. She was sought for to the impenitent, sick, and dying, and was successful in leading them to the Saviour. At funerals, among the neglected poor, when no minister was present, she and her friend, Mrs. C., would talk, sing, and pray, and melt the people to tears.

Shortly after her conversion she learned that it was her privilege to be holy, and she did not rest until her Saviour made her every whit whole. Even after, she faithfully adhered to the Methodist commission, "*to spread scriptural holiness.*" In this, she was a Carvasso. She understood the way of faith through her deep knowledge of the Word of God, and imparted instruction in a clear and plain way. Many, many, went to her in clouds and darkness, and left her rejoicing in full salvation. Amid all the vicissitudes and bereavements that attended her path, hers was a sunny life. She ever met her friends with a smile or a promise. She showed religion in its beauty—the good cheer of life.

If anything was said about a sort of trial or privation, "My Heavenly Father knows it," was her reply, or, "He doeth all things well," or, "It is all right." Lately, it was a familiar saying with her, "He

thinketh for me," and she related in the meeting the origin of this with her. While in New Jersey the past summer, reading the Bible one day, she met with that kind command, "casting your care upon Him, for He careth for you." She looked at the marginal reading, and it said, "He thinketh for me." This filled her soul with joy, and she went through the house, showing the passage to her friends, who were in sweet affinity with her own spirit, and also received a blessing in this passage of Holy Writ. "He thinketh for me," was the constant theme of her heart in any suggested necessity, or suffering of body the past few months.

This beloved mother in Israel shed the benign religion of Jesus over all her relationships in life—wife, mother, second mother, and grandparent—we like to speak the whole truth in her case.

She has left, written in her own hand, her life and journal, abounding in most interesting incidents of providence and grace. This she did at the suggestion of our beloved sister Palmer, who gave her this conclusive argument, "no man liveth to himself." And it may be prepared for public usefulness; thus, she being dead may yet speak.

The taking down of her tabernacle was rather in a pleasant way. She kept her room, but not her bed. Her cough was worse than usual, but yielded something of its severity to medicine. On the Saturday before, she sat at the table quite comfortably, and read her Bible; that was the last time, we believe, that beloved book was pored over by her. Her grandchild expressed anxiety lest she was doing too much; but no, the Bible was worthy of her last strength. Speaking of her swelled limbs, one asked her what she thought of it. She quickly replied, "It's a sign of the times," intimating it might be her last illness; yet she had no certain intimation of it. This she said to a friend: "I have such a hold on Christ as I never had before, and am perfectly satisfied."

She fell asleep in Jesus with little suffering, and delightfully conscious, to be at home the next moment. "Be thou faithful unto death, and I will give thee a crown of life." Y.

[Original.]

LOVE OF THE BEAUTIFUL.

NO. II.

BY A STUDENT.

I WISH to enumerate a few things which seem to me to be worn for the love of show, and not for the love of the beautiful. Let us beware that we make the real distinction which exists here, for the love of display is poison to the heart, and can never be found in it at the same time with the love of Christ. But the love of the beautiful may be, and is, found with the love of Christ, and always will be found with it, in a greater or less degree. I have spoken, in a former article, of the use of flowers, to gratify the love of beauty, and as an emblem of purity, rejoicing and immortality. The imitation of these ornaments of nature, to be used in articles of dress, to gratify the love of the beautiful, is another thing. There being a difference of opinion among the best of people upon this, it may not be well to speak upon it here.

But can a refined taste pronounce the wearing of metallic bands upon the human wrists beautiful, were the metal ever so precious? I cannot get my love of beauty gratified at the sight. And multiplied rings upon the fingers, which, from their number, destroy all the sacredness of that *one* ring worn from time immemorial as a token of sacred promise, and sacred ceremony, must be worn for show, it seems to me, more than for the beauty of the shining encirclings upon the human fingers. And the breast-pin, so large as to destroy all idea of utility as a pin, and to appear only as an object to draw away attention from an uncomely face, cannot gratify a pure love for the beautiful. And

heavy chains of gold attract little more than the admiration of children, and of the ignorant part of that class called "the poor;" for the rich see too much of the shining metal used for convenient beauty, to think it beautiful without use; and the wise of either class would not see the beauty of suspending such articles upon the human figure. I cannot avoid believing that whoever wears them, wears them for the display of *ability* to wear them; for as to any usefulness connected with them, a much more delicate and modest article would answer the same purpose.

But, more than all, the Bible explicitly condemns the wearing of gold, and the like, as mere ornaments. And that is sufficient. It, without doubt, had more reasons for prohibiting the wearing of it by Christian women, than any in the present day are able to canvass. But there are the same liabilities in the human mind, which this injunction is intended to meet, that there ever were, though we are not surrounded by the same circumstances, as those were to whom the words were first spoken. One wishing to make a goddess of herself, as those appear to do who are over much adorned, either disgusts well-regulated minds, or moves them to pity.

She who lives in the simplicity of Christ will exhibit it in her attire, as in other manifestations of her mind. If the world were all converted, and no more money required to carry the gospel to the heathen, and a surplus were left after establishing and sustaining institutions for the comfort and spiritual benefit of all; then had she money to enable her to enjoy the beautiful, wherever, or however she would, it would be but little of it she would wish for the mere adorning of her own person. Her feelings, as well as her theory, would prompt her to have those imposing objects for the most frequent contemplation of the beautiful, separate from herself, even did she think that much ornament really added to beauty. But the soul ought to look upon her casket as being superior to the

need of these appendages. What is their suggestive language? It is that the human figure and face, with the expression that their carriage and look give, are less attractive than their ornaments; (let us ask any sculptor if this is not the idea,) and that they need more than a fair representation, and will have it, by a sort of deception, through the glitter of other things. But this fails of its object, as anything else does, not founded on the right idea; as defect in contour is never made less apparent by glitter and show surrounding it. The sum of the whole is, that the kind of adorning intended to attract attention to one's self is wrong, because religion condemns it, and the religion of Christ condemns it; because, to say the least, it has an idolatrous tendency.

[Original.]

CONSECRATION.

BY M. R. S.

WITH tearful eye, yet willing heart,
I come, O God! to thee;
I will not from thy feet depart
Till thou dost answer me:
The blood of Christ can cleanse from sin,
Can make the sinner pure within.

The sacrifice I gladly bring,
Of all I have and am;
And, though unworthy, only cling
To Christ, the bleeding Lamb:
His precious name is all my plea,
Hidden in him I long to be.

I dedicate to him my days,
Each moment give to God,
Acknowledge him in all my ways,
Bow to his chast'ning rod;
I may no longer choose the road
By which to gain his bright abode.

I may not say "I am my own,"
Or claim one grace as mine,
Jesus now makes my heart his throne,
Stamp'd with the seal divine;
He died, from sin to ransom me,
Wholly his own I now must be.

Do with me, Lord, as pleaseth thee;
Lead me where'er thou wilt.
Oh! plunge my soul in that vast sea
Of blood so freely spilt.
Help me to lie at Jesus feet;
For endless bliss he'll make me meet.
Salem, Mass, Nov. 1859.

The Guide to Holiness.

JANUARY, 1860.

EDITORIAL PAPERS.

THE OLD AND THE NEW YEAR.

To all the readers of the *GUIDE*, the Editors tender their Christian salutations. "Grace, mercy and peace, from God our Father and Jesus Christ our Lord," abound in you more and more.

By the goodness of God we have been permitted to commune with many of you through another year, in the things that pertain to our common salvation. We have come to you from month to month, with such words for your instruction in holiness as the God of all grace has given us wisdom to present. Our labor has been sufficiently arduous and responsible to deeply convict us of our own weakness and general insufficiency. But we have found great and increasing spiritual comfort in it. Our own hearts have felt the glow of the holy flame we have endeavored to increase. When we have been weak then have we been strong. Never, no *never* did we feel more deeply that "holiness becomes the house of God forever;"—that it is the beautiful garment in which the *Bride*, "the Lamb's wife," should be clothed; that it will make her "look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners."—That when she shall "arise and shine" by its heavenly light, "then shall the lame man leap as an hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert." We have met with many hindrances from those that are without, and some, alas, from those who are of the household of faith. But our encouragements have been many. Words of cheer have come to us every month, and from every section of our work—declarations that our labor in the Lord has not been in vain—assurances that increased spiritual strength in life and clearer light in approaching death, have been conferred by God through our pages. We owe this to Him who chooses weak things to confound those which are mighty. We owe it under Him, to the many valuable co-laborers whose contributions to our columns have gone forth on their mission of faith and love, and have not returned without precious fruit. The records of the past year are of the abounding mercy of God. He hath done all things well. He overcometh by the might of his Spirit, and sanctifieth by his *Truth*. May he forgive the iniquity of even our holy things, and accept the glory for ever and ever.

The *New Year* opens before us with its certain changes and solemn responsibilities. Faith stands upon its threshold and exclaims, "I can do all

things through Christ who strengtheneth me." Love, perfect love, has the sweet assurance that it can endure all things. Hope, resting upon the promises, smiles at the difficulties of unknown form and intensity, which coming months may reveal, knowing it shall not be made ashamed.

We desire, if God spare our life another year, to confess Christ meekly, fully, boldly—through the pages of the *GUIDE*—with our mouth as God shall give us utterance, in a godly walk and holy conversation and under all circumstances through which he can be glorified; in our family, that we all may be of God's household; in the pulpit, that holy place of precious opportunities; in the social circle where, when the least restrained by outward influences, we may be most constrained by the inward spiritual flame to let our light shine; and before an ungodly world that we may be "pure from the blood of all men."

We purpose, God being our helper, to continue to defend in the *GUIDE* the doctrine of a present, complete, and full salvation from sin, against error, whether it come from friends or foes. We shall aim to do this in no polemic spirit, so far as that is associated with *war*, either of words or unkindness of manner. We hope to be kept from forgetting what is due to the honest opinion of others, and to the sacred cause of truth itself.

We shall endeavor to instruct those who are seeking to attain the gospel privilege of perfect love, as God, by his Spirit and Word, shall have enlightened us.

We shall labor to encourage and strengthen those who have entered into the full liberty of the gospel, that they may hold fast whereunto they have attained, and reach forward to those things which are before.

So far as means are concerned, we hope to redeem these pledges, by the continued aid of our contributors. Some of these are regularly employed, and are among the most generally known for their acknowledged ability and deep experience. Besides the writings of these, other communications are becoming more abundant and valuable every month. We trust this will continue to be the case. With such help, and by carefully-made selections, and most of all, by the prayers and co-operation of our friends, we rest our expectation of making the coming year one of abundant usefulness. We mean that the *GUIDE* shall maintain the position that it has done, only to be more positive and potent in securing the great object of its publication—the spreading of Scriptural holiness over the land.

SCRIPTURE CABINET.

A QUESTION FOR THE NEW YEAR.

What is your life?—James iv: 14.

The connection of this text teaches us that it is not a time for presumptuous planning. "Observe

this now, you over-careful, worldly men, who say, To-day or to-morrow, we will go into this or that city, and stay there a year, and buy and sell and get gain." How many such there are who think that life has no higher end than to be filled up with bargains and profits, — with well-devised schemes to secure riches in the great marts of trade. They are so sure their plans will succeed that they even *set the time* of their success. "We will continue there a year." They assume that not only their plans, but their time, also, is secured to them. They rest their right to both upon their own desires, and build their expectations upon the same insufficient foundation. How many thus begin the new year, who will end it in poverty and disgrace, or amidst the solemn realities of the eternal world. Or, if they succeed, will have only heaped up riches whose rust shall eat their flesh as fire. For such selfish schemes life is too important. There are other and better things to be done. It is too short — "even as a vapor" — to allow such engagements, were they lawful. Time is not money, but something of more value. It is eternal salvation to those who use it well, and everlasting destruction from the presence of God and the glory of his power, to those who misuse it.

But life is a time to recognize in all things the will of God. For that ye ought to say, "If the Lord will." Our life is at his disposal and our plans also. We ought to consider that plan only as possible to us which God not merely permits but approves. His will directly taught or prayerfully and submissively inferred, should be our only guide as much in the worldly business of the year as in matters directly concerning our eternal salvation. Life will thus be made a time of serious and weighty concerns, which take hold of eternity — the vestibule of heaven and eternal glory.

FOLLOWING THE LORD FULLY.

But my servant Caleb, because he hath another spirit with him, and hath followed me fully, him will I bring into the land wherunto he went; and his seed shall possess it. — Numbers xiv.: 24. See also Joshua xiv.

We have presented here, — 1. The *Spirit* of Caleb — his state of heart. (1) It was "another spirit," namely, it differed from the spirit of the ten spies, and from the rebellious spirit of the great mass of the children of Israel. They were unbelieving and full of fear. The promised land to them was not a good land, — pestilence and death were there, for it "ate up the inhabitants." Its men were giants to whom they were as grasshoppers, and its city walls reached heaven. Egypt was to be preferred to it, and in their infatuation they proposed to make the attempt to return thither without God, though they feared to enter Canaan without him. (2) But Caleb's spirit was one of faith, and therefore of courage. He declared that they were well able to overcome it. Like Abraham, he believed God. He does not say there are no giants in the land nor walled

cities, but that the *Lord* will bring us into it. Therefore, the defence of our enemies is departed from them. Instead of being eaten up by the land, we shall eat up its inhabitants "for they are bread for us." He exulted at the assurance that the land was already theirs, in the promise of God, and the grapes of Eshcol and milk and honey their food.

2. We have in the text a declaration of Caleb's perfect obedience. He followed the Lord fully. His spirit of faith, taking away all fear, made the path of duty a delight. He had just been on a perilous expedition of forty days, among deadly foes, but having gone forth at the bidding of God, he had returned laden with the spoil of the land. His obedience had acted back upon his faith and given it fresh power. He says, Let us go up "at once" and possess the land. There is no delay with those who follow the Lord fully. They do not so much see the dangers and toils that lie in the path of duty, as the footsteps of the Lord whom they follow. The presence of the Lord makes it pleasant, and they follow him whithersoever he goeth.

3. We are taught here the reward of this "other spirit," this spirit of faith, and of this obedience. (1) He should enter Canaan. (2.) His seed should be blessed for his sake. They too should possess it. Now let the reader turn to the fourteenth chapter of Joshua and read Caleb's own narration of God's faithfulness, given forty-five years after he had received the promise. His brethren had rebelled to save their lives and had died. He had perilled life and strength, and behold, — he lives! and as was his strength in the freshness of early manhood, so is it now, to go out against the enemies of his God. The goodly land of Canaan was his, and he stood upon the threshold of the heavenly inheritance, to be with God, and to go no more out for ever. Oh, the blessedness of following the Lord fully!

THE NEW COMMANDMENT.

A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. — John xiii: 34.

"This is introduced here to show the way by which alone they shall follow him to heaven — by love to him and to one another. A new commandment. Love to God and man was the substance of the Old-Testament commandments. But it was "to love thy neighbor as thyself." Now, it is "to love one another as I have loved you." The love of Christ to us is made the motive and measure of our love to one another. This is a higher rule of love than any other. This is a new rule. This Christ calls "my commandment." xv: 12. Paul calls it "the law of Christ," (Gal. vi: 2); James calls it "the royal law." (ii: 8); and Christ again calls it "the first and great commandment." It was to be also a peculiar love — a Christian love — a love to one another as Christians, as fellow-heirs, as redeemed together. This was to surmount all other distinctions.

This love was given to them to be a badge of their discipleship. Like Christ we are to say, "He that doeth the will of God, the same is my brother and sister and mother." It was to make the Christian brotherhood most peculiarly ONE. (Chap. xvii: 22, 23.) It was to lead to mutual aid—brotherly self-denials. Hence "bearing one another's burdens" was considered as fulfilling "the law of Christ." (Gal. vi.: 2.) It was a *new* commandment in its connections with his love to them as now about to be displayed in its strongest light. "Greater love hath no man than this, that a man lay down his life for his friends," and so "we ought also to lay down our lives for the brethren" (1 John iii.: 16.) This commandment is *new*, therefore, in the character of the love that is required."—*Jacobus*.

A FATHER'S COMPASSION.

But when he was yet a great way off, his father saw him, and had compassion, and ran and fell on his neck and kissed him.—*Luke xv. i. 20.*

An officer of the Massachusetts state prison, related to us, a short time since, the following touching incident:—

Two boys, perhaps respectively fifteen and seventeen years of age, were brought to the prison under a sentence of several years' confinement. A few days after, a well-dressed, intelligent, but deeply anxious-looking man called upon the officer. He requested to be permitted to look at the register of the names and description of the boys, which was readily granted. The names were not those he sought, but when he read the description of one of them, he betrayed great emotion. He requested to see him. At the first sight of the boy the father recognized his son, but having resolved to treat him sternly to try the depth and genuineness of his penitence, if he professed any, he assumed a severe countenance. He had but half uttered the sentence, "John, you wicked boy," when the dejected look of the deeply sorrowing John, met his eye. Instantly, as we have seen metal melt in the heated furnace, the father's anger melted into compassion. He clasped the erring boy in his arms, and wept aloud. Said our friend, the officer, "Being unable to control my own feelings, I left them alone." It was long before the sobbing subsided and the parent gained his self-possession. The father of the other boy was informed of his son's situation, and the two parents, who were neighbors living in a town of New York, made immediate application to the governor for their pardon. On the representation of their youth and penitence, it was granted, and the lost ones were restored to the homes from which they had stolen away.

"Like as a father pitieth his children, so the Lord pitieth them that fear him." (Ps. ciii.: 13.) He will in nowise cast off them who come to him for forgiveness and purity. They may say,—

"For thine own compassion sake,
The gracious wonder show;
Cast my sins behind thy back,
And wash me white as snow:

If thy bowels now are stirr'd,
If now I do myself bemoan,
Turn, and look upon me, Lord,
And break my heart of stone."

CHILDREN'S CORNER.

KEEP IN THE PATH.

SOME years ago I was living in the Western country, on "a clearing;" my residence was near a dense forest. A kind and intimate friend lived about a mile off, who had two interesting children—a daughter, a little pet named Jennie, with flaxen hair, of about seven summers, and a boy of great vivacity, about ten years old, familiarly called Eddie. There was a path from our plantation to the home of the children, not very much trodden, but sufficiently plain for those who chose to notice where they walked.

The children's father brought them one day to our house. After a very pleasant visit, Eddie, who was full of self-confidence and boasting, proposed to take "little Jennie" and to go home alone with her. To this, after a little conversation, the father consented. Their friends followed them to the edge of the forest, and hand in hand, the brother and sister marched off, hardly deigning to look back upon those who were watching them as they disappeared among the trees. Just as they were passing out of sight the father shouted, "Children!" They turned, and Eddie answered, "What, Sir?" "Keep in the path," replied the father. Jennie promptly answered, "Yes, Sir, we will." But the proud little Eddie had heard this several times before, and felt a little angry at its repetition, so he made no answer, continuing his walk with a vain air. Ah, how much trouble is before the boy that thinks he is wiser than his father! He soon dropped his sister's hand and turned from the path, now to throw sticks at a pretty bird, and then to frighten a squirrel as he nimbly jumped from limb to limb. "Come back, Eddie," cried Jennie, "don't you know father said, 'keep in the path.'" To this the disobedient Eddie only replied in an angry tone, "Don't I know the way? You can't lose me in these woods." So they trudged along, Jennie's heart trembling for fear as her brother dodged behind the trees, first on one side of the path, then on the other. By and by a rabbit hopped off among the leaves, stopping a moment and turning up his big ears, and then starting again. "He's lame and I'll catch him," shouted Eddie, as he started in full chase. Jennie screamed, "Eddie, Eddie, come back! You know father said 'Keep in the path.'" But her tiny voice was soon lost to the excited brother, who was himself soon bewildered among the trees. Jennie, in her fright and solicitude for Eddie, had followed him until she had lost both him and the path. Alas for the poor children, for night was coming on, and even Eddie, with his boasted knowledge of the woods, was quite as likely to walk directly away from home as any way,—miles and miles from either

guide or friend—alas, we say for them, if their father, who had followed them slyly from tree to tree, had not have been close by. He sprang and caught Jennie in his arms, and shouted, "Eddie," so loud that he soon heard his voice, who by this time was greatly alarmed.

Oh, if that father had not been near, what a night that would have been to the children! Perhaps they would have perished with fatigue and hunger. The way of obedience, children, is a narrow way, and a safe path; keep in it. Do not seek pleasure out of it. That is what led Eddie astray. If you do, you will lead others away too. Jennie came near being lost by following a wicked brother. But if you *do* get out of the way, listen to your heavenly Father's voice. He is saying, "Come back; this is the way, walk ye in it." My dear children, keep in the narrow path.

THE NOBLE EARL AND THE HONEST FARMER.

A farmer once called on the late Earl Fitzwilliam to represent that his crop of wheat had been seriously injured in a field adjoining a certain wood, where his lordship's hounds had during the winter frequently met to hunt. He stated that the young wheat had been so cut up and destroyed that in some parts he could not hope for any produce. "Well, my friend," said his lordship, "I am aware that we have done considerable injury; and if you can produce an estimate of the loss you have sustained, I will repay you." The farmer replied, that anticipating his lordship's consideration and kindness, he had requested a friend to assist him in estimating the damage, and they thought, as the crop seemed quite destroyed, £50 would not more than repay him. The Earl immediately gave him the money. As the harvest however approached, the wheat grew, and in those parts of the field which were most trampled, the corn was strongest and most luxuriant. The farmer went again to his lordship, and being introduced, said, "I am come, my lord, respecting the field of wheat adjoining such a wood." His lordship immediately recollected the circumstance. "Well, my friend, did not I allow you sufficient to remunerate you for your loss?" "Yes, my lord, I find that I have sustained no loss at all, for where the horses had most cut up the land the crop is the most promising, and I have, therefore, brought the £50 back again." "Ah!" exclaimed the venerable Earl, "that is what I like; I as it should be between man and man." He then entered into a conversation with the farmer, asking him some questions about his family—how many children he had, etc. His lordship then went into another room and returning, presented the farmer with a check for £100, saying, "Take care of this, and when your eldest son is of age, present it to him, and tell him the occasion that produced it." We know not which to admire the more, the benevolence or the wisdom displayed

by this illustrious man; for, while doing a noble act of generosity, he was handing down a lesson of integrity to another generation. — *British Workman for September.*

THE BOOK OF BOOKS.

I have a little book at home—it has been mine for years;
There's many, many a leaf within that's blotted with my tears;
The covers are defaced, and e'en the gilding worn with age,
And pencil marks are scattered round on nearly every page.

My father gave this book to me, oh, many years ago,
When little of its real worth or import I could know;
It pleased my fancy and my pride; I felt extremely grand,
That I had such a pretty book to carry in my hand.

But when the first great sorrow came—my loving father died,
And, broken-hearted, how I longed to lie down by his side—
Within this book I found that God would comfort and would bless,
And be a heavenly Father to the poor and fatherless.

When I am saddened or perplexed, with trials sore distressed,
I read that he will surely "give the heavy-laden rest;"

In every trouble of my life unto this Rock I flee,
And sweet, refreshing streams of love seem gushing out to me.

EDITOR'S DRAWER.

THE NEW VOLUME.—Twenty-one years have nearly elapsed since the "Guide to Holiness" first made its appearance upon the stage. Though not one-half its present size and cost, its originators entered upon the experiment with trembling and much fear. Most denominations looked down upon the enterprise with contempt, regarding it as a species of fanaticism, that would soon have its day, and then pass away with the things that were; while even in the Methodist church, which in its creed recognized the glorious doctrine to which its pages were pledged, there were but few comparatively that gave it a cordial support. Since then, what hath God wrought? Notwithstanding prejudice, and an array of opposing influences from (we blush to speak it) the MINISTRY as well as membership, which threatened at times to overthrow it; notwithstanding the more recent attempts that have been made to restrict

its influence by some who have sought to implicate its character, because the editors could not see eye to eye with them in its management; notwithstanding the attempts of rival magazines, that have left no stone unturned to supersede it the "Guide" has lived to see its friends multiplied by thousands, and its instructions pondered by the inhabitants of every quarter of the globe. These facts speak volumes. The truth is spreading. Holiness is no longer a denominational tenet; its advocates are found throughout Christendom. Even those who are not prepared to identify themselves with it, see in it an element of power bespeaking its divine nature.

Under the fearfully solemn responsibilities which these convictions press upon us, we enter upon a new volume. We are comforted and encouraged by the thought that in this work we have the cordial coöperation and sympathy of the friends of holiness. Not only are the names of Rev. Robert Young, of England, Rev. Dr. J. T. Peck, of California, Dr. and Mrs. Palmer, and a host of others, pledged for our support, but able contributors are constantly being raised to render the "Guide" all that its name imports. Every measure that could be divined to render the new volume in advance, if possible, of its predecessors, has been gladly seized upon. Sister Annesley, our New York Correspondent, a member of Mrs. Palmer's household, will not only keep us advised of whatever there is of interest in that local centre, but will furnish us with extracts of such of Mrs. P.'s letters as relate to the great revival now in progress in England; while on the other hand, the Rev. Joseph Hartwell, our corresponding editor, as he passes through the country, proclaiming this precious grace, will enrich our pages with such items of general interest as may come under his observation.

With these and other helps, and the blessing of the Highest on our labors, we hope, beloved, to make the forthcoming volume varied in interest, and rich in spiritual unction. May we enlist your prayers and earnest coöperation.

REV. J. HARTWELL.—Our new agent and corresponding editor thus defines his position: "As you have announced my relation to the Guide, I would say to your readers, that I have consented to this for the present, as a means of grace to my own soul, for the reason that, for the last ten years, I have found that just in proportion as I have bestowed earnest and direct efforts for the promotion of holiness, my own soul has prospered, as also the work of God committed to my hands. But to just the extent that I have allowed other work to engage my attention, although connected with the enterprises of the church, I have consciously suffered a diminution of that moral power which a minister so much needs to move those around him. Whatever others may do, I am certain that there are those who can not retain a clear witness of perfect love without earnestly laboring to lead others into this state. Such

persons prove that 'there is that withholdeth more than is meet, it tendeth to poverty;' also that 'they that water shall also themselves be watered.'
J. HARTWELL."

BOOK NOTICES.

ANTOINETTE, the original of "The Child Angel." By Mrs. M. A. Denison.
THE CONQUERED HEART.
GRACE HALE. A book for girls. By C. E. K.
LITTLE MAY; or, Of what use am I? By the author of "Rosa's childhood," &c.

Such are the titles of four juvenile volumes, or rather gems, just issued from the prolific press of Mr. Henry Hoyt, No. 9 Cornhill. We have read them all, not without tears, and we trust not without a deepening of our love to Christ and his service. ANTOINETTE was a child angel indeed,—too much of the latter, perhaps, to readily claim our belief that its counterpart could be found in this sinful world; and yet we are assured in the preface, "that it is a true book, from beginning to end." It sweetly illustrates the power of a holy life even in childhood. THE CONQUERED HEART furnishes another illustration of the mighty conquest which grace can achieve. We can hardly conceive of such a demon as Uncle Ralph, and yet, no one, who, like Anna Raymond, has tasted of the divine mercy, can for a moment doubt that such a case even may be reached by the grace of God. The story of GRACE HALE shows the secret of happiness to consist in the denial of self, and living to promote the happiness of others, while the history of LITTLE MAY teaches us that in order to be useful we must abide in Christ.

Mr. Hoyt has made some valuable contributions to our S. S. literature. They are marked by a high-toned piety, becoming the spirit of the age. We bid him a hearty Godspeed.

THE PERCY FAMILY. Through Scotland and England. By DANIEL C. EDDY. Boston: Andrew F. Graves, 24 Cornhill. New York: Sheldon & Company. 1860.

It will be seen by the title-page that this volume is a narrative of travels. The reader is made to feel at home amidst scenes of historic and natural interest. This is the second number of a series by the same author. The style is adapted to youth, yet will interest and instruct adult readers. Mr. Eddy cannot write too many such books. Parents and Sabbath-School committees should remember the "Percy Family" in their selection of books for the young folks.

THE HAPPY LIFE; or Hints to Young Converts. By ALFRED SCOTT. Philadelphia: For sale at the Tract Depository, 119 North Sixth Street. 1859.

This little volume is full of precious suggestions to young converts, on "Enjoyments," "Duties," "Temptations," "Amusements," "Dress," etc., with pertinent Scripture texts appended to give authority to the counsels. It should be widely circulated, for it cannot fail thereby to do much good.

MERCY'S FREE.

Arranged by REV. W. McDONALD



1. By faith I view my Sav - iour dying, On the
To eve - ry na - tion he is crying, Look to

2. Je - sus, the migh - ty God, hath spoken, Peace to
Now all my chains of sin are broken, I am

3. Je - sus my wea - ry soul re - freshed, Mer - cy's
And eve - ry mo - ment Christ is precious, Un - to



tree, on the tree ; } He bids the guil - ty now draw near, }
me, look to me : } Re - pent, be - lieve, dis - miss their fear ; }

me, peace to me ; } Soon as I in his name believed, }
free, I am free : } The Ho - ly Spir - it I re - ceived, }

free, mer - cy's free ; } None can de - scribe the bliss I prove, }
me, un - to me : } While thro' this wil - der - ness I rove ; }



Hark ! hark ! what precious words I hear, Mer - cy's free, mercy's free.

And Christ from death my soul relieved, Mer - cy's free, mer - cy's free.

All may en - joy the Saviour's love, Mer - cy's free, mercy's free.

- 4 Long as I live I'll still be crying,
Mercy's free, mercy's free—
And this shall be my theme when dying,
Mercy's free, mercy's free :
And when the vale of death I've passed,
When lodged above the stormy blast,
I'll sing while endless ages last,
Mercy's free, mercy's free.

[Original.]

DIVINE ORDER IN THE PROCESS
OF FULL SALVATION.

NO. II.

BY REV. W. F. EVANS.

BEFORE we can exercise an assured faith, and believe with an undoubting credence, that the blood of Christ cleanses us now from all sin, there are two things which we must do—abandon our own will, and accept the will of God as ours. This is all implied in presenting ourselves as a living sacrifice, holy and acceptable in his sight. It is not enough merely to abandon our own will; we must adopt God's will as the only rule of action. The one is a negative condition. The other is positive. The one is a state of *passivity*, the other is a state of *activity*. These two things lie in the power of free will, assisted by grace, to do now. For if we have no power thus to do, we are under no obligation. Accountability is co-existent with possibility. If we are conscious of our spiritual defects, and believe that there is a higher position attainable, and desire to reach it, we are in the state in which an entire consecration is made possible to our will. God works in us to will and to do his good pleasure, but always in harmony with the laws of the will. Now it is one of the laws of the will's action, that it must be reached through the intellect and sensibility. The intellect must have an idea of the state we would attain, and the sensibility or heart must desire it. The prodigal son furnishes an illustration of this principle. He had in his mind an idea of his father's house and what there was to be enjoyed there. It appeared in painful contrast with his present condition of want and unsatisfied craving. This being in the intellect, it entered his heart or sensibility to desire the comforts of his father's house, for such is our mental constitution, that the intellect cannot conceive of a good, that we do not enjoy, without the heart desiring it. The prodigal son no

sooner desired the good which his mind apprehended, than he purposed to return to the home he had forsaken. As soon as the good which was in his father's house was in the intellect and sensibility, it came into the sphere of the will. It belonged now to the will to decide in reference to it. He at once exercised the proper volition and obtained the good he desired. So if we have an idea of a better position in religion,—a state of entire consecration,—and desire to reach it, we can now at once exercise the volition implied in abandoning our will for the will of God. The Lord has been working in us to will; that is, he has brought us into that mental state which must precede the will's action in consecration. He has brought us where the responsibility rests upon us. He has cleared the way for the action of our free will. We are to wait for no farther conviction. We have all that is necessary. We are not to attempt to work ourselves into any particular state of feeling or emotion. Emotional bliss is an involuntary state, and is not holiness. In fact it has no moral quality. In itself it is neither right nor wrong. Holiness is a voluntary state—a state of the will. We are to consecrate ourselves at once to God, and accept of any feeling or no feeling, as may seem good to him. In deciding upon the holiness of our heart, he will never look to the state of our feelings, but to the condition of our will. We are not to work ourselves into any imaginary state of emotional bliss, or try to reproduce in our own hearts the experience of some other person. Looking away from all these things let us renounce our own will, and take the will of God as ours, and begin at that point to create an experience for ourselves. In one thing we have erred in our attempts to realize a holy life. We have been praying God to do that for us which lies within our sphere to accomplish. It belongs to God to accept our sacrifice, which he will do as soon as it is presented, but it is the business of free will to make

it at once and forever. We are not to wait for grace to do this. If we are in the state of mind above described, we have grace sufficient for the duty. Some err at another point. They are aiming to reach a state of entire consecration through faith. But this is inverting the divine order. It is beginning at the top and building downward. Faith is the condition of salvation, but consecration is the condition of faith. "Except a man forsake all that he hath, he cannot be my disciple." Faith must have a solid basis on which to stand. If it has not, it is a mere imagination, a fancy, a dream. It is as if a hungry man should dream of eating. He awakes and finds himself empty.

But why must I abandon my own will for the will of God, before I can be fully saved? The reason is obvious. Our salvation must begin where our ruin commenced. The remedy must be applied to the seat of the disease. Now what is sin in its ultimate analysis? What is every sin that was ever committed in the universe? It is a revolt of the will of the creature from the will of the Creator. It is a selfish will—a will whose volitions all centre and terminate in self, and not in God. Here we find the vital root of our depravity, the seat of our ruin, and procuring cause of all our misery. This is what has disjoined our souls from God: All the sins of our whole life, which we have so often deplored, we have driven into this corner, and meet them face to face. Here our perfect moral recovery must begin. It can begin nowhere else. If we commence anywhere else we begin at the circumference and not at the centre; we vainly attempt to filter the stream, but neglect the polluted fountain. Here we find the jugular vein of the old Adam which must be severed. The opposition of the creaturely will to the will of the Creator must cease. Here is the seat of the rebellion, the head of the revolt. We must lay our wills at the feet of Christ. We must exchange wills with him, giving him

ours and taking his as our only rule. This is all we have to give, and all that he demands. If we give him everything else, but retain our will in our keeping, it is as nothing. We keep back all the price. It is like paying a debt in counterfeit bills instead of solid gold. God has an infinite right to this complete surrender on our part. He has originated our being, and perpetuates our existence by a constant exercise of the power that formed us, so that he recreates us every moment of our lives. How manifest is his right to dictate to us the laws of our being, and the circumstances in which we are to live. How reasonable it is that we should be his by a fixed, voluntary choice. This is not only his right, but our highest happiness. The will of God is the supreme good of all created intelligences.

Our first step in the process of full salvation, is the renouncement of our own will as the rule of life. "Except a man deny himself and take up his cross he cannot be my disciple." This is the grand initiatory step into the kingdom of God. To deny ourselves is to abandon our own will for the will of God. We are to detach ourselves from everything, however dear it may seem to us, which turns us aside from what we are conscious Christ desires of us. Every habit, which stands out in opposition to the will of the Lord, must be renounced and surrendered at his cross. Everything which may be good in itself, or not of necessity evil in itself, if it disjoins us from God's will, or is a cause of stumbling to others, becomes an enormous evil to us, and prevents our exercising an assured faith until it is sacrificed. Remember we are to prefer the will of God to every other good. We must consecrate our whole being as a living sacrifice; our bodies as the residence of a sanctified and redeemed spirit, and our souls as a temple of God, where he shall be perpetually adored and loved. We are to yield up to him all the strength of our redeemed powers, to act in harmony with his commands,

to do without reluctance anything, however humbling or mortifying it may be to our self-love, which Christ may have for us to do in his kingdom, to serve him from principle and not from feeling; to live a life consecrated to the promotion of the good of all mankind, and not a life of mere selfish enjoyment, ("for even Christ pleased not himself." Rom. 15: 3;) to suffer, without complaining, all that infinite Love and Wisdom, which govern the world, may choose to lay upon us, and whether we eat or drink, or whatever we do, to do all to the glory of God. We are to renounce all the creatures as the sources of our happiness, and to seek all our happiness in him. We are to enjoy God in all things and all things in God. We are to take Christ, in whom is all the fulness of the Father, as our only portion, appropriating him in all his offices and manifold relations, as our wants may require. We are to consecrate ourselves to live by the minute; that is, we are to recognize the divine arrangements of the present moment as the visible manifestation of the will of the Lord, and with that to be contented. It is the portion which an unerring Providence assigns us for the present. We are to do the duty of the present minute without delay or hesitation. It is all the duty we have to do. We need not trouble ourselves about *imaginary* duties, or duties in the unknown future. Is not this consecration a reasonable service? Ought it not to be made now and here? What stands in the way? "Yet lackest thou one thing." There is one thing in the way. I seldom ever knew two things to keep a soul from full consecration. There is always some one thing in which our self-will and self-love are centred, and when this is yielded up, everything else is easily surrendered. This is the strong hold of our *selfhood*. It is our chief idol. What it is I cannot tell you. It is not the same in scarcely any two persons. But you are to decide between that and Christ. Both you cannot have. You need not stop to

count the cost. This is often only a form of pride, just to show that *we* act with great deliberation. We are not like the thoughtless multitude. *We* are men who investigate a matter. This act of entire consecration is of infinite importance, and is to be made solemnly and not thoughtlessly. But how long shall a *Christian* stop to count the cost? Here is Christ in all the fulness of the Deity on one hand, and our own selfish will on the other. How long will it take a thoughtful, reasonable mind to decide which to have? This counting the cost is a snare of the enemy; it is a device of our self-love, which pleads for life, and is unwilling to die. It is designed to lead us to perform this act of entire consecration some other time, to await a more convenient season. Generally, a purpose to postpone this solemn duty to a future period, is equivalent to a resolution not to do it at all. It is in reality an indefinite postponement of the whole subject. Do it now, and we make sure work for eternity.

[To be continued.]

(Original.)

PANTING AFTER GOD.

BY RUTH.

For thee, O God, thee only do I pant!
As sick men tossed by fever's burning heat,
Or racked with pain thro' all the livelong day
And weary night, long for some healing balm,
As the poor captive, pent in narrow cell,
Longs for the blessed light, and pure fresh air
without,—
As they who travel o'er the desert sands
Thirsty and faint, long for the palm tree's shade
And cooling streams,—as exiles long for home,
Or as the famished pine for food,—so I
Pant after thee, the true and living God.
Yea, stronger yearnings, longings more intense
Than theirs possess my soul; for without thee
I pine, I die, I perish, and forever.
Life, health, joy, peace, all, all in thee are found.
The deep' unliathomed void within my soul,
Thou, only thou canst fill. Crowns, scepters,
 gems
And worlds themselves, yea, all created good,
My soul would spurn and only long for thee.
It will not stop to drink from out the streams,
But to the pure exhaustless fountain hastes.
Then, only then, will I be satisfied,
When in the image of my Lord I wake.

[Original.]

ENTIRE SANCTIFICATION, AN EXPERIENCE DISTINCT FROM CONVERSION.

Recently we had the pleasure of listening to the reading of the following article, which was presented by its author in the presence of a company of ministers.

Its clear and straightforward statements of Christian doctrine struck us at the time as well adapted to guide inquirers into the "King's highway," and at the conclusion of the reading we were disposed to say, with others who had listened to its calm sweet words, "Did not our hearts burn within us." Having obtained the article of the author, we lay it before our readers with the hope that its perusal may inspire them with strong desire for the great salvation, and assist to guide them into all truth.

Seranton, Pa.

G.

THE SANCTIFICATION OF THE SOUL.

BY REV. G. H. BLAKESLEE.

DR. WEBSTER defines sanctification as follows:—1. "The act of making holy. In an *evangelical* sense, the act of God's grace by which the affections of men are purified or alienated from sin and the world, and exalted to a supreme love to God; also the state of being thus purified or sanctified. 2. The act of consecrating or of setting apart for a sacred purpose; consecration."

Two ideas are included in sanctification, viz.:—consecration and purity. In a literal sense the term means to set apart from a profane or common use, to that which is holy or sacred. In this sense the tabernacle and temple, the altar, laver of brass, the priest's garments, and various other articles used in the tabernacle and temple service are said to have been sanctified. Sanctification, in a Bible sense, implies a *separation* and a *consecration*, not simply figurative and ceremonial, but *real*; a real separation from sin and its service. Hence Paul says in his letter to Titus:—"Who gave himself for us, that he might *redeem us from all iniquity*, and *purify* unto himself a peculiar people, zealous of good works."

In *nature*, sanctification is the same as regeneration. When a person is "born again," he is sanctified in part, but not *wholly or entirely*.

There are two errors which we shall do well to guard against. One is, that man is so deeply depraved, that even the grace of God is inadequate to save him from sin in this life. The other makes justification and entire sanctification identical. The truth lies between these two extremes. The first we do not propose to consider in this paper. It "limits the Holy One of Israel," and makes man more than a match for God. In this article we shall discuss the following question, viz.: "Are persons usually saved from all *inward* sin or *fully* sanctified, when regenerated?"

We take the negative, for the following reasons:—1. It is opposed to the Scriptures. "To the law and to the testimony." Paul, in his letter to the Corinthians, says, "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal; even as unto babes in Christ." "For ye are yet carnal; for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?" That the Apostle regarded those to whom he was writing as Christians, is evident from his salutation in the first chapter. "Unto the Church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours: Grace be unto you, and peace from God our Father, and from the Lord Jesus Christ. I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ."

If we rightly interpret the Apostle, he teaches that a degree of carnality is consistent with a state of grace called justification. Paul does not say, neither do we affirm, that sin has *dominion* over a justified person; but simply that in this state he may and does feel the remains of the car-

nal mind. In the seventh chapter of his second epistle he says, "Having therefore these promises, dearly beloved, let us cleanse ourselves from *all filthiness of the flesh and spirit, perfecting holiness* in the fear of God." This language implies that the members of the church at Corinth, were not *fully* or *entirely* cleansed from all filthiness of the flesh and spirit; yet he calls them "dearly beloved," acknowledging that they were the disciples of Christ. In his letter to the Church at Thessalonica, he says, "And the very God of peace sanctify you *wholly*; and I pray God your whole spirit, and soul, and body be preserved blameless until the coming of our Lord Jesus Christ." This indicates that those for whom this prayer was offered were *partially*, but not *wholly*, sanctified. He not only prays for their full sanctification, but that they may be preserved in this state *blameless*, until the coming of our Lord Jesus Christ. Paul thought it unnecessary to wait till death, before the accomplishment of this great work. If the view we have taken of the Scriptures be correct on this point, then do they plainly teach that *full* or *entire* sanctification is not identical with *regeneration*.

2. Methodist authorities are in harmony with the Scriptures. Mr. Wesley, the acknowledged founder, under God, of Methodism, in his sermon entitled, "Sin in Believers," says, "Indeed this grand point, that there are two contrary principles in believers, nature and grace, the flesh and the spirit, runs through all the epistles of St. Paul, yea, through all the holy Scriptures; almost all the directions and exhortations therein are founded on this supposition; pointing at wrong tempers and practices in those who are, notwithstanding, acknowledged by inspired writers to be believers. And they are continually exhorted to fight with and conquer these, by the power of the faith which was in them." In his sermon on "Repentance of Believers," he remarks, "From what has been said, we may easily

learn the mischievousness of that opinion that we are *wholly* sanctified when we are justified; that our hearts are then cleansed from all sin. It is true we are then delivered, as was observed before, from the dominion of outward sin, and, at the same time, the power of inward sin is so broken that we need not follow or be led by it; but it is by no means true that inward sin is then totally destroyed; that the root of pride, self-will, anger, love of the world, is then taken out of the heart; or that the carnal mind, and the heart bent to backsliding, are entirely extirpated." — "On this supposition it is absurd to expect a further deliverance from sin, whether gradual or instantaneous."

Mr. Benson in his notes on 1 Thess. 5: 23, says, "That is, may he carry on and complete the work of purification begun in your regeneration, redeeming you *from all iniquity*."

Bishop Hedding, in an address delivered to the New Jersey Conference, on this subject, holds the following language, "Regeneration is the beginning of purification, entire sanctification is the finishing of that work. The difference between a justified soul who is not fully sanctified, I understand to be this:—the first—if he does not backslide—is kept from voluntarily committing sin, which is what is commonly meant in the New Testament by *committing sin*. But he yet finds in himself the remains of inbred corruption, or original sin, such as pride, anger, envy, a feeling of hatred to an enemy, a rejoicing at a calamity which has fallen upon an enemy, &c. Now in all this the regenerated soul does not act voluntarily; his choice is against all these evils. God has given him a new heart, which hates all these evils, and resists and overcomes them as soon as the mind perceives them. The person fully sanctified, is cleansed from all these involuntary sins. He may be tempted by Satan, by men, and by his own bodily appetites, to commit sin, but his heart is free from these inward fires which before

his full sanctification were ready to fall in with temptation, and lead him into transgression."

We might quote from many other able Methodist divines, but these must suffice on this point. We hold to the right of private opinion, and think every one should read for himself the Word of God; still, in our judgment, the views of such men as Wesley, Benson, Fletcher, Clark, Watson, and Hedding, are entitled to great respect. They were men of no ordinary intelligence and piety.

Dr. Stevens, in his "History of Methodism," vol. 1, chap. 5, says, "The year 1760 was signalized by a more extraordinary religious interest than had hitherto prevailed among Methodist societies." "Here began," says Wesley, "that glorious work of sanctification which had been nearly at a stand for twenty years."—"And whenever the work of sanctification increased, the whole work of God increased in all its branches. It continued to advance with deepening effect for several years." In 1762 he remarks that his brother had some years before said to him, that the day of the Methodist penitential had not fully come, but he doubted not it would, and that then they should hear of persons sanctified as frequently as they had thus far heard of them justified. "It was now fully come," adds Wesley. His journal for successive years records the "spread of this higher Christian experience, and its salutary effects on all the interests of his societies."—"In London all the societies were revived; many believers entered into such a rest as it was not in their hearts before to conceive; the congregations were increased, and while Christians sought a more entire consecration, the godless were awakened more numerous than ever." At the close of the year 1763, he says, "Here I stood and looked back on the late occurrences. Before Thomas Walsh left England, God began that great work which has continued ever since without any con-

siderable intermission. During the whole time, many have been convinced of sin, many justified, and many backsliders healed. But the peculiar work of this season has been what St. Paul calls *the perfecting of the saints*."

Referring to those who had met with this great change, Mr. Wesley adds, "After a deep conviction of inbred sin, they had been so filled with faith and love that sin vanished, and they found from that time no pride, anger, or unbelief." These quotations prove beyond successful contradiction, that Mr. Wesley *believed and taught* that entire sanctification is distinct, as to time, from justification and regeneration.

Our discipline is in perfect keeping with these views. In chap. 4, section 8, page 55, the following questions are proposed to candidates for reception into the Travelling Ministry, viz.:—"Have you faith in God? Are you going on unto perfection? Do you expect to be made perfect in love in this life? Are you groaning after it?" The first question, without doubt, relates to saving faith. What prosperity can there be in the three last, if justification and entire sanctification are identical? Let those respond, if they can, who, at the altar of God, have answered these questions affirmatively, and yet with the vows of God upon them, preach that entire sanctification is implied in justification. We have not made the above quotations to demonstrate our view, but simply to show that the faith of the Methodist church harmonizes with the Bible.

3. In perfect keeping with the Scriptures and the testimony of Methodist authorities, are the *consciousness and experience* of believers. "A distinguished divine was once laboring to establish the point that every truly converted person was free from sin, and that all that remained was simply a growth, a development, a maturing. A private Christian modestly said to him, 'Doctor, do you

think that you are a child of God?' 'Yes,' was his answer. 'Do you believe, doctor, that you are free from sin?' He hesitated, and then with some blushing, but honestly, he answered 'No, I do not feel that I am.' This testimony of consciousness cannot be denied."

There are many intelligent Christians who have *experienced*, and can therefore *testify* that entire sanctification is not identical with justification. We might present many witnesses, living and dead, but one must suffice. We refer to William Carvosso, for sixty years a class leader, in England. In relating his experience, he says, "In the same happy frame of mind, which God brought me into at my conversion, I went on for the space of three months, not expecting any more conflicts; but how greatly was I mistaken! I was a young recruit, and knew not of the warfare I had to engage in. But I was soon taught that I had only enlisted as a soldier to fight for king Jesus, and that I had not only to contend with Satan and the world from without, but with *inward enemies* also, which now began to make no small stir. Having never conversed with any one who enjoyed purity of heart, nor read any of Mr. Wesley's works, I was at a loss both with respect to the nature, and the way to obtain the blessing, of full salvation. From my first setting out in the way to heaven, I determined to be a Bible Christian; and though I had not much time for reading many books, yet I blessed God, I had his own word, the Bible, and could look into it. This gave me a very clear map of the way to heaven, and told me that "without holiness no man could see the Lord." It is impossible to describe what I suffered from an evil heart of unbelief. My heart appeared to me as a small garden, with a large stump of a tree in it, which had recently been cut down level with the ground, and a little loose earth strewed over it. Seeing something shooting up, which I did not like, on attempting to

pluck it up, I discovered the deadly remains of the carnal mind, and what a work must be done before I could be "meet for the inheritance of the saints in light."

My inward nature appeared so black and sinful that I felt it impossible to rest in that state. Some, perhaps, will imagine that this may have arisen from want of the knowledge of forgiveness. That could not be the case, for I never had one doubt of my acceptance; the witness was so clear, that Satan himself knew it was in vain to attack me from that quarter. I had ever kept in remembrance

"That blessed hour when from above
I first received the pledge of love."

What I wanted was '*inward* holiness,' and for this I prayed and searched the Scriptures. Among the number of precious promises which I found in the Bible, that gave me to see that it was my privilege to be saved from all sin, my mind was particularly directed to Ezek. 3: 25-27. "Then will I sprinkle clean water upon you, and ye shall be clean," &c.

After severe struggles with unbelief, he says, "At length, one evening while engaged in prayer meeting, the great deliverance came. I began to exercise faith, by believing 'I shall have the blessing now.' Just at that moment a heavenly influence filled the room, and no sooner had I uttered or spoken the words from my heart, 'I shall have blessing now,' than 'refining fire went through my heart — illuminated my soul — scattered its life through every part, and sanctified the whole.' I then received the full witness of the spirit that the blood of Jesus had cleansed me from all sin. I cried out 'this is what I wanted.'"

The testimony of Carvosso is clear and to the point. Multitudes have given similar testimonies.

"We cannot depend," says the objector, "on the testimony of experience; it is deceptive, and besides, I have sought earnestly and never obtained this great blessing." This does not affect the testi-

mony of those who say they have. It is a principle in civil jurisprudence, that negative testimony cannot set aside positive. Infidels and skeptics in every age of the world have offered similar objections to experimental religion, but as Christians we regard it of no worth while we can say, as did one of old, "One thing I know, whereas I was blind, now I see."

It may appear strange to some that Carvosso had such views of his sinfulness, while he had at the same time the testimony that he was a child of God. This, we remark, was the result of the light shed upon his mind, revealing the sinfulness of his *nature* and the great *purity* of God. In this view, it is no marvel at all. Peter, feeling the presence of Divinity, said, "Depart from me, O Lord, for I am a sinful man."

"Is sanctification *progressive* or *instantaneous*?" We answer it is both. Mr. Wesley says, "A person may be some time dying, but there is a moment in which it may be said, he dies. So a person may be some time dying to sin, but there is a moment in which it may be said he dies." Sanctification is a death to sin, and a life to God. Hence says the Apostle, "Reckon yourselves therefore to be dead indeed unto sin, and alive unto God through Jesus Christ our Lord."

We would not undervalue justifying grace. When a person is born from above, he has met with a great and glorious change, a change that has put him into a new world. If he dies in this state, he will certainly go to heaven. "Why then is it necessary to be fully sanctified to enter heaven? We answer that infants, though justified, are not fit for heaven till they are purified. Yet Christ says "Of such is the kingdom of heaven."

Were God to remove a person by death in a justified state, he would cut the work short in righteousness, and take him to heaven. We should remember that it is necessary to be pressing after *holiness*, to maintain the blessing of justification.

Paul says, "Leaving the principles of the doctrine of Christ, let us *go on unto perfection*." Is it not to be feared that many have forfeited their justification by neglecting to "go on unto perfection?"

"But how is this great blessing obtained?" We answer by simple faith in Christ. Christ says, "Sanctify them *through thy truth*." A clear apprehension of the *nature* of this blessing, and a *full consecration* of soul and body, time and talents, influence and substance, to God, is necessary. Then by a simple act of faith, the blessing is received.

"Refining fire go through my heart,
Illuminate my soul;
Scatter *thy life* through every part,
And sanctify the whole."

Springville, Pa., Nov. 3d, 1859.

[Selected.]

FLETCHER'S EXPERIENCE.

[The account of the personal experience of the celebrated John Fletcher of perfect love, has been read doubtless by many of our readers; but it is so decided and suggestive that we think its insertion in the *Guide* at this time may be profitable. It was recorded by Mrs. Hester Ann Rogers, in her diary, and may be found in the Life of William Bramwell. ED. GUIDE.]

"Leeds, August 24, 1781. — That dear man of God, Mr. Fletcher, came with Miss Bosanquet (now Mrs. Fletcher) to dine at Mr. Smith's in Park Row, and also to meet the select society. After dinner, I took an opportunity to beg he would explain an expression he once used to Miss Losedale, in a letter, viz., 'That on all who are renewed in love, God bestows the gift of prophecy.' He called for the Bible, then read and sweetly explained the 2d chapter of the Acts, observing, to prophesy, in the sense he meant, was to magnify God with the new heart of love and the new tongue of praise, as they did who, on the day of Pentecost, were filled with the Holy Ghost! And he insisted that believers are now called to make the same confession, seeing we may all prove the same baptismal fire. He showed that the day of Pentecost was only the opening

of the dispensation of the Holy Ghost—the great promise of the Father; and that ‘the latter day glory,’ which he believed was near at hand, should far exceed the first effusion of the Spirit. Therefore, seeing they then bore witness to the grace of our Lord, so should we, and, like them, spread the flame of love! Then, after singing a hymn, he cried, ‘O, to be filled with the Holy Ghost! I want to be filled! O, my friends, let us wrestle for a more abundant outpouring of the Spirit!’ To me he said, ‘Come, my sister, will you covenant with me this day to pray for the fulness of the Spirit? Will you be a witness for Jesus?’ I answered with flowing tears, ‘In the strength of Jesus, I will!’ He cried, ‘Glory, glory, glory be to God! Lord, strengthen thy handmaid to keep this covenant even unto death.’ He then said, ‘My dear brethren and sisters, God is here; I feel him in this place. But I would hide my face in the dust, because I have been ashamed to declare what he hath done for me. For years I have grieved his Spirit; but I am deeply humbled, and he has again restored my soul.’ Last Wednesday evening he spoke to me by these words, ‘Reckon yourselves, therefore, to be dead indeed unto sin, but alive unto God: through Jesus Christ our Lord. I obeyed the voice of God I now obey it; and tell you all to the praise of his love I, am freed from sin! Yes, I rejoice to declare it, and to bear witness to the glory of his grace, that ‘I am dead unto sin, and alive unto God through Jesus Christ,’ who is my Lord and my King. I received this blessing four or five times before; but I lost it by not observing the order of God, who hath told us, ‘With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.’ But the enemy offered his bait under various colors, to keep me from public declaration of what my Lord had wrought.

“When I first received his grace, Satan bade me wait awhile, till I saw more of the fruits. I resolved to do so, but I soon be-

gan to doubt of the witness which before I had felt in my heart, and was, in a little time, sensible I had lost both. A second time, after receiving this salvation, (with shame I confess it,) I was kept from being a witness for my Lord by the suggestion, ‘Thou art a public character; the eyes of all are upon thee; and if as before, by any means thou lovest the blessing, it will be a dishonor to the doctrine of heart holiness,’ &c. I held my peace and again forfeited the gift of God. At another time I was prevailed upon to hide it by reasoning, ‘How few, even of the children of God, will receive this testimony, many of them supposing every transgression of the Adamic law is sin; and, therefore, if I profess myself to be free from sin, all these will give my profession the lie, because I am not free in their sense—I am not free from ignorance, mistakes, and various infirmities. I will therefore enjoy what God has wrought in me, but I will not say I am perfect in love.’ Alas! I soon found again, ‘He that hideth his Lord’s talent and improveth it not, from that unprofitable servant shall be taken away even that he hath.’

“Now my brethren, you see my folly: I have confessed it in your presence, and now I resolve, before you all to confess my Master. I will confess him to all the world! And I declare unto you, in the presence of God, the Holy Trinity, I am now ‘dead indeed unto sin.’ I do not say, ‘I am crucified with Christ,’ because some of our well meaning brethren say, ‘By this can only be meant a gradual dying.’ But I profess unto you, ‘I am dead unto sin and alive unto God.’ And remember, all this is ‘through Jesus Christ our Lord.’ He is my prophet, priest, and king! my indwelling holiness! my all in all! I wait for the fulfilment of that prayer, ‘That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us, and that they may be one even as we are one.’ O for that pure baptismal flame! O for the fulness of the

dispensation of the Holy Ghost! Pray, pray, pray for this! This shall make us all of one heart and one soul. Pray for gifts — for the gift of utterance, and confess your royal Master. A man without gifts is like a king in disguise, he appears as a subject only. You are kings and priests unto God. Put on, therefore, your robes, and wear, on your garter, holiness to the Lord." Here follows an account of a sermon he preached on the same subject, a few days after.

(Original.)

ALONE WITH JESUS.

BY ANNA.

THE blue skies beam with brightness o'er me,
The sailing clouds drift to and fro,
The distance softly melts before me,
The silver waves are all aglow.
But I have fairer, brighter visions
Than those that greet my eyes to day,
For 'twixt my soul and heaven's bright glory
The veil is partly torn away;
So happy, I can only say,
"Alone with Jesus."

The air is filled with strains of music;
I hardly know that I am here;
But almost fancy I'm in heaven,
The song of angels sounds so near.
And while I hear the happy chorus,
It seems that I can hardly stay;
But then since Jesus is so near me,
Heaven is not very far away;
'T were heaven itself e'en here to stay,
"Alone with Jesus."

Should storm and tempest rage around me,
And waves of sorrow flood my soul,
Should loved ones turn and frown upon me,
And earthly ties be severed all,
O Jesus! — thou wouldst not forsake me;
The brightness of thy holy face
Should chase away all gloom and darkness,
And sinking in thy loved embrace,
My soul should find sweet resting place,
"Alone with Jesus."

Alone with Jesus when Earth's praises
Shall turn to hate, and scoff, and scorn;
Alone with Jesus in the sunshine,
Alone with Jesus in the storm.
And when the lengthened shadows tell me
It is the close of life's short day,
I'll sing one song of holy triumph
To Him who's ever been my stay,
Then fold my arms and pass away
"Alone with Jesus."

Wyoming, N. Y.

(Original.)

THE SUFFERINGS OF CHRIST.

BY Y. J.

WE cannot comprehend the weight of suffering he endured in that hour. No word in our language could have been found more expressive of extreme pain than the word "agony." He must have suffered severely through life. While the rebels he came to save rolled in affluence and wealth, *he* had no home, and often wanted the comforts of the present life. Such privations must cause pain. Yet no suffering did he endure equal to that which attended the close of life. Dr. A. Clark believes "a principal part of the redemption price to have been paid in that momentous hour." *It was not fear of death*, for he expected to rise soon from the grave. *It was not the wrath of God*, for he knew *no sin*.

But *my sin*, and *yours*, gentle reader, weighed *him down*, and added to the wondrous weight. What buried pain bursting that heart of hearts! No doubt he knew many would neglect the use of the atonement he is about to make, — and that the pierced hand or side would have to witness against thousands for whom they were pierced.

Think of Gethsemane. Let your thoughts often turn to the scene there; and then turn to the Judgment Hall. See your Saviour buffeted. Follow him to the brow of Calvary, and, if you can bear the sight, see him suffer, *and forget not that it was for you*. Methinks due reflection upon the subject will not only induce the impenitent to secure an interest in that death, but also induce the professor of religion to embrace *all* that by that death was purchased for him, viz: *A Full Salvation*.
Canada West.

FAITH. — "Where faith is weak, he anticipates and comes to meet it; when faith is strong he holds himself aloof that it may in itself be carried to perfection" —
Olshausen.

[Original.]

REVIVAL LETTERS AND INCIDENTS.

MRS. PALMER TO REV. E. BOYER.

We take pleasure in laying before the readers of the *Guide* the following letters from our beloved sister in Christ. We reluctantly omit a few passages, mostly quotations, for want of room.

SUNDERLAND, NOV. 14th, 1859.

MY DEAR BROTHER IN JESUS—Yours of November 9th, and other favors of an earlier date, would have been acknowledged, but, really, we seem to have been kept in the heat of this glorious battle to such a degree, as to preclude attention to anything else. Such has been the pressure of other calls, that we came here quite settled in purpose that we must not remain over two weeks. But we have already numbered twenty-nine days, and still it seems impossible that we should leave. During the past week about one hundred have been saved daily. Oh, how glorious have been the manifestations of awakening, converting, and sanctifying power. It is not now difficult for faith to apprehend how a nation may be born in a day.

Since the commencement of this work, the secretaries of the meeting have recorded the names of two thousand and eleven who have presented themselves as seekers. Of these we trust about two hundred, from near and remote regions, have received the witness of purity. "Create in me a clean heart, O God, and renew a right spirit within me. Then will I teach transgressors thy ways, and sinners shall be converted unto thee." So says the Psalmist, and the development of power which has resulted in the sudden ingathering of such a multitude of the unsaved, still gives demonstration of the fact that purity is power; or, in other words, that the creation of a clean heart, and the reception of increased ability to teach transgressors truths which may lead to their conversion, is still the Divine order.

The whole place seems to be permeated with the power of restraining, corrective, transforming truth. To a remarkable degree is the Lord of the armies of Israel owning, guarding this work, and the instrumentalities engaged in its promotion. Men of the world acknowledge the wonders of grace, and opposers are taught, by the speedily uplifted rod of the Almighty, that they cannot speak against it with impunity. One of these, who was mingling with the hundreds who were dispersing from the chapel doors, was railing against the work, pronouncing it all humbug, fanaticism, and the like. This was in the hearing of one from whom we received the information. He had parted from our friend but a few steps, before the man, who had "tarried long at wine," stumbled, and broke one of his limbs in two places. We have been informed that he believes it to be a retributive providence, and now seems penitent.

People of every age, and of all classes, are flocking as doves to the windows. Never do I remember to have seen such a proportion of aged people come to Jesus, with true brokenness of spirit. Shortly after the opening exercises, and we had just begun to speak, one evening, a very aged lady, who I was informed was about ninety years old, came forward and knelt at the communion rail, nearly all the time I continued to address the congregation. That night she was made unspeakably happy; and I was also informed that her aged husband, before the close of that evening service, was made partaker of like precious grace.

At another service we illustrated the fearful character of unbelief, by referring to an aged opulent friend of ours; who, though willing to give largely of her goods to feed the poor, and doubtless, if called thereunto, would gladly have given her body to be burned, remained year after year, till age came on, in the bondage of unbelief. She introduced herself to our observation by rising in one of our meet-

ings, confessing her unbelief, cried out, "*What a fool! What a fool I have been all my days! I have been giving, giving, and giving myself to God, but never believing that he received me.*"

On giving this illustration of the error of not believing, after having been empowered by the Spirit to yield ourselves to Christ, an aged man, whose locks I imagine had stood the frosts of about eighty winters, came forward to the altar of prayer. "Forty years," said he, "have I been endeavoring thus to give myself to Jesus, but have never till now believed that he received me." Since that time he has been unutterably full of joy, and begged the privilege at a subsequent service, to a listening multitude, the bliss of his new-born spirit.

Another aged one, who knelt at the communion rail, seeking the full baptism of the Holy Spirit, was inexpressibly filled with heavenly triumph. On returning home, speaking of this wonderful visitation as marvellous in her eyes, she exclaimed, "O why is it?—why is it that the Lord has sent these friends here to be such a blessing to my soul?"

That day the angel of death was commissioned to unloose the "silver cord." Gradually her entranced spirit was released, and she seemed to die to the things of time, before she left its shores. In less than a week her new-washed spirit

"Clapped the glad wing and soared away,
To mingle with the blaze of day."

Not a few middle-aged people have been brought in. One of these, much respected in the community, whose name was on the church books, but who had not the witness that his name was written in the Book of Life, came forward, humbly sought, and ere he left obtained the witness of his acceptance in the Beloved.

The next evening he again presented himself at the altar of prayer, seeking the endowment of power, for which the "one hundred and twenty" were commanded to tarry. The baptism of fire descended,

and, as in the early days of Christianity, utterance as a constraining gift was also given. Though a man who, ere his lips had been thus touched with the live coal from off the altar, would have pleaded his slowness of speech, if called to speak for God, he on the succeeding evening came forward, before probably not less than three thousand persons, and asked if he might not have the privilege of addressing the assembly. Time will tell how many scores, if not hundreds, were penetrated to the deepest recesses of the heart, by the utterance of that spirit-baptised man. Demonstration that he has received the "Tongue of Fire," has ever since been most marked; and many, I trust, will yet be stars in the crown of his rejoicing. I might speak of many, very many, who have in a similar manner sought and obtained, with like results, the baptism of the Holy Ghost; and are now working under the inspiration of this gift of power. I might instance so many, that it is difficult to forbear. Dr. P. just now, while I write, interrupts me by the reading of a note. It is from a local preacher, who also is a temperance lecturer, residing a few miles distant. A week or two since he came to Sans street chapel. It was on Saturday afternoon.

When the invitation was given for all who were not enjoying the witness of entire sanctification, to come forward, and unite with others in definitely seeking that grace, this temperance lecturer came. When the earnest pleader asks bread, the heavenly Giver marks the thing asked for. It is the Spirit that maketh intercession, and the gift asked for is specifically to meet the soul's immediate necessities. The grace, being purchased, is ready. It is only for faith to demand the needed grace now, and the holy violence which the kingdom of heaven suffereth, irresistibly takes the purchased gift. Definite in his faith, and unyielding in importunity, our temperance lecturer sought, and with about a score of others on the same after-

noon, obtained the witness that the blood of Jesus cleanseth. He appeared to be amazingly filled with the Spirit, and as he spoke in testimony thereof, his words seemed to fly as barbed arrows.

Before leaving, he told us that he had two sons, who (though they had never seen their father or mother touch the intoxicating cup, even to wine or beer) were both victims of the hydra-headed monster, intemperance. War has slain its thousands and intemperance its tens of thousands. When this father told of his unsaved children, we observed that, as God's order had now been obeyed, and judgment had begun with him, he would of course have an increase of power, and might confidently expect the speedy conversion of his children. The next day, during family prayer, a son who had been so hardened as to refuse to bend his knee in family worship, was broken down, and cried for mercy. He was powerfully converted the same evening. Soon afterward the other son was arrested by the might of the Spirit, and deeply penitent; he also was brought to the foot of the cross, and made a new creature in Christ Jesus. During the week another of the family was also saved, besides several others residing in the neighborhood. I will transcribe a portion of his note, which refers to a scene which occurred the third evening after he received this endowment of power.

"On Monday night I was called out of bed to visit two dying sisters, the elder aged twenty-two, the younger seventeen. One was seeking this further blessing. After kneeling down beside her and giving a few instructions, she received it, and cried, 'Glory to God!' Soon her mother began to cry for mercy, and in a few minutes her soul was set at liberty. Two sisters of the dying girls, and a female friend, all earnestly sought the Lord, and before I left were rejoicing in their Saviour." "Behold how great a matter a little fire kindleth."

Among the newly-converted have been several sea captains, with many others who do "business on great waters." A pilot, converted last night, suddenly bounded up, and in an ecstasy of joy cried out, "Glory be to God." "What has he done for you?" asked Dr. P. "Done for me? Why, he has given me a *new* heart! a blessed heart! Glory be to Jesus!" And then, looking up towards the densely crowded gallery, and seemingly singling out friends that he would fain have brought to Jesus, he cried out, "Come down! come down! Here is the place to find Jesus. I am sure it is cheap enough going to Jesus." A brother pilot, who was kneeling beside him, and translated out of the kingdom of darkness into the kingdom of God's dear Son, about the same moment, was also asked what the Lord had done for him. "The very same, glory to Jesus," he replied, and was well nigh as earnest in his indications of overwhelming bliss as his friend.

Never shall I forget the beaming countenance of a master of a vessel, converted two or three evenings since. He told me he was expecting to leave the next morning, but assured me that he would resolve, through Almighty grace, to have a praying crew. Who can tell where the end of these things will be? Sunderland, you may remember, is a large sea-port town, from which hundreds of vessels sail yearly. How many floating Bethels will go forth from this port, as the result of this blessed visitation of the Spirit, who can tell?

One captain who has been saved, with his whole crew, writes to Dr. P. thus:

It is with feelings of great pleasure that I take this present opportunity of informing you, that I desire in behalf of myself and crew, seven in number, to return our public and grateful thanks to Almighty God for His great blessings, by attending the services in Sans street chapel, during the last nine days, for all are safe and sound conversions to God, and we can now *all* rejoice in the God of our salvation.

As we are ready to sail, we desire the prayers of the congregation on our behalf, that we may

have a richer and fuller blessing during our passage home to Southampton.

I am, Sir, by the grace of God,

Your humble servant,

THOMAS HARRIS, Master.

On behalf of myself and crew.

From observations I have made, I think there are not a few who have walked miles after completing their day's labor, to attend these services. Said one of the ministers to me, "Here is a young man who has come six miles to get religion, and now the Lord has pardoned his sins, and made him very happy." There stood the pale-faced young man, with heaven in his countenance. Doubtless he would have felt himself well repaid, as he walked that night to his distant home, had it been ten times more distant. I think he was a pitman.

Many other pitmen have attended. I heard of one who walked eight miles to attend one of the recent services. Ere he returned he received the grace for which he sought. With joy unspeakable, from a divine consciousness that his name was written in heaven, he reached his humble home. In a few days from the time that the Spirit witnessed so graciously to his heart of his adoption, the call came, "Child, come home!" and his newly-saved spirit entered the eternal city, for which he had so recently received a title, and of which, from the time of his conversion, he was continually talking.

Several pious pitmen have come and sought to be endued with that power from on high, with which he who baptizeth "with the Holy Ghost and with fire," would fain now endue all his disciples. With lips touched with a live coal from heaven's altar, and with hearts in sympathy with Jesus, in that love that moved him to die for sinners, they have returned to speak as the Spirit gave utterance, to their unsaved friends. And how many of these rayless minds and dark homes have, through these humble agencies, been enlightened, eternity alone will reveal. In connection with this subject, I will tran-

scribe a note which lies before me, given to Dr. P. at one of the afternoon meetings; it reads thus: "An influential coal owner, residing about ten miles distant, stated this morning that the revival movement was operating in a most wonderful manner in the district with which he is connected. He said, solemnly, that upwards of four hundred of his pitmen had been brought to Christ. Glory be to God!"

Among the many who yielded to the Spirit's constraining influence, and hastened to the altar of prayer, an evening or two since, I noticed a lady, whose attentions seemed entirely absorbed with the Spirit's internal revealings. Her grief was not convulsive, as with some others; but the fact that she was a sinner, and her name not written in the book of life, was so engrossing, that the outward world appeared wholly excluded from her mental vision. In our address that evening we had quoted the passage, "And whosoever was not found written in the book of life was cast into the lake of fire."—Rev. xx: 15. This arrow of truth from the Almighty's quiver had penetrated her heart to its deepest recesses, and she could look at nothing else. As I knelt before her, and would fain have directed her eye to the Saviour, she looked not heavenward, neither did she for a few moments seem to heed my words, but only exclaimed, "O, my name is not written in the book of life!" When I tried to tell her how, through faith in the atoning sacrifice, she might see her name written in heaven, she despairingly cried, "I cannot see it, I cannot see it." Soon the Altogether Lovely lifted up the light of his countenance; and when the Holy Spirit revealed Christ to the vision of her soul, she could exclaim, "I see it now, I see it now!" Seldom have I witnessed a more happy convert than this.

That evening the crowd in the chapel was so dense, as well nigh to preclude the possibility of many who might wish to present themselves as seekers of salvation

from doing so; and when it was announced to the lady just referred to, that her husband also had just been converted in the midst of the congregation, it did seem as if her new-born spirit would well nigh have taken wing,

"From Calvary to Zion's height."

One morning as Dr. P. was walking out he met an interesting young man whom he had seen at the chapel—he was one whom I had personally addressed in regard to the interests of his soul—"I have made up my mind," said he. "Made up your mind to what?" asked Dr. P. He then expressed his resolve to seek the Lord with all his heart, and said he was fully decided that he would that night come out as a seeker of salvation, by presenting himself at the altar of prayer. "So resolved am I on this, and lest I should fail in my decision, that I am telling everybody I meet." Scarcely was the invitation given for those who desired to find Jesus to come forward, and openly acknowledge their need of salvation, before that young man manifested the firmness of his purpose by kneeling before that assembled multitude as a seeker. It surely does not take our Saviour longer to receive disciples now than in the days of his incarnation. "He that confesseth me before men, him will I confess before my Father and His holy angels." But it is the Spirit alone that can take of the things of God and reveal them to the waiting soul. He does not come to testify of himself, but when the trusting sinner openly acknowledges the Saviour, how quickly does the Spirit take of the things of God and reveal them, and the seeking Saviour and the sinner meet! It did not take Jesus longer to save this sinner than to save the Jailor, who, with his whole house, were saved in less than an hour.

A characteristic of this revival, as also at Newcastle, is the energizing influence which those who are newly blest receive to work for God, in trying to save others.

"Let him know that he that converteth a sinner from the error of his way shall save a soul from death, and hide a multitude of sins." On this principle we may, through grace, confidently expect that the day of eternity will reveal that a multitude of sins have been covered as the result of this visitation. To human observation the work seems only to have been bounded by the want of accommodation, to meet the ever-occurring emergencies. I will instance. When the invitation was first given, the communion rail, accommodating about forty persons, was filled. Then benches placed before the communion rail. Still the accommodation for seekers was insufficient. Next a large square singing pew, fronting the pulpit, was in demand. This threw Dr. P., and others taking a leading part in the ordering of the battle, quite out into the congregation. The singing pew being filled, one of the smaller vestries was then called for; then another; and still another, till every available place was in demand.

Though the work among children did not excite so much attention as in Newcastle, yet many were saved. Over one hundred children were enabled to testify to the pardoning love of Jesus. Some may think of the conversion of children as a small matter; and he who labors specifically in their conversion, may not have his name blazoned largely on the archives of time as mighty in pious achievement; but will not this matter, viewed in the light of eternity, assume an aspect greatly important, when the fire shall reveal every man's work of what sort it is? Imagine that Voltaire, Hume, Gibbon, Paine, or any other infidel writer, whose works have leavened thousands of minds with infidel principles, had been converted in childhood. What a multitude of sins might have been covered, and how many already lost spirits might have been saved. Yet, had this in fact been the case, doubtless some would have said, only a child had been converted.

Not a few of the children converted here, as in Newcastle, have manifested the fruits of the Spirit in a marked manner. Seldom, if ever, have I listened to such words in prayer—words so clothed with the might of the Spirit—as have fallen from the lips of some of these converted children. Such prayers could not have been presented but through the inspiration of the Holy Ghost. Neither are these newly-saved children willing to eat their morsel alone, any more than the truly converted of more mature age.

Several days ago, at the close of one of the afternoon services, a lady introduced me to her son, a young man of intellectual countenance, and noble, generous bearing. With moistened eyes she looked wishfully at me, as though she would have said, "Do say something to my loved one about the interests of his soul." The lady receded in a casual manner a little distance, and left her son standing by me. I understood the matter, but was surprised on addressing the young man to be met with the answer, "I have no desire for salvation." He listened to my affectionate expostulations with respectful attention, as I entreated him to ask the Father, in the name of Jesus, for the gift of the Holy Spirit to enlighten his mind, and show him his need of a Saviour. Two or three evenings after this, he presented himself at the altar of prayer. He acknowledged he was *intellectually* convinced of his need of salvation; "But," said he, "I cannot feel—I am not a penitent."

I asked him, if the act of thus presenting himself among the seekers of salvation, before such a vast multitude, was not crossing to his natural feelings. This he acknowledged, and I assured him that the fact of his having been constrained to deny himself, and take up the cross, was of itself a manifestation of desire. He said he had been constrained to do it by a friend. But, whether so or otherwise, the constraint was doubtless through a Divine influence.

He afterwards voluntarily presented himself yet again as a seeker, and understandingly yielded himself up as a sinner to Jesus the Saviour. Still he had not received those *sensible* emotions of joy, which he had been seeking as a sort of pre-requisite, or as in absolute and immediate connection with discipleship. The fact was, that he stood there as the nobleman, demanding a sign or a wonder. We assured him, again and again, that the requirements of grace were unalterable, and that God was teaching him lessons in faith, which he would be required in turn to teach to others. "The just shall live by faith." "What then shall I do?" Go to work—and, as you have given yourself up to God, act on the principle that you belong to God, and then the joy of Christ and angels will be yours. It was the joy of Christ to *do* the will of His Father, and bring many sons to glory. It is the joy of angels to see sinners repenting. A lovely Christian lady, standing by, who had been endeavoring to instruct him in the way of faith, said, "There, did I not tell you so?" He left the altar of prayer with a trembling, though not joyous faith. His subsequent experience was so quickly and beautifully illustrative of what should be the character, and may be the development of every Christian's joy, that could we see a like testing of the same principles, on the part of *every* Christian, we might soon see the entire of this redeemed world in a flame of revival.

Go to work for God. As you have given yourself to God, act on the principle that you do belong to God. This was the advice we had given. And now behold the result! Very early the next morning, ere nature had withdrawn the curtain of night from a sleeping world, this newly-received disciple arose, and wrote to a gay young gentleman residing in this town. A letter of several pages told the longing solicitude of his new-born soul, for the companion of his former worldly pleasures. His friend did not receive the

letter till noon of the day it was written. Every page was as a barbed arrow in the quiver of the Almighty. The young man came to the chapel in the afternoon, so deeply wounded in spirit, that his tears and sighs were indeed most mournfully affecting. On presenting himself among many other seekers of salvation, at the altar of prayer, in the evening, his brother soon followed him; then a beloved sister; and all three were enabled to yield themselves up with true brokenness of spirit to the Saviour of sinners, and left the chapel rejoicing with joy unspeakable. This was followed by the awakening and conversion of a second sister the next afternoon, and yet another the succeeding evening. Thus, within perhaps forty-eight hours after this young man of trembling faith had commenced his career of discipleship, five most interesting conversions had occurred through his agency.

The evening services are largely attended. It is estimated that three thousand are generally present, the place being densely filled, and frequently many going away for want of room. But the best of all is, God is with us, and wonderful have been his manifestations of awakening and saving power. The revival is taking hold on persons of all classes — men of business of every grade. And, more recently, a most interesting class of young men. Every one saved would seem to be a guarantee for the salvation of others. Each man is disposed to be after his man, and yet more and more effectively is this being done. With every passing hour the flame of burning zeal appears to be rising. Many also from the ranks of the high and low, rich and poor, have been gathered in. Parents and children, brothers and sisters, the merchant and his clerks, the lady and her servants, have knelt at the same altar of prayer, and have been made partakers of like precious faith. If the prince of this world does not muster his forces to withstand the progress of this work, it

will only be because he who is stronger than the strong man armed, has so weakened his kingdom as to render futile his attempts. One man was converted who, by general consent of the community, seems to have received the palm for uproarious and mischievous sin. Seldom did he return to his home, but in a state of intoxication. After his conversion, said he to his servant, "Never will you again see your master come home intoxicated. You have a new master now." We are informed that this man literally wet his pillow nightly, with tears of humble, holy joy.

Another kneeling penitent, newly converted, exclaimed, "How wonderful! I have been a follower of Tom Paine, a gambler, and a drunkard, but I have now found salvation." After the close of one of the afternoon meetings, a newly converted one took me to three penitents who had, side by side, been seeking the Lord sorrowing. While I was directing one, all three inquirers listened, and all three were simultaneously born into the kingdom, and left the chapel rejoicing. One who was by profession a play-actor was among the converted. Another, we were told, who was the proprietor, and also one of the actors of a travelling circus, was also among the newly-saved. Several of the managers of the "Sunderland Commercial Quadrille Party" were also among the saved. A circular containing the printed rules, &c., of this party for 1859-60, lies now before me. It was handed to one of the Sans street chapel people, by one of the managers recently converted.

A young lady, whose musical ability gave her a leading position in the "Glee Club" of Sunderland, was among the newly saved. She stood announced before the public to take a leading part in a forthcoming concert. But the evening announced found her a new creature in Christ Jesus, and her heart and lips sweetly attuned to the songs of Zion. The con-

cert was indefinitely postponed, she being the head glee singer, and her place not easily filled.

The meetings have, with some carefulness, been brought to a close at ten o'clock, leaving all who may wish an opportunity to retire at once. But hundreds linger unwilling to leave the place, so hallowed by the saving presence of Christ. On such occasions, we have sung some "Revival Melodies," such as have been sung by thousands during the gracious revival in America and Ireland. One of these gained so much favor among our Sunderland friends, as to become a favorite air with the community, to such a degree, that it was often heard in the streets. Especially did its inspiring strains peal on the evening air, as the worshippers of Sans street chapel were nightly dispersing to their homes. We were so often importuned for a copy, that we encouraged the people to expect it in print, in case an opportunity should occur. You may perhaps have met with it before, but could you witness the inspiration with which it is sung here, it would invest it with new interest.

Said a French politician, "Let me make the songs for the people, and I will rule their politics." The Wesleys felt the force of this principle, and, resolving not to be outdone by the children of this world, encouraged the use of lively spiritual songs, and also the beautifully pathetic.

NOVEMBER 19th. — Thirty-five days since we came to Sunderland. Last night we closed our labors. It was a season of affecting interest. We could scarcely have felt it our duty to leave in the midst of such an extraordinary work of the Holy Spirit, but other engagements were pressing, and our health also is positively demanding a short respite. From the first commencement of the work, it has been rapidly gathering in interest till last night, when it exceeded any former period. Not that there were more forward for prayer. The dense crowd precluded as ready an egress from the pews and the gallery on

the part of the convicted. Yet over sixty names were added to the newly-blest. But we trust many more of that solemn assembly will have cause to remember, long as eternity endures, this eventful occasion. Many more doubtless would have been brought but for the multitude crowding the aisles.

The nearness of Christ to save was gloriously manifest. To our own perceptions the place seemed to shine with the glory of God; and we are prone to believe there was not one in that vast assembly, but felt the mellowing, constraining influence of the Divine presence.

Here, as elsewhere we have labored, we have enjoyed much satisfaction in our efforts in connection with the beloved ministry. Everywhere we have found them affectionately ready to strengthen our hands in the Lord. Were it not for the indefatigable and efficient aid we have received from the dear and honored ministry of the Wesleyan church, our efforts had surely not come to such a favorable issue. Our design has never been to work aside from the ministry and membership of any church, but only under God as laborers together with them. Just before the close of the meeting, the Rev. Mr. Lambert, superintendent of this circuit, gave the people permission to testify their gratitude for this blessed visitation of the Spirit, &c., by rising and lifting the right hand. We did not observe one in all that vast assembly, but in less than one minute were on their feet, with the right hand uplifted. Dr. P., in a subsequent address, said, that as he could not expect many of our Sunderland friends to visit him at his New York home, he would extend an invitation to all, to visit him in his heavenly mansion, which he felt assured Jesus was now preparing for him. He then asked that all who would accept his invitation, and promise to meet him at the close of life's labors in his heavenly home, would signify it by rising; when well nigh every person in the house was again standing.

"O, what a glorious company,
When saints and angels meet,
There we shall see each other's face,
And all our brethren greet."

What a blessed world will that be, where parting words and looks will no more be exchanged. It was near midnight before we retired to our pillow, after shaking the parting hand with many beloved ones, hundreds of whom had within the past thirty-five days been born into the kingdom of grace.

To-day we leave for Newcastle, in expectation of spending part of the coming week at the country residence of our esteemed friend, E. Bainbridge, Esq. On Sabbath following, (D.V.) we shall hope to meet an engagement made some time since with our North Shields friends. Dr. P. unites in Christian salutations to you and yours.

As ever yours in Jesus,
PHOEBE PALMER.

MRS. PALMER TO THE "GUIDE."

HORN CASTLE, ENG.

Whelpington, Nov. 24, 1859.

DEAR BRO. DEGEN,—We miss the visits of the "Guide to Holiness." Precious miscellany, how many have been guided by its blessed teachings into the one and only way leading to heaven. May thousands more, by its directions, enter the way over which the unclean may not pass. I do not doubt but your work will be rewarded quite beyond your anticipations in the eternal world. We cannot have too much on this subject. Holiness is the power with which the church must be clothed, or she can never accomplish her mission. We have had remarkable demonstration of this since we have been in England. Perhaps you may have received a letter from E. Boyer, Esq., giving an account of the extraordinary work now going on here. He informed us that he intended writing. Our time has been so closely occupied with the

demands of the work that we have been unable to write for the readers of the "Guide" as we would have done. Never have we witnessed more extraordinary manifestations of sanctifying power than during the past seventy-three days. If I were to say that we have seen five hundred waiting disciples from near and remote regions baptized with the Holy Ghost and with fire, I am sure the estimation were quite below the mark. As ever when pentecostal blessings come upon the disciples, and with lips touched with fire, they speak as the Spirit gives utterance, the unsaved multitudes are pricked to the heart. I will not go into the particulars of the work at New Castle, as I do not doubt Mr. Boyer, of Manchester, has sent you a copy of our letter to him giving an account of the work. From an official document we have received, containing resolutions, &c., passed at a meeting of the ministers, stewards, and leaders of New Castle-on-Tyne, held October 24th, 1859, we extract the following:—

"Resolution 2d. This meeting records with sincere gratitude to Him who alone is the glory, that during the thirty-eight days labor of Dr. and Mrs. Palmer in this place, very many church members received the baptism of the Holy Ghost, and not fewer than *thirteen hundred* persons decided for God, and besought the prayer of his people, &c.

"(Signed,) ROBERT YOUNG,
"Chairman."

After leaving New Castle, we went to Sunderland, and labored thirty-five days. Here the interest quite exceeded any thing we have ever witnessed either in America or Ireland. The work, as in New Castle, commenced with the church. We have not yet received the official report, but the secretaries informed us that during our thirty-five days visitation, over two hundred professed to receive the sanctifying seal, and the names of over *two thousand* were recorded as having been translated out of the kingdom of darkness

into the kingdom of God's dear son. Of the particulars of this wondrous work, I do not doubt you will also be informed through your Manchester correspondent. "Blessed be the Lord God of Israel, who only doeth wondrous works, and blessed be his glorious name for ever, and let the whole earth be filled with his glory. Amen and amen."

New Castle-on-Tyne is a very ancient town, containing a population of about one hundred and fifty thousand. Those eminent revivalists, Revs. John and Charles Wesley, began their labors here in 1742. Says Mr. J. Wesley:—

Thursday, May 27, 1742. — "We came to New Castle about six, and after a short refreshment, walked into the town. I was surprised—so much drunkenness, cursing, and swearing, even from the mouths of little children, do I never remember to have seen or heard before in so small a compass of time. Surely this place is ripe for Him who came not to call the righteous, but sinners to repentance."

On Sunday, 30th, he says:—"At seven I walked down to Townsend-gate, the poorest and most contemptible part of the town, and standing at the end of the street with John Taylor, began to sing the Hundredth Psalm. Three or four people came out to see what was the matter, who soon increased to four or five hundred. I suppose there might have been twelve or fifteen hundred before I had done preaching, to whom I applied those solemn words, "He was wounded for our transgressions, he was bruised for our iniquities. Observing the people, when I had done, to stand gaping and staring upon me with profound astonishment, I told them, if you desire to know who I am, I am John Wesley. At five in the evening, with God's help, I design to preach here again." In the evening, according to appointment, Mr. Wesley preached again, and the large hill on which he preached was covered from top to bottom. "Such a large number of

people gathered," he observed, "I never saw before, either at Moorfields or Kennington common." Says the Rev. Robert Young, Ex-President of the Wesleyan Conference, in a volume entitled, "Showers of Blessings,"—"The favorable impression thus made, was deepened soon after by a visit from Mr. Charles Wesley, whose word was as fire in dry stubble, producing astonishing effects."

God buries his workmen, but carries on his work. At both New Castle and Sunderland, the holy Bramwell has labored. The vestry in which about one hundred on an average took tea with us each evening during the process of our labors in Sunderland, was an apartment occupied by Bramwell at the time he was stationed here, in the years 1803-6. As we were occupying that vestry on various occasions, especially as it was filled from night to night with kneeling penitents, most of them men, who, on account of the pressure at the altar and all its surroundings, were taken into the vestry, I could not but think of the mighty prayers and the strong crying and tears of the devoted Bramwell, whose supplications so often prevented the morning's dawn. Our fathers, where are they? The Scriptures of truth answer the question. Our God is the God of the living, not of the dead. Our friends in Jesus who leave the shores of mortality, go to inherit glory, immortality and eternal life. Yes, they go to the land of the living, and leave us in the land of the dying. If angels rejoice over one sinner that repenteth, what joy there must be in the presence of the angel spirits of the fathers of Methodism, over scores of repenting sinners nightly turning to God. We can not but feel that thoughts of this sort are realizations invested with freshness and vitality, while thus laboring in the land of the Wesleys, Fletcher, Bramwell, and a host of holy workmen, who were laborers-together with God, in breaking up the fallow ground in all these regions round about, near a

century ago. And more vividly am I reminded of this when very often, just as we are about to close an evening service, where the secretaries of the meeting have once and again recorded as many as one hundred names among the newly blest, and Dr. P. has given out the hymn,

"Come, let us join our cheerful songs
With angels round the throne,
Ten thousand thousand are their tongues,
But all their joys are one,"

each verse being accompanied with the chorus,

"Hallelujah to the Lamb who died on mount
Calvary,
Hallelujah, hallelujah, hallelujah, Amen."

Surely it has seemed as though heaven and earth were blending in one anthem of praise, and

"Faith lends its realizing light,
The clouds disperse, the shadows fly,
The invisible appears in sight,
And God is seen by mortal eye."

Thank God, it is not mere fancy of the poet. It is scriptural truth. An ever present reality. The best of all is, "God is with us." Faith is the substance of things hoped for. Heaven to the believing soul comes down to earth. "Ye are not come to the mount that ye may not be touched." What then? "Ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and unto the innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect, and to the blood of sprinkling which sprinkleth better things than the blood of Abel." What amazing grace! Let us wonder and adore!

Yours in the kingdom and patience of Jesus. Dr. P. joins in Christian salutations.

PHOEBE PALMER.

POWER OF PIETY.—"The greatest effects have been produced more by piety than by talent."—*Robt. Hall.*

[Original.]

PROFESSING THE BLESSING.

BY M. A. BERNHARD.

DISEASE had come with blighting touch,
And brought me near the grave;
For me was found no remedy;
No healing power to save.

The bloom had left my wasted cheek;
Death's damps were on my brow;
And friends to note my dying breath
Were gathered round me now.

A great Physician came that way,
A man of skill and power,
Who undertook my hopeless case,
In this despairing hour.

A simple remedy he gave;
Disease and Death withdrew;
The fluttering pulses beat again
With hope, and vigor new.

I lived, I saw, I walked again,
With grateful heart I spoke,
Of Him whose skill had rescued me,
And Death's dark fetters broke.

Ah! was it *Pride* that made me speak
To friends and kindred all,
Of this Physician's wondrous skill,
Who thus had made me whole?

And can it be when Jesus comes,
And whispers we are free,
That it is *Pride* inspires us then,
To sing of victory?

O no: with grateful hearts we'll tell,
His matchless power to save;
We'll tell the wondrous story here;
And when on Jordan's wave,

He whispers to our fainting hearts,
"Thy sins are all forgiven;"
We'll raise a louder note of praise;
And louder still, in heaven.

Cleveland.

SELF-KNOWLEDGE.—"A man's nature is best perceived in privateness, for there is no affectation; in passion, for that putteth a man out of precepts; and in a new case or experiment, for then custom leaveth him."—*Bacon.*

THE BIBLE.—"Intense study of the Bible will keep any writer from being vulgar in point of style."—*Coleridge.*

[Original.]

THE UNION OF THE VINE AND BRANCHES, — CHRIST WORKING IN HIS MEMBERS.

BY A. P. J.

"I AM the vine, ye are the branches: every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bear more fruit." John xv. 2, 5.

"Do the first works." Rev. ii. 5.

"I must work the works of him that sent me while it is yet day; for the night cometh when no man can work." "As my Father sent me into the world, even so have I also sent them into the world." John ix. 4, also xvii. 18. Is this truth fairly recognized and acted upon? Do the followers of Christ realize that they are sent into the world upon the same unselfish mission towards lost souls, and the same labor of love, as far as their ability extends? Let us collate some of the principal texts expressive of the nearness of the union of the members of Christ's body (which is the church) with their head which is Christ; by way of inducing them to acknowledge their responsibility as working members of their directing head. "He gave him to be head over all things to the church; which is his body," (Ephes. v. 23.) "Christ is the head of the church; and he is the Saviour of the body," (Eph. v. 23.) "Therefore glorify God in your body, and in your spirit; for ye are not your own," (1st Cor. vi. 19, 20.) Now the question arises, how shall we glorify him in body? The Saviour answers it, by declaring himself sent to do his Father's will, and to finish his work; and in this manner he had glorified him. "I have glorified thee on earth: I have finished the work thou hast given me to do." "And I am glorified in them." For as he was sent into the world to do his Father's will, and to finish his work, so he sent them into the world to do his will and to finish his work. "And thus is he glorified

in them," by their doing his will as he did his Father's will. The inference here is plain, — in other passages it is positively asserted that they were to keep his commandments as he kept his Father's commandments; (a very perfect standard indeed) and this was the condition of abiding in his love. "If ye keep my commandments, ye shall abide in my love, even as I have kept my Father's commandments, and abide in his love." These Christians did glorify him as he had glorified his Father by obeying him, and by doing his work. For after saying "ye are my friends if ye do whatsoever I command you," he immediately adds, "henceforth I no more call you servants, but friends;" a plain intimation that they had complied with these friendly terms. (John xv. 10, 14, 15.) These were the first Christians that he made; they were orally instructed by himself, personally superintended by him in their work, and had his own sacred example ever before them. Let us then study attentively the things recorded concerning these Christians, since they were written for our "example and instruction," that we may know, in order to "do the first works."

We see that these first works were obedient works. And we find these Christians not only working the works of Him that sent them, but constantly inciting others thereto. We never hear once of their arguing against obedience, as some do now. This was no part of "the first works." These simple-minded Christians did not understand the *modus operandi* of separating the work of Christ, and the salvation of Christ; "That ye bear much fruit, so shall ye be my disciples." They understood this text literally, and obeyed it as literally. They every where proclaimed "Christ is all," and they proved their sincerity by making him their all. "Master, we have left all and followed thee," was their ready response to his proclamation, "Whosoever he be of you that forsaketh not all that he hath, he cannot be

my disciple." They were not like the many that followed him as long as the loaves and fishes were multiplied, but turned back as soon as the gospel of self-denial was presented to them. Those who counted all worldly "gain but loss," to follow him, not only renounced all self-seeking, but were expressly informed in advance that they were to encounter unheard of trials, and to endure unparalleled sufferings; but the favor of Him who said "Blessed are all they who shall not be offended in me," was more to them than the things they had renounced, and was sufficient to sustain them under all they were called to do or suffer.

"Great peace have they that love thy law, and nothing shall offend them." Let this great peace, then, be ours, and let us determine within ourselves, that we will neither be ensnared by the example of worldly minded professors, nor be intimidated by their sneers, from following after the things that make for peace, and the things wherewith we may edify one another. This was a part of "the first work," which we must do. And this was the principal part of their work, for though they did not neglect the clothing of the naked, and feeding of the hungry, yet this was a secondary consideration. The spiritual need of all is of primary importance, and almsgiving should only be made accessory to that. Let us examine further into these examples and instructions if we would "remember from whence we are fallen and repent, and do the first works." They spoke the word "instant in season and out of season, reproved, rebuked, exhorted with all long suffering and doctrine, shewing themselves patterns of good works, in doctrine uncorrupt, grave, sincere." They affirmed constantly, that they which believed in God should be careful to maintain good works. That the man of God might be perfect: thoroughly furnished unto all good works; they were "to maintain good works that they might not be unfruitful." Hence the

nature of gospel fruit is defined; and if they did not maintain these good works that they might not be unfruitful, what was the consequence? Let the divine record answer. "Every branch in me that beareth not fruit he taketh away." Notice the words "in me," it was not outside branches. The fate of these fruitless branches was expressly declared. "They are burned." (John xv., 6.) Remember that gospel fruit is good works after the gospel model. If then you continue in unfruitfulness, and expect to escape the fate that his word declares, upon the plea of mercy, do you not array his mercy against his truthfulness? And for what purpose should he thus falsify his word? To indulge your carnal self-seeking and self-indulgence? Are not his promises rather based upon self-denial? But disobedience is not denial of self, but a virtual denial of him, for there were some that bore his name even in that early day, "who professed that they knew him, but in their work denied him, being disobedient." No doubt this class was there as now, very busy in casting the stigma of fanaticism at the other class, who were described as full of all goodness, filled with all knowledge, and able to admonish one another." (Rom. xv., 14.) They determine not to follow after this full of all goodness pattern, therefore, they explain it away. Do they not as much deny his word by rendering it ineffectual, as by actual unbelief? They go further than this to quiet their uneasy consciences. They stigmatize those who are striving to follow after this pattern, as overrighteous and enthusiastic. Your brethren that hated you, and cast you out for my name's sake, said, Let the Lord be glorified. It seems that this class were not indifferent to the glory of God, they were deluded into the idea that they were glorifying him even while casting hard names at their brethren. But what was the result? Which were approved? He shall appear to your joy, and they shall be ashamed. "For they

have chosen their own ways, therefore I will choose their delusions, because, when I called they did not answer, when I spake they did not hear, but chose that in which I delighted not." "Therefore I will bring their fears upon them." Are they not choosing their own ways, when in reply to the gospel that calls them to "do their first works"—they say, we are not required to live as the first Christians lived? Where is it said in the Bible that we are not required to live as the first Christians did? And if they cannot find it there, it is a self-willed assertion, that those who act upon it are doing their own wills. How can they be glorifying Christ as he glorified his Father, and taught the first Christians (which he made when personally present) to do? They not only find no authority in the Scriptures for such self-willed assertions and conduct, but the church was commanded peremptorily "to repent and do the first works," when they had not departed near so far as the church of the present day. And a fearful penalty was attached to their disregard of this warning, nothing less than the removal of gospel light, which, because they did not use the "space given them to repent" according to the directions of the Spirit, was actually done. O trifle not here, whatever else you may do. "God is not mocked." We can "sow to the Spirit"—and we can "sow to the flesh," and we shall reap what we sow.

[To be continued.]

THE SPIRIT IN PRAYER.—"Just in proportion as we abide in the love of Christ and his words abide in us, his Spirit dwells within us, teaching us how to pray and what to pray for. The desires which the Spirit of God kindles in the soul must be according to the will of God."—*Wayland*.

We care not *where* heaven is. We know God is there; that is enough. If faithful, we'll be there too.

[Original.]

A TESTIMONY FROM REV. WM. HILL, 1842.

A PASTOR in this city, (New York) incidentally speaking of his former friend Mr. Hill, a Presbyterian minister, who had endured some hardships among his brethren, for the sake of the doctrine of holiness—sent us the enclosed letter, and we felt it our duty to give it a place in the excellent Guide. *That he, being dead, may yet speak.*

Y.

NEWBURGH, N. Y., Sep. 26, 1842.

Dear Brother Lounsbury,

I take a few moments of that time which I have devoted to the Lord, in writing a short epistle to you his servant.

It is sweet to feel that we are *wholly the Lord's*, that he has received us, and calls us his. This is religion—a relinquishment of the principle of self-ownership, and the adoption in full of the abiding sentiment, "I am not my own, I am bought with a price." Since I last saw you, I have been pressing forward, and yet there has been nothing remarkable in my experience of which I can speak—indeed, I do not know as it is best to look for remarkable things—but *strive to be holy*, as God is holy, pressing right on toward the mark of the prize.

I do not feel myself qualified to instruct you; I can only tell the way in which I was led. The Lord deals differently with different souls, and we ought not to attempt to copy the experiences of others, yet there are certain things which must be attended to by every one who is seeking after a clean heart.

There must be a *personal consecration* of all to God: a covenant made with God, that he will be *wholly*, and *forever* his. This I made intellectually, without waiting for a change in my feelings—with a heart full of hardness and darkness, unbelief and sin and insensibility.

I covenanted to be the Lord's, and laid all upon the altar as a living sacrifice, to the best of my ability.

And after I arose from my knees, I was conscious of no change in my feelings. I was painfully conscious that there was no change. But yet it was sure, that I did with all the sincerity and honesty of purpose of which I was capable, make an entire and eternal consecration of myself to God. I did not then consider the work as done by any means—but I engaged *to abide in a state* of entire devotion to God—a *living perpetual* sacrifice. And now came the effort to do this.

I must also believe that God did accept me, and dwell in me and become my Father. I was conscious I did not believe this, and yet I desired to do so. I read with much prayer John's first epistle, and endeavored to assure my heart of God's love to me as an individual. I was sensible that my heart was full of evil. I seemed to have no power to overcome pride or to repel evil thoughts, which I abhorred. Christ was manifested to destroy the works of the devil, and it appeared that the sin in my heart was the work of the devil. I was enabled to believe that God was working in me to will and to do, while I was working out my own salvation with fear and trembling.

I was convinced of unbelief, and that it was *voluntary* and *criminal*. I clearly saw that unbelief was an awful sin—it made the faithful God a liar. The Lord brought before me my besetting sins which had dominion over me, especially preaching myself and indulging self-complacent thoughts after preaching. I was enabled to make myself of no reputation, and to seek the honor which cometh from God only. Satan struggled hard to beat me back from the Rock of Ages, but thanks to God, I finally hit upon the method of living by the moment, and then I found rest. I trusted in the blood of Christ already shed, as a sufficient atonement for all my past sins, and the future I committed wholly to the Lord, agreeing to do his will, under all circumstances, as he should make it known, and all I had to do was to

look to Jesus, for a present supply of grace, and to cleanse my heart and keep me from sin at the present moment.

I felt shut up to a *momentary dependence* upon the grace of Christ. I would not permit the adversary to trouble me about the past or future, for I would each moment look for the supplies of that moment. I agreed I would be a child of Abraham and walk by naked faith in the word of God, and not by inward feelings and emotions,—I would seek to be a Bible minister.

Since that time the Lord has given me a steady victory over sins which before enslaved me. I delight in the Lord and in his word. I delight in my work as a minister,—my fellowship is with the Father and with his Son Jesus Christ. I am a babe in Christ. I know my attainments are small compared with those made by many. My *feelings* vary, but when I have feelings, I praise God and I trust in his word, and when I am empty and my feelings are gone, I do the same. I have covenanted to walk by faith and not by feeling.

The Lord I think is beginning to revive his work among my people.

Praise the Lord. May the Lord fill you with all his fulness and give you all the mind of Christ. O be faithful. Walk before God and be perfect. Preach the word. Be instant in season and out of season. The Lord loves you—He works with you. Rest your soul fully upon that promise, "*Lo I am with you always, even unto the end of the world.*"

I shall be pleased to hear from you.

Your fellow soldier,

WM. HILL.

After Rev. H. Belden had read this letter, he said his dear friend Mr. Hill on his death bed, regretted he had not written more upon the necessity of a holy life. We trust this living epistle will in a measure redeem his regrets.

Always be in the *spirit* of prayer.

The Guide to Holiness.

FEBRUARY, 1860.

EDITORIAL PAPERS.

HOLINESS A FITNESS FOR USEFULNESS.

Frequently, in closing any of the marked periods of our life, and looking back upon our deficiencies in duty to our fellow-men — especially to our families and to the church, we sigh for an improvement in the future. We vainly wish for superior abilities. We desire great learning and extraordinary opportunities. Our present sphere and small ability are made to bear the blame of our comparatively limited usefulness. This is all wrong. He that will not improve one talent cannot be trusted with two. He that turns idly away from humble opportunities to do good, would misuse or neglect greater ones. If a little learning is not made useful, great mental culture would probably only sink us in deeper condemnation. At any rate, for the possession of much or little original ability, we are not responsible. God has done what he pleased with his own. For learning, and for opportunities to do good, we are only measurably responsible. But a moral fitness for usefulness is our great need — a sanctification that will give the greatest efficiency to all our means of glorifying God. This is in the reach of all. It is as surely and freely offered to the unlearned as the learned; to those of humble position as to those in high places; to him of one talent as to him who has ten talents.

The truth that moral purification confers willingness and fitness for God's service is illustrated by the case of Isaiah the prophet. A sight of God's glory convicted him that he, and the people with whom he dwelt, were unclean. Under this feeling he exclaimed, "Wo is me" — I am undone. His heart fainted and his hands hung down. Doubtless in this frame he would have prayed to be excused, had the duties of the prophetic office been presented to him. But the fire touched his lips — symbolizing the purging of his sins. It was fire from the altar. It is from the altar where Christ lays as our sacrifice, that we are to receive our qualification to speak and act for God. Notice now the effect — "here am I, send me." The duty is difficult, responsible, and full of peril. But "here am I." We hear nothing of the want of ability, learning, nor opportunity. There is no "piece of land," nor "oxen," nor "wife" in the way. There is no trembling at personal unworthiness, though it is as great as ever. No fear from the uncleanness of the people, though they remain unsanctified and unforgiven.

Henry Martyn said, "Since my peace has been made with God, and I have been made holy through the renewing of God's spirit, I have a

greatly increased power to acquire knowledge." Martin Luther placed before him in his study the motto, "To pray well is to study well." John Wesley's efforts to be useful were comparatively a failure, until he felt his heart "strangely warmed" by justifying faith.

To ministers, to editors, to authors, to Sabbath school teachers, to class-leaders and stewards, to deacons and elders, to fathers and mothers, to all of the people of God, both high and low, rich and poor, who desire to do something for the benefit of their fellow men, who strive to do that which shall cause them to be accounted, by Christ, at the great day, "good and faithful servants," to all such we say, *be holy*.

EDITOR'S DRAWER.

DR. AND MRS. PALMER.

JUST as we were going to press, a letter was received from these devoted laborers in our Lord's vineyard, which, as it contains some items of news, and many incidents of peculiar interest, we have set aside other matter to give it to our readers. This will be followed by other communications from time to time, giving an account of their progress in their heaven-appointed work.

Cleveland House, North Shields, }
Dec. 20th, 1859.

REV. H. V. DEGEN:—Dear Brother—We take pleasure in presenting through your precious periodical our New Year's salutations to our friends in Jesus in America, many of whom we would address personally with pen and ink if time would permit. It is now near a quarter of a century since we first began to converse with the readers of the "Guide to Holiness," through the medium of the pen. On the evening of July 26th, between the hours of 8 and 9 o'clock, in the year 1837, we were enabled to enter by faith, and to cast anchor within the veil. Through the blood of the everlasting covenant we were permitted to enter by the new and living way into the holiest. Through the grace of our Lord Jesus Christ we have been enabled since that hallowed hour to retain the shield of faith, and though variously tried, our mercies have been abundant, and the achievements of faith signal, and our triumphal song has truly been, "Thanks be unto God who giveth us the victory through our Lord Jesus Christ."

Holiness is a state. Not always a state of joyous emotion, but of steady trust and unflinching obedience. During the first hours of our entrance upon this state, God showed us the terms of the covenant. We saw that it was obtained and retained by faith, that is through the belief of the truth, that the faith by which we are sanctified cannot be exercised unless the conditions on which the promises are made are met. We cannot be

sanctified through the belief of an *untruth*, but through the belief of the truth. "Thy Word is truth." It is not true that God accepts the lame, the torn, the blind, or the sick for sacrifice. Polluted bread laid upon his altar is an offence unto him. Malachi, 1: 7, 8.

The way of holiness is a *highway*. It does make a difference what *name* you give this way, notwithstanding some modern writers to the contrary. The God of the Scriptures of truth has given the way a name. It shall be called *THE WAY OF HOLINESS*. That the partially enlightened seeker of holiness, or the captious, world-loving professor should not know of this way experimentally, and prefer that some other name less significant and more popular should be given to it, is only as might be anticipated. But in that sacred hour when the Lord of the way showed us the terms of the covenant, we clearly perceived that the Scriptural terms, Holiness, Entire sanctification, and Perfect love, were given through the dictations of Infinite wisdom, and so exceedingly expressive of the state in which every member of the redeemed family must live, that we have not dared to modify the terms, in order to suit the fastidious.

We also saw that this highway, called the way of holiness, was a way *above the world*, a way over which the unclean may not pass. A way not permitting the indulgence of questionable habits, inasmuch as the body has been redeemed, to be a habitation of God through the Spirit—a living temple for the living God; and He whose dwelling it is, hath said, "If any man defile this temple, him will God destroy." We saw included in the terms of the covenant that those who would keep in this way must walk under the shadow of the cross, and be ever ready to say with the self-sacrificing Paul, "I keep my body under, and bring it into subjection, that by any means, lest when I have preached to others, I myself should be a cast away."

The body must be cherished and adorned as a temple for the Holy Ghost to dwell in. Love of the world and worldly display must be renounced. "If any man love the world, the love of the Father is not in him." "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." "Ye are not of the world even as I am not of the world." So said our Divine Exemplar, and by the terms of the covenant we now perceived that a manifold separation from the spirit of the world was needful if we would give a truthful exemplification of the spirit, power, and beauty of holiness.

We were given to see also, if we would retain this grace, we must faithfully testify of it to the praise of God. On no point was the terms of the covenant more clearly manifest than this. This was the last point where our will surrendered. But omnipotent grace triumphed, and the point was yielded that God should forever, before men and angels, have the undivided glory. From

that hour, we have endeavored with heart and lip and pen, to stand true to our covenant engagement. Not that we would assume the premises that we have never erred in thought, word, or deed. No; but we do assume this ground—Ever since the sacred hour noted, 1837, we have never seen the moment when we would not rather die than remove the offering from off the altar. Christ is the Christian's altar, and in presenting all to God *through Christ*, we have been enabled to hold fast the shield of faith, and believe according to the divine declaration, "the blood of Jesus cleanseth from all unrighteousness." Our first written testimony was published in the first volume of the "Guide," in a series of numbers. It was furnished at the request of the now sainted Rev. T. Merritt, the projector and first editor of the precious periodical through whose teachings so many inquirers have been guided onward in the way of holiness. Thus, through a long succession of years we have maintained our interest in the readers of the "Guide." And as they have communicated with us and we with them, year after year, how often have we been newly, and we trust, mutually inspired in our heavenward course.

Ere this reaches you the year 1860 will have dawned upon us. And now an expanse of over 3,000 miles of trackless water separates us from thousands whom our hearts hold dear, we feel blessed satisfaction in sending our New Year's greetings, and assuring our beloved friends in Jesus far and near, that "Having obtained help of God, we continue to this day testifying to both great and small," of the power and blessedness of present holiness.

"We part in body, not in mind;
Our minds continue one,
And each to each in Jesus joined,
We hand in hand go on.

"Subsists as in us all one soul,
No power can make us twain;
And mountains rise and oceans roll,
To sever us in vain.

"Then let us lawfully contend,
And fight our passage through:
Bear in our faithful minds the end,
And keep the prize in view."

—
Mr. Wesley's study, North Shields, }
Dec. 24th, 1859.

DEAR BROTHER DEGEN:—My letter of the 20th, which I expected to have been speeding its way across the Atlantic ere this, has been detained, and again I sit down to converse a few moments with our old friends, the widely scattered readers of the "Guide." We have just closed up a series of labors here, and expect to leave shortly for Scotland.

Here, as in Newcastle and Sunderland, the Lord of Hosts has been with us. "He hath done marvellous things: his right hand and his holy arm hath gotten him the victory." Not less wonderful have been the achievements of the cross, than at the former towns we have visited, the

number of inhabitants, and the time spent with them considered. We hope to be able to send you a letter hereafter containing particulars, but cannot do it now, as the statistics have not been handed us.

Our letter is dated, as you will observe, from Mr. WESLEY'S STUDY. Yes, here we sit; the door by which we enter is cracked with age, and though perhaps but a few months since painted, still the imprints made by the fingers of hoary time are ineffaceable. And thus it may be said of the thick casings of the window panes out of which I have just been gazing. The homely grate, filled with the bright burning coals which are now warming us on this bright winter's day, is the same by which the venerable Wesley sat while penning many of the blessed effusions of his sanctified heart. The little closet from which I have taken my portfolio, is doubtless the place where for many successive years were treasured his books, papers, and writings which have gone forth to bless thousands of every generation down to the end of time.

And here in our fatherland, in this place, hallowed by so many precious associations, I have just been bowing my knees before the God and Father of our Lord Jesus Christ, thanking him for the pure principles of that blessed form of Christianity, denominated Methodism, and yielding up myself afresh in an eternal and unconditional surrender to the God of our fathers. Relics are around me of surpassing interest to one who from early life has learned to venerate and love the memory of the pioneers of a sect raised up to spread Scriptural holiness through these lands.

Lying before me is a manuscript sermon of Rev. Jno. Fletcher, vicar of Madeley, and the dearly cherished friend of the Wesleys. Here it is as written and corrected by his own hand. It bears the marks of extreme age, as though it might have been written during the early years of his ministry. It seems not to have been written for publication, and I presume never has been published in any form, as it deals in homely truths of a character doubtless peculiarly suited as needful homethrusts to those of his own flock over whom, the Holy Ghost had made him overseer. The text on which the sermon is founded, is Luke, 7c., 42, 43 verses. "And when they had nothing to pay, he frankly forgave them both. Tell me, therefore, which of them will love him most? Simon answered and said, I suppose that he to whom he forgave most. And he said unto him, thou hast rightly judged." This relic of precious value has been given to Dr. F. by the lady of Solomon Mense, Esq., in whose possession it has for some time been.

Another relic of equal interest which has also been given to us by the same lady is the identical Testament used for a series of years by Mrs. Mary Fletcher. It seems to have been the companion of her closet, and also more public ministrations, if we may judge by the many and copious mark-

ings of her own pen in every part of this time-worn book. It was doubtless more especially the companion of Mr. Fletcher's closet devotions till the period of his death, before falling into the hands of Mrs. Fletcher. The name of John Fletcher, Madeley, written with his own hand, precedes the writing of Mrs. F., and seems to have been written at an earlier date. The words which follow, written after the book had become the companion of Mrs. Fletcher, subsequent to the decease of her illustrious husband, are characteristic of this eminently Christian lady. "Stand to my will and thou shalt suffer no detriment." During the years of Mrs. F.'s widowhood this book we may judge, was the chosen companion of her heart. Here she communed with Him who hath said, "Thy Maker is thy husband;" and to whose will she ever stood firm till life's latest hour.

And yet another relic of interest is the hymn-book used by Fletcher. It is in a state of excellent preservation, although near a century old. If we may judge of the pains taken to keep it in his possession, he prized it truly. In four places on the cover his initials are deeply burned in. On the inside of the cover his name, in his own peculiar hand-writing, stands recorded three times. I open one of the lids of this antiquated book, where those fingers, so long mouldering in the dust, have traced thus: "Pray do not keep this book from the owner. John Fletcher, Madeley." "If he should drop or leave it anywhere, or lend it, pray be so kind as to return it to him, and you will do as you would be done to."

How precious is the memory of the just. I might proceed with other interesting memories of venerated ones, who, though dead, still speak, but I have already exceeded my intentions, and must hasten else I weary you.

But perhaps the inquiry may be started, How came Mr. Wesley's study at North Shields. We will tell you. Says a writer in the "Christian Miscellany," one of the most interesting spots in connexion with the Orphan House, Newcastle, was a wooden erection on the roof about eleven feet square, with tiled covering, generally known as "Mr. Wesley's study." A narrow staircase little more than two feet wide led from the Preacher's dwelling below to a small floor in the actual roof of the building, opening from which was the door into the study. This apartment, even in the tidest days of the Orphan House, must have been of the most homely description. The fire-place, the grate of which is still preserved, would in this day be repudiated by the most humble cottager; in strict keeping with which were the door and furniture of the place. Its exposure, too, to the wintry blasts of the north, would render it an undesirable locality for any to whom warmth and comfort were matters of moment. Such, however, was the spot, designed and appropriated by our venerated founder for his special residence when sojourning in Newcastle. Here, at different periods much of his valuable time was spent;

here, also, as various intimations in his journals show, he loved to be. Take for instance, the following:—"Thursday, Aug. 8th, 1765.—I scarce ever saw the people here so much alive to God; particularly those who believe they are saved from sin. I was ready to say, 'It is good for me to be here!'" But I must not build tabernacles. I am to be a wanderer on earth, and desire no rest till my spirit returns to God." "Tuesday, June 22d, 1779.—Finding the panic had spread to Newcastle, I strongly enforced those words, 'The Lord sitteth above the waterfloods; the Lord reigneth a King forever!'" "Wednesday, 23d.—I rested here. Lovely place, and lovely company! But I believe there is another world. Therefore I must arise and go hence." To his dying day, his attachment to the Orphan House and its people was unabated. Only eight months before his removal to the "House Above," he places on record in his journal, "Friday, June 4th, 1790.—We reached Newcastle. In this, and Kingswood house, were I to do my own will, I should choose to spend the short remainder of my days. But it cannot be; this is not my rest. This, and the next evening, we had a numerous congregation, and the people seemed much alive."

Could the timbers of this hallowed spot, ere taken down, have been rendered animate and vocal, testimony would doubtless have been borne to many scenes of thrilling interest; to numberless pleadings with God; to many visitations from on high; many displays of saving grace and power. Here, in part, at least, was written Mr. Wesley's correspondence with Dr. Thomas Secker, then Bishop of Oxford, and afterwards Archbishop of Canterbury, who, under the assumed name of John Smith, controverted Mr. Wesley's views on some of the most important points of evangelical truth. Here, in 1748, Mr. Wesley formed the purpose of publishing, "in threescore or forescore volumes, all that is most valuable in the English tongue, in order to provide a complete library for all that fear God." His "Instructions for children," his second letter to the Bishop of Exeter, written in refutation of various slanders on Methodism, in which his Lordship had indulged, with much of his instructive correspondence with his people and friends, are dated from Newcastle on Tyne.

Other interesting incidents, indirectly, at least, connected with the Orphan House study, might be added. On taking down the old Orphan House, the study material was carefully preserved, and was afterwards sold for the benefit of the School Bazaar-fund, to Solomon Mease, Esq., Cleveland House, North Shields, in whose grounds the study has been re-erected as far as possible, in its original form. For better preservation the outer walls are covered with Baltic battens; an additional window has also been added; but with these exceptions, this interesting relic may still be truly designated "Mr. Wesley's study."

We are now the guests of Solomon Mease, Esq., a man, who for largeness of heart, is widely known in these regions. Of him it may truly be said, "He loveth our nation, and hath built us a synagogue." This afternoon we leave for Jarrow, the country residence of this Christian gentleman, where he has reared a chapel to the memory of a beloved son, a young man of remarkable merit, who departed this life over two years since in blissful hope of immortality.

Opportunity serving, you may hear from us soon again. Yours, in Jesus,

PHOEBE PALMER.

"DO NOT UNDERSTAND IT."

DEAR BRO. DEGEN:—In the "Guide" for December is an article in which the writer tells us that many have said to him, "we read every thing on holiness that comes in our way, and yet we do not understand it." The exposition of the difficulty is correct.

There is a little tract of only sixteen pages published at the Methodist Book Concern, entitled "Wesley's View of Entire Sanctification,"—No. 500 in the Tract list—which will aid all such persons. Its compiler had, in his work as pastor, found this very difficulty; and, as I understand it, his aim was to present, in brief extracts from Mr. Wesley's works, the subject in the clearest possible light. It gives, 1st. The progress of Mr. Wesley's views. 2d. What is Entire Sanctification? 3d. Regeneration is not Entire Sanctification. 4th. How to attain it. 5th. Its connection with the work of God. 6th. Counsels to those who have attained it.

Thus you see it is for both ministers and people.

One brother scattered two hundred copies on his charge, and the conversion and sanctification of many souls followed. It has dissipated the fog from many minds. It has stirred up many pious souls. In my opinion that pastor will do wisely who puts a copy into every family of his church, retaining one as a sort of *hand-book* for himself.

ONEIDA.

TO CORRESPONDENTS.—Many valuable articles are crowded out this month, in the press of matter. We hope our friends will, however, continue to write. We like to have our editorial "pigeon holes" well filled, from which to select matter varied in style and topics.

The friendly criticism of brethren A. and H. are under consideration.

We would again remind our correspondents to be particular and designate whether their articles are original or selected. If you say "For the Guide," and give your name or initials, we of course understand that it is *your* production. If not, give the author's name, or say "selected." Honor to whom honor is due.

Will "Rebecca" inform us if her communications are original.

A FEARFUL CATASTROPHE.

The fall of the Pemberton Mills, at Lawrence, Mass., entombing between one and two hundred human beings in the ruins, has spread over the country, especially in this section, a feeling of gloom such as we have never known before. The number of dead and missing is now actually ascertained to be *eighty-eight*. We subjoin a few incidents connected with this fearful calamity tending to illustrate the value of religion in such an extremity. Under the head of "A MISSIONARY IN THE RUINS," a correspondent of the Boston Journal writes:—

"One of the young ladies who made remarks in the Baptist prayer-meeting was admirably described by her pastor, as he gave me the incident which follows: She is a girl of more than ordinary capacity, and the most unassuming piety. She worked in the mill, and her mother worked with her. On the day of the accident, the mother left the mill in the afternoon, as her work had given out, regretting her loss of time. A short time after she heard the terrible alarm. She ran to the mill, filled with anxiety for her daughter. No heart beat more wildly in the conflict of hope and despair. After a half hour which seemed an age, the daughter was found, taken from the ruins, and restored to her mother, almost uninjured. The joy of the meeting overshadowed the prolonged anxiety of the mother. Her strength, which had been nerved by excitement, sank when she found her daughter safe. On receiving and returning the wild embrace of her mother, the girl exclaimed, with sparkling eyes and an expression almost angelic, "Oh, mother, I have been so happy!" She had looked forward to death without fear, even with a joy she had never known.

"A second hand, and several others were in the ruins near her. They had fallen from the fifth story, and were penned in by the machinery and timbers, expecting every moment that the roof would settle upon and crush them. Quite a number were near her, many of them wounded, and some of them in the agonies of death. Yet after this shock and its terrifying effect, while death seemed near and certain, the young girl was self-possessed and calm. She exhorted those around her to prepare for death, losing no time and lacking no earnestness, when time and persuasion were so precious. She continued in this way, forgetting all thoughts of life, and preaching repentance, until she was discovered by those who were searching among the ruins, and borne away. These facts, which the Christian heroine has been too modest to tell, are well authenticated by those who were near her when she was in the ruins, and when she met her mother."

Another young lady, a member of the Methodist church, as we were informed, escaped by lowering herself down the hoistway. Immediately forgetting her own peril or injuries, she moved about as an angel of mercy, ministering throughout the night to her less fortunate companions. Another of the same communion, so writes her pastor, whose limbs were terribly fractured, exclaimed in the midst of her agony, "Oh, how sweet the name of Jesus is now!"

CHILDREN'S CORNER.

THE SAILOR BOY'S PRAYER.

The Cordelia was a good ship; but at one time we feared that she was on her last voyage. We were but a few days out from the harbor when a severe storm of five days' continuance overtook us. I must tell you of an act performed by a sailor boy, and at the height of the storm. He was literally a boy, and far better fitted for thumbing a spelling book than furling a sail in a storm. The ship was rolling fearfully, some of the rigging got entangled at the main-mast head, and it was necessary that some one should go up and put it right. It was a perilous job. I was standing near the mate, and heard him order that boy to do it; he lifted his cap, and glanced at the swinging mast, the boiling seas, and at the steady, determined countenance of the mate. He hesitated in silence a moment; then, rushing across the deck, he pitched down into the forecabin; perhaps he was gone two minutes, when he returned, laid his hands upon the ratlines, and went up with a will.

My eyes followed him till my head was dizzy, when I turned and remonstrated with the mate for sending the boy aloft, "He will not come down alive, and why did you send him?" "I did it," replied the mate, "to save life: we've sometimes lost men overboard, but never a boy; see how he holds, like a squirrel; he is more careful; he'll come down safe, I hope." Again I looked till tears dimmed my eyes, and I was compelled to turn away, expecting every moment to catch a glimpse of his last fall.

In about fifteen or twenty minutes he came down, and walked aft with a smile on his countenance.

In the course of the day I took occasion to speak to him, and asked him why he hesitated when ordered aloft. "I went, sir," said the boy, "to pray." "Do you pray?" "Yes, sir: I thought that I might not come down alive, and I went to commit my soul to God." "Where did you learn to pray?" "At home; my mother wanted me to go to the Sunday school, and my teacher urged me to pray to God to keep me, and so I do." "What was that you had in your pocket?" "My Testament, which my teacher gave me; I thought if I did perish, I would have the Word of God close to my heart."—*Children's Friend*.

THE LITTLE BOY'S PETS.

BY M. A. BERNHARD.

'T was not a dog, or cat, or birds,
That gave him such delight,
But two gleesome little lambs,
With locks of purest white.

He thought no other lambs e'er had
Such pretty, wanning ways,

And much he loved to sport with them,
In bright and sunny days.

At early dawn he hastened out,
To see his little pets;
No matter who his company,
His lambs he ne'er forgets.

And when chilling winds arose,
And snow-flakes filled the air,
The little boy upon his lambs,
Bestow'd his tenderest care.

At night, upon his little bed,
In dreams he's with them off,
He gazes in their loving eyes,
And feels their fleeces soft.

Dear child, may love as pure as thine,
Watch ever o'er thee here,
Protecting as thou wouldst thy lambs,
From harm and needless fear.

— Northern Christian Advocate.

SCRIPTURE CABINET.

A PRAYER FOR THE BEAUTY OF THE LORD.

"Let the beauty of the Lord our God be upon us." — Psalm 66: 17.

There is an incomprehensible greatness in the natural attributes of God. His power is too vast for our thoughts. His wisdom is past finding out. His knowledge is high, we cannot attain unto it, and his thoughts are very deep. Yet God has given us an ability to see some faint gleamings of the beauty of his works. In the heavens, when they glow with the beams of the rising or setting sun, in the firmament, when it sparkles with many and brilliant stars, in the delicate tints of the flowers, in the gorgeous foliage of the summer forest, and even in the tracery of the winter frost on our window panes, we behold the beauty of the Lord. No artistic beauty can equal any of these. And yet they are only part of his skill. The lowest depth of the ocean, and the darkest recesses of the forest are constantly revealing new beauties. These are the outbeamings of Divinity discovered by man's intellect, according to its limited capacity. But there is a "beauty" of the Lord our God transcendently above all that appears in the works of his hands. It is the beauty of his holiness, (Psalm 110: 3) the beauty of his goodness (Zech. 9: 17), the beauty of each of his moral attributes, and their beautiful harmony. This is seen, not by the natural understanding, which is dark, but by the renewed mind. It is unveiled to the eye of faith — the faith that works by love and purifies the heart. The sight of it inspires the soul with holy rapture. It becomes more and more filled with it, as its nature advances in purity; and when the blood of Christ

washes away its every stain, it will desire, with the Psalmist, "One thing of the Lord," and that will it seek after, "to dwell in the house of the Lord" and "to behold the beauty of the Lord, and to enquire in his temple." (Psalm 27: 4.)

This beauty may be transferred to the Christian. Christ came to restore to man the moral image of God. Those who hunger and thirst after righteousness are constantly crying out in earnest supplication, "Let the beauty of the Lord our God be upon us."

Clothed with this, the works of the hands and hearts of the followers of Christ shall be blessed, yea, they "shall be established." Shining in the glorious beauty of an impacted holiness, they shall attract the world to the cross, and thereby glorify their Father who is in heaven.

Oh that the church would "arise and shine," and that her sons and daughters would "put on strength," and "put on their beautiful garments;" then would the heathen "come to their light, and kings to the brightness of their rising;" "the abundance of the sea would be converted unto them," and they would "show forth the praises of the Lord."

AN IMPORTANT QUESTION.

"Simon, son of Jonas, lovest thou me?" — John 21: 16.

Christ is often addressing us in the above words to Peter, "Lovest thou me?" He speaks thus in his Word, by his Spirit, and through his faithful disciples.

A friend of ours, a master of a vessel, related, not long since, in a prayer meeting, the following incident, illustrating this truth.

As his vessel was at one time taking in a cargo of cotton just above New Orleans, he observed an aged negro woman timidly approaching him, evidently desiring to deliver some message, but seeming afraid to do so. This she did for several days, until her presence attracted some attention. "Have you any thing to say to me?" said our friend, addressing her kindly. "Oh, bless you," she replied, heartily, as if relieved at the opportunity of speaking, "Aunt Betty only jest want to ask if Massa Captin love Jesus?" "Thank God, I do, aunt Betty," replied the pious ship master. Aunt Betty took up her pitcher of water and went away shouting, "Thank God, Massa Captin loves Jesus." She had delivered her message to the stranger, and came not again to the vessel.

THE CHRISTIAN'S COMPLETENESS IN CHRIST.

"Ye are complete in him." — Col. 2: 10.

The connection of this text is full of precious declarations of the "completeness" of Christ. He is the image of the invisible God, (chap. 1: 15) the creator of all things — and "he is before all things, and by him all things consist." "In him are hid all the treasures of wisdom and knowledge," (v. 3d.) and "in him dwelleth all the

fulness of the Godhead bodily. (v. 9.) And Christians are made complete in him. Not by their righteousness—not by their works, though they should be in labor more abundant than was St. Paul—not by their faith, though it should remove mountains—not by their acts of benevolence, though they should give all their goods to feed the poor—nor yet by any sufferings, though they should give their bodies to be burned. To be complete, they are to “put on Christ,” and to have their lives hid “in Christ.” Especially are they to have their hearts cleansed by his blood from all unrighteousness.

If such is the ground of our completeness, there is no room for glorying, except in Christ our Saviour. If here lies our sanctification, all may attain it, for of his fullness we may receive “grace for grace.” The language of those thus made complete must ever be,

“Ever since, by faith, I saw the stream
Thy flowing wounds supply,
Redeeming love has been my theme,
And shall be, till I die.”

CLEAN HANDS.

“He that hath clean hands shall be stronger and stronger.”
—Job 17: 9.

“The hand is the instrument of action, and ‘clean hands’ hence become the symbol of holy things, and of the absence of any appearance of unholy conduct. It is not the same as uprightness of heart, but something supplemental to it, and needful to constitute the character fairly complete in living grace. There must be cleanness of hands, as well as cleanness of heart. The cleanness of heart is expressed in preceding verses, and now cleanness of hands is added to complete the whole; and it is declared that he who, besides the uprightness of heart, and the general innocence and righteousness of his way, is also careful to keep himself free from every spot that might stain his hands, shall wax stronger and stronger. Without doubt, a man’s general uprightness will powerfully restrain him in the main: yet if there appear upon his hand any defilement or stain in his dealings with man, this will be a damp upon his spirit, and a deadening to his heart—although the bent of his heart be towards God. Yet let none say when taxed with uncleanness of hands, that their hearts are, nevertheless, right. That although they fail often, and would be better and do better, yet they have good meanings, and feel that they are upright before God. This is self-delusion. It is easier to keep the hands right than the heart right; and he whose hand is foul may depend upon it, his heart is fouler still. Where there is a clean heart there will be clean hands. Many have clean hands who have unclean hearts; but no man ever yet had a clean heart whose hands remained unclean. As, therefore, the clean heart makes the hand also clean, the clean hand becomes a probable evidence of the cleanness of the heart.

It is of these two things taken together—the clean heart and the clean hand—as forming the perfection of godliness, that Job speaks, when he says that the man thus complete in his character ‘shall be stronger and stronger,’ or, as the original has it, shall ‘add strength.’”

KITTO.

BOOK NOTICES.

THE HOUSEHOLD MAGAZINE. Rev. S. H. PLATT, *Editor*. Published for the Christian Literary and Scientific Association, by H. M. PLATT & E. GOODENOUGH & Co., 122 Nassau street, New York.

This new solicitor of the public favor of the magazine family, is an octavo of 32 pages, printed on fine paper, semi-monthly, at \$2.00 per annum, invariably in advance.

This “Household” as all households should be, is pleasant to the eye in its outward adornings; and, we judge from this number, that it is, what households too often are not, intellectual and pious within. We think our readers will be pleased and profited by a more intimate acquaintance.

SKETCHES OF NEW ENGLAND DIVINES. By Rev. D. SHERMAN. New York: CARLTON & POTTER, 1860.

This volume is full of valuable information concerning such men as Roger Williams, Jonathan Edwards, Elijah Hedding, and Wilbur Fisk. Those who are acquainted with the author’s industry and good judgment in the collection of materials, and vigor in the use of the pen, will expect a treat in reading these sketches; and they will not be disappointed. The term “sketches” chosen to designate the character of the work, is quite modest. The history and delineation of most of the divines presented are as full as the majority of persons will find time to read; in fact, they amount to a portraiture, interesting and instructive. Here are some of the leading minds of the New England pulpit, both of the past and present age, of whom no well informed person can afford to be ignorant. This is not a book to grow rapid after the first reading, or to be tossed aside when the *new* is worn off. It will be of permanent value in the public, private, and Sabbath school library. Sold by J. P. MAGEE, 5 Cornhill, Boston.

HUNTER’S SONGS OF DEVOTION, containing the most popular of the published hymns and religious songs of Rev. WILLIAM HUNTER, D.D., of Alleghany College, with new songs of the same character from his unpublished manuscripts. Accompanied with music arranged by Rev. J. M. THOMAS.

Pittsburg: Published by J. L. READ.

(Original.)

DIVINE ORDER IN THE PROCESS
OF FULL SALVATION.

NO. III.

BY REV. W. F. EVANS.

IF our abandonment of self, and consecration to God have been made in sincerity, according to the light and grace we possess, our souls have come into a position where the faith that contains full salvation is not only possible, but easy and natural. It is well-nigh spontaneous. Faith is not difficult when our souls are in the proper attitude. It requires no struggle, then, to believe, as if we were heaving a mountain from our spirits. A complete self-abandonment is the state of soul where *real* faith begins. And faith is the point of transition, where entire consecration passes into entire sanctification. They must go together in order that we be fully saved, and in the order God has established. Neither, alone, will save us. Having given our all to God, and taken him as our only portion, forever, we are to exercise an appropriating faith. Laying our whole being upon the altar of the cross, we now, with the stubbornness of an Abrahamic faith, believe that the blood of Jesus Christ cleanses us from all sin. We are to see to it that the sacrifice is kept on the altar, and then never to yield this point. We must lay hold upon Christ as our sanctification and redemption. With humble, loving obstinacy, moment by moment, we are to believe and trust that Jesus, according to the virtue of his name, continues to save us. Here the powerful law of habit comes to the aid of our salvation. It is a law of our being that a mental act, often repeated, becomes a habit, — a fixed mental condition. Thus, faith becomes a habit of our spirit, and then secures a constant flow of the blessings of the new covenant. Let us take one of the divine promises. Here is one: "The very God of peace sanctify you wholly; and I pray God that your whole spirit, and soul, and body, be

preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he who calleth you, who also will do it." (1 Thes. v. 23, 24.) Remember that Christ is the Word, — not the outward letter, but the living, self-existent, and eternal truth, of which the outward letter is but the shadow. He is the Truth, — truth in its essence, its reality, its substance. All truth is a ray from him. The whole Divinity is in this promise. It is not a promise that has been reluctantly given; it is an overflowing of infinite love. The whole will of God is in it. It is not only inspired, but it is infinite. It is not only holy, but is holiness itself. It is not only true, but it is truth itself. It can no more fail than the foundations of the eternal throne can give way. He who takes hold of this promise, takes hold of Christ, who is in it, for it is a revelation, a manifestation of Christ. With a gentle violence we lay hold of this divine word, accept it as the will of God, and believe that it is fulfilled in us now. "For this is the will of God, — even your sanctification." And the will of God is accomplished in us when we cease to oppose his will.

Thus, by violence, we seize upon the kingdom of heaven, and win infinite spoils. Panting for full redemption, thirsting, fainting, dying to prove the greatness of redeeming love, we plant our feet upon one of God's divine assurances that he will save us fully, and which can no more fail us than the solid rock can sink beneath our tread, and with the humble boldness of a loving faith, we address our soul's Restorer, —

Saviour, to thee my soul looks up,
My present Saviour, thou!
In all the confidence of hope,
I claim the blessing now.

'Tis done; Thou dost this moment save,
With full salvation bless;
Redemption through thy blood I have,
And spotless love and peace.

You will ask, "How may I know that

my consecration is accepted? Before I believe that God, according to his promise, (1 John i. 9,) cleanses me from all unrighteousness, I must be assured that my surrender to him is accepted." By this you mean, you must know that your offering up of yourself is *acceptable* or pleasing to God. This we may know as certainly as we know any self-evident truth, as that the whole of a thing is greater than any of its parts, or that the whole of a thing is equal to the sum of all its parts. To ask for proof that God accepts our sacrifice, is as unreasonable as to ask for evidence that the sun shines, when he is pouring his mid-day beams upon the world. We need no evidence that the Lord accepts of that which is right, and condemns that which is wrong. "If thou doest well, shalt thou not be accepted of him?" (Gen. iv. 7.) He commands us to present our bodies a living sacrifice, holy and acceptable in his sight. (Rom. xii. 1.) It is the will of God that we thus devote ourselves to him; and it is self-evident that he accepts of that which is in accordance with his will. If the consecration is entire, wanting nothing, it is perfectly accepted. No special revelation is needed to prove it to our hearts.

But you will further inquire, "how may I know that my consecration is unre-served? How may I be assured that nothing is kept back, which some future test of our devotion will not disclose?" We may be as certain as we are of any mental operation, that we have devoted to God everything of which we have present knowledge. This is all we can give, for it is all our will commands, or over which it has power. We have already remarked that it is a law of our mental nature, that before anything comes under the control of the will, it must first be in the intellect or understanding. We must know something about it, before we can will anything in reference to it. If we consecrate everything of which we have knowledge, we meet the gracious

requirements of God's law, and come up to the full measure of our obligation. If increasing light shall reveal more, we must lay more on the altar of the cross. If we give our wills to God, to be governed wholly by his decisions, we do, by this act, give all that free will controls. This is all that any finite spirit has to give, and all that infinite love demands. We need be in no doubt whether we do this. May not a child know from his consciousness when he is determined to obey his father in all things? So our inward consciousness assures us, just as clearly as our external eye reveals the starry heavens, that our surrender to God is complete, and that we sincerely purpose to forsake our own will, and follow his in all things. Let us then say in the presence of God and his holy angels, (and may the Lord write it in his book,)

Take my soul and body's powers;
Take my memory, mind and will;
All my goods, and all my hours;
All I know, and all I feel;
All I think, or speak, or do;
Take my heart, but make it new.

You may be desirous to know what is the connection between your faith that Jesus saves you *now*, and your actual salvation. Is it not an imaginary thing, — a mere phantom, a dream, and not a living fact? Here is our faith in Jesus's blood, and here is our salvation; but what conjoins them into a unity? Why does faith save us any more than any other mental operation would? I will tell you. To believe that Christ saves me, now before I have abandoned my own will for the will of God, is to believe what is necessarily false. It is to believe that I am saved from sin, when the principle and root of all sin still remains in my heart. It is to imagine that I am obedient to God, while I retain my will in my own keeping, which is the essence of all disobedience. It is to believe a contradiction and an impossibility, which is a mental insanity. But when we renounce our own will as

our rule of action in everything, and substitute the will of God, so far as we know it, for our sole guidance, we find in this the principle or germ of all obedience. Obedience is not in the outward act, but is a state of the will. This is clearly recognized in the Scriptures, and in reason. If our will is delivered over to God, to do his bidding, we perfectly obey all his commands, though we may have no power to perform an external act. The exterior action is only a manifestation to sense of a state of interior obedience. It is obedience projected into the material world which has had a prior existence in our spirits. By our abandonment of self, and consecration of our will to God, we come into an attitude of obedience. We are in the position of the youthful Samuel, who replied to the divine call, "Speak, Lord, for thy servant heareth." We put ourselves in the commencement of that path marked by the steps of our blessed Redeemer, who, when he entered into our humanity, said, "Lo, I come to do thy will, O God." (Heb. x. 9.) When a soul is in this attitude, it is impossible not to feel a sweet complacency in God. A child, after being chastised by the hand of a loving parent, and its self-will is broken down, and it feels that it will never disobey again, exercises an affectionate trust in his father, and buries his tearful face in his parent's bosom. The belief that Jesus saves me now, is not a mere intellectual credence, like my assent to the proposition that the sun is now shining in the upper regions of the firmament, though clouds conceal him from my view. The two beliefs correspond in this, that they are both free from doubt. There is an undoubting certainty of a fact or truth in each. But my faith that the blood of Christ cleanses me from all unrighteousness, is more than a mere intellectual credence. It penetrates further inward into the depths of the spirit, than the intellect. It affects a region of soul that lies nearer to God. It is a faith of the heart, "for

with the heart man believeth unto righteousness." But what is the heart? Not that material muscle that impels the blood through our system. It is that in our spiritual nature which the material heart represents, or of which it is the symbol. It is the seat of the affections. It is that department of soul which modern mental philosophers call the sensibility. In the New Testament philosophy it is called the *spirit* (*Pneuma*). Our faith, then, in the saving virtue of Christ's blood is a state of the heart, as well as a belief of the intellect. It is inseparable from charity or love. They constitute a unity. To accept of the will of another as our will, and to will that their pleasure be done and not ours, is the very essence of love. There can be no true love without it. Hence Christ says, "This is the love of God, that ye keep his commandments." Now the will of God is revealed principally in two ways. It concentrates itself into a command, which is launched upon the world. The Decalogue and Golden Rule are examples. By our consecration to God, we accept his will, revealed in the precepts of the law. But his will is manifested in the form of "exceeding great and precious promises." By faith we accept his will, contained in the promises of grace. Thus we prefer the will of God to ours, and freely consent that it be done rather than ours. This is the very substance of love. If love be not this, it is a mere transient emotion, which flies through the mind like an unsubstantial, vapory cloud in the heavens. Love that is a mere emotion, is a mountain of vapor. Love that is a state of the will, is a mountain of granite. Thus, genuine faith is inseparable from love. In analyzing our spiritual operations, we may contemplate them as two distinct things, faith as the outward envelope, and love as the celestial gem within. Yet in point of fact they are one and inseparable. A faith that is not connected with love, especially love as above described, is not a real faith. So also, a love that is not conjoined

with faith, is not a true love. They must be united like light and heat in the sun. A saving faith in the promises is an *affectionate confidence* in Christ to save us now. Confidence is a form of love. We repose peacefully on the bosom of infinite Love, like a child on the breast of its mother. Such a faith contains salvation. It is not merely a condition of salvation, in the sense of something that must be first done, and then we are saved. It is a *state* of salvation, because it is inseparable from love, and love is salvation.

[To be continued.]

[Editorial Correspondence.]

HOW TO OBTAIN A HOLY HEART.

BY REV. J. HARTWELL.

Do you deeply feel the need of it? Are you hungering and thirsting after it? Does your heart cry out after God? Are you sick of inbred sin, and do you realize that "without holiness no man shall see the Lord?" Do you look upon this state, both as a glorious privilege and as an imperative duty? If you do not—*think—reflect* upon it, and pray over it until you do. Ask God to give you clear discernment as to your condition, for unless you clearly see and keenly feel the necessity of a pure heart, you will never make the sacrifice necessary to obtain it.

But can you say, "As the heart panteth after the water-brooks, so panteth my soul after thee, O God." "My soul *thirsteth* for God,—for the living God." Or does a deep solemnity rest upon you, attended with a corresponding conviction that you *must* be holy? Do you realize the impossibility of governing your passions, of always having pure motives,—to think, speak, and feel as you should, while your heart is unsanctified, and moral impurity lurks within? Do you sensibly feel this truth, and mourn over your want of entire conformity to God? If this is your state,

or nearly your state of mind, we may talk of the way to seek the grace which you need.

You have been told to *seek*, — to *pray* for it, and you have done so, but did not find. You have been told to *believe*, and you tried to believe, but failed, and perhaps knew not *why*. You then anxiously inquired *how* to believe, and *what* to believe; and here you are now. Pray now the Spirit of the Lord to shine upon your mind and move your heart, while we look further and more carefully into this subject.

Either the *right work*, or the *right way* of attending to it, has been omitted. Certain it is that you *cannot* believe that God either does or will sanctify you while in your present position. You have *no right* to believe this, for God has not authorized it. He has not promised to sanctify you where you now are. You are not, as yet, on promise ground; and this is a sufficient reason why you cannot believe. The Spirit will not help you to believe what God has not promised to bestow. And he has not promised to "sanctify you wholly," until you first give yourself wholly to him. He says, "Give me thy heart;" but if you refuse, and give your affections inordinately to some creature good, God cannot—*will not*—sanctify your heart. He has commanded us to say, "Thy will be done;" but if we set up our own will and refuse to be governed by his, it is vain to pray for sanctification, and we certainly cannot, in such a state of mind, exercise the faith by which it is received. Hence, for the present, you may dismiss all concern as to *that* faith, while you give yourself to a work *preparatory* to such faith,—I mean the work of *entire consecration*. After this is done you will find it an easy matter to believe, for the difficulties and hindrances in the way of faith will have been removed. This should encourage your heart to enter with confidence upon the work before you.

You *now have* the faith necessary to

the work that you have to do. You *now* believe that God will help you in the work of consecration, because it accords with his will and word,—also, that when you have given to him your all, he will accept you for Christ's sake, and sanctify you wholly, (see Ezek. xliii. 26, 27; and 2 Cor. vi. 17, 18.) This you *now* believe. Let, then, no temptation concerning faith, or anything else, divert or hinder you, but look to God for help, and enter immediately upon the work of making over into his hands your entire being,—all you are,—all you have. And be assured that this is close and serious business,—requiring the earnest concentration of our whole soul. It is the yielding, as a *living, continual sacrifice*, our entire being,—of “spirit, soul, and body;” mind, memory, and will; time, talents, and influence, to be the Lord's; the Lord's *now*, the Lord's *only*, and his *forever*. To do every duty, and forsake every wrong; to give God the unrivalled possession of your hearts, and the entire control of all your possessions, faculties, and powers, that they may be employed by him, and him *only*, that they may be devoted to the accomplishment of *his will*, as they should have been from the beginning. All that you have is his, and has been, but you have not so regarded it; but have taken your portion, and gone your way heretofore, wasting your Father's gifts in selfish living. This is now to cease at once and forever. But what a breaking down of your will,—what a surrendering and yielding up of self. Is not this the crucifixion of self? It certainly is the work from which our natural feelings shrink instinctively, and with great force,—with all the force of our native depravity, and that too even when the work has the fullest approval of both the judgment and conscience.

We may *know*, be deeply *convinced* that the giving ourselves thus to God, with the hope of acceptance, should be regarded as such a *privilege* as heaven alone could extend to us, and yet, to carry us forward,

we may also need, as an additional incentive, a deep sense of *obligation*. Hence, fail not to remember that privilege and duty are commensurate,—that it is your duty to receive what Jesus has purchased and offers you. He did not die to procure for us full redemption for us to slight at pleasure.

“He justly claims us for his own,
Who bought us with a price.”

And he will not yield his claim, and we ought not to desire it. Our minds are enlightened in regard to the obligation, and we cannot neglect it with impunity. The provision is ample, and all heaven is interested to draw you into closer communion with God. Both your usefulness and your safety require it. You cannot *keep* yourself. God alone can do this. And if you would be so kept, you must in *fact* put yourself and all your interests over into his hands for safe keeping. Upon this point Wesley speaks:—

“Myself I cannot save,
Myself I cannot keep;
But strength in Thee I surely have,
Whose eyelids never sleep.”

Again:—

“I cannot keep myself,
But by believing Thee,
And waiting for thy blood to impart
The spotless purity.”

And it is written: “Except the Lord build the house, they labor in vain that build it.” And “Except the Lord keep the city, the watchman waketh but in vain.”

But your own dearest interests, as well as your safety, require the surrender of all to God. The untold blessedness of the state of grace before you, invites you, and God's glory requires you, to “prove his utmost power to save,” while common gratitude also demands that we gladly receive that grace which is only offered through the Redeemer's blood. And common honesty will not allow you to delay this surrender of your all to God, for “*ye are not your own, but are bought with a price; and should*

therefore glorify God in your body, and in your spirit, which are his." Forsake, then, whatever may oppose, abandon self, acknowledge the claims of God, by giving yourself to him, whose you are.

The language of consecration is very simple. Can you now, before God, say, "I do give my all to thee. I *do* give my *all*? Hold, then, to this point. It is the *first step* towards entire sanctification, and you have but *one more* to take. Let nothing divert you. You have but *one* step to take at a time. It is *consecration* now, and let it be *thorough*. Shrink from no heart-searchings; spare no idols, however dear. Let right-hand sins be severed, let right-eye sins be cast away, and the easily besetting sin be renounced forever. You are aware that you "are not your own." Leave not this point, therefore, until you have given God his due, by giving him *yourself*, by giving him the *being* which he first gave you, with its faculties and powers, to be employed *only* according to *his will*. Pause not until your whole soul in sweet *submission* cries,—

"Take my soul and body's powers;
Take my memory, mind, and will;
All my goods, and all my hours;
All I know, and all I feel;
All I think, or speak, or do;
Take my heart, but make it new."

Is this truly the language of your soul? Do you now give your humble all, and do you feel the *inward consciousness* that through the grace and strength of our Lord Jesus Christ you *do* present yourself "a living sacrifice" to God? Indulge no misgiving, then. It is God's own work. He has led you on thus far, with the design to make you "*every whit whole*." He says, "Ye shall seek me, and find me, when ye shall search for me with all your heart, and I will be found of you, saith the Lord," "and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." These promises are made directly to *you*. They **NOW ARE YOURS**. Claim them by

faith at once. Claim them as the rich inheritance of your Father. Duty and privilege, the heaven of grace below, and the heaven of glory above, conspire to invite and encourage you to do so. Having gained the power of entire consecration, it is now an easy matter to believe, (so the writer of this article found it to be.) You are now on promise ground, and have a *right* to believe. You need allow nothing to hinder you. God's word of eternal truth is given directly to *you*. You trust in the word of a friend; and will you *dare* to doubt Him who cannot lie? Will you rest confidently, then, upon the promise which he has made to you, and sealed it with the blood of Jesus?

(To be continued.)

(Original.)

SABBATH MORN.

In the rush of many waters,
There is music deep and grand;
Oft it makes my heart-strings vibrate,
As if touched by skilful hand.

When the vivid lightning flashes,
And the distant thunder peals,
Mute I listen to the music
Of Jehovah's chariot wheels.

Music often sweet and plaintive
Of a summer's eve I hear,
In the hum of insect voices
Gently floating through the air.

But to me the sweetest music
E'er by earthly zephyrs borne,
Gently floats upon the stillness
Of a summer Sabbath morn.

In the silence, deep, unwonted,
Each discordant note is gone,
And methinks I hear the voices
Of the angels round the throne.

REBECCA.

MOTIVES. — "Motives imply weakness, and the existence of evil, temptation. The angelic nature would act from impulse alone. A due mean of motive and impulse is the only practicable object of our moral philosophy." — *S. T. Coleridge*.

(Original.)

RELIGIOUS CORRESPONDENCE.

GILES Co., TENN., July 22, 1859.

DEAR BRO. D.—Yours of the 9th inst. came to hand several days ago, and would have been answered ere this, if I had had the leisure. I have been engaged in protracted meetings for nearly two weeks. We have been trying to push the battle into the enemy's territory, and that too with some little success. Some souls have been converted, and while I have been trying to snatch these brands from the burning, I have not wholly neglected the important duty of endeavoring to lead my people into the greener pastures of Christian experience,—with how much success God only knows. Oh, when will the day come, when God's people shall lay aside the spirit of compromise, and resolve to be satisfied with nothing short of Bible Christianity. In preaching holiness, God has always given me some fruit,—enough success to convince me that it is his will that I should continue to preach a present and full salvation from sin. But while I am thus encouraged, I meet with many things which pain me exceedingly. I refer to the opposition and indifference of the people to this doctrine. I could better endure the opposition of the world; but to be opposed by my brethren, pains me very much. And it is surprising, what I had almost said criminal indifference is manifested by many who admit the truth of the doctrine. They evidently are of the opinion that God has left it to their own option whether they will be whole Christians or half-hearted Christians.

"But none of these things move me." I am as much determined as ever to "sow beside all waters." Oh, my dear brother, I feel willing to be counted the filth and off-scouring of all things, if I may but win one soul for Christ, or lead one panting spirit into the purer and more cooling waters of perfect love. I appreciate your remarks in reference to this miserable

worldly policy and spirit of compromise. May the Lord from henceforth deliver me from it.

Thank the Lord, I feel that I am being led into a "broad place, where there is no straitness." My peace is deeper, joy purer, love more burning, zeal more constant, steady, and untiring, and my faith is more unwavering. Oh, my whole soul runs out after God! I can say with the sainted Fletcher, "It seems but a small thing with me to be saved from all sin; I want to be filled with all the fulness of God." I cannot tell you how sweet and precious is the comfort I derive from Hebrews xiii. 20, 21, and more especially these words: "Working in you that which is well pleasing in his sight." Here is all that the most enlarged desire and faith can grasp. God is love, and "that which is well pleasing in his sight" can embrace nothing less than all things necessary to our present and future welfare and happiness. Oh, what encouragement have we to draw nigh with full assurance of faith!

Have you ever read much of Mrs. Palmer's writings? I am of the opinion that she has clearer and more simple views of faith than any author I have ever read.

I have not time to write more at present. I very much desire a continuance of your correspondence. Write soon, and, by the way, I wish you to act the part of a Christian brother with me, and point out all that in me may be faulty or erroneous, for I desire to be found at last "without spot and blameless."

Yours in the Lord, R. A. W.

MAN IN HIS RELATIONS.—"Man has, as it were, two natures, the individual and the social; life in solitude and in society; and the two possess essentially different characteristics. Both spring up from the same root, but present different growth and fruits. Their temptations, consolations, influences, are entirely different.—Anon.

[Original]

"YE CANNOT BEAR THEM NOW."

BY A STUDENT.

I have many things to say unto you, but ye cannot bear them now.—*Christ.*

We thank thee, O Thou who art Emmanuel! for thy divine and maternal consideration of our weakness in keeping from us, until the future, what we are not able to bear in the present. Our too great earnestness to know now all things that we ever may know, thou dost forgive, and teach us that we shall be better able to bear in future time, or in future eternity, than we are now, what thou hast not yet told us. These kind and tender words from Jesus are the same to us that they were to his newly indoctrinated disciples.

And what a guaranty is this to us that God, our Father, and Jesus Christ, our Lord, will never bring upon us, either by direct operation upon our minds, or by providence, what we are not in reality able to bear, though it seem ever so hard. God did not call Abraham to the sacrifice of his son, the unquestioning obedience to which astonishes the world, until he had filled his soul with great ideas, and trained his mind to a consideration of subjects full of moral grandeur and sublimity, by calling him frequently into his own august presence. It was very easy for Abraham, from what he had learned from God, to believe that he would perhaps raise his son up from the dead in an hour after he had slain him; or if he did not do this, he knew that he would do something better; he knew that something great and glorious was to be associated with a command so awful. He knew that "God would provide *himself* a lamb." Let us use this word of assurance for ourselves, in a figurative sense, when hard things are required of us. It seems to me that the Father would not have called the child Jesus to the agonies of the garden and cross, when he was twelve years old, if everything else had been ready for the

great transaction. As a human being he had to increase in strength, moral as well as physical. He grew in favor with God and man; what was this but growing in moral power? The great temptation was not permitted to come upon him while in his childhood, for it was to test his inmost soul, and could he have borne it then? We know that the Father would have supported him then, under it, had it pleased him to send it then. With Divinity, an extension of time is not absolutely necessary for the accomplishment of anything, though in administration it is employed as a requisite. What occurred to the Son of Man in his childhood, and young manhood, and what was developed within him during that time, prepared him for the scene of the wilderness, and that scene prepared him for, or helped to adapt him to, the last scenes of his human life. If we should be left to cry out, as did he, from inward desolation, as well as outward suffering, we may remember that we should not have been brought to such an hour, if we had not been prepared for it; and the power for endurance, as well as the results, has its objects and reward.

MAN.—"What a piece of work is a man! How noble in reason! How infinite in faculties! in form, and moving, how express and admirable! in action, how like an angel! in apprehension, how like a god! the beauty of the world! the paragon of animals!" — *Hamlet.*

Dr. Young gives us the like:—

"How poor, how rich, how abject, how august,
How complicate, how wonderful is man!
How passing wonder he who made him such!
Who centred in our make such strange extremes!
From different natures marvellously mixed,
Connections exquisite of distant worlds!
Distinguished link in being's endless chain!
Midway from nothing to the Deity!
A beam ethereal, sullied and absorpt!
Though sullied and dishonored, still divine!
Dim miniature of greatness, absolute!
An heir of glory, a frail child of dust!
Helpless, immortal, insect infinite!
A worm, a god!—I tremble at myself,
And in myself am lost."

[Original.]

AGONY IN THE GARDEN.

And being in agony, he prayed more earnestly.—
Luke xxii. 24.

No period of the Saviour's life is more interesting than that with which the above passage stands connected. It is so closely identified with our redemption, that we cannot trace the circumstances connected with it, without feeling that *we* caused the peculiarities connected with that hour. Our imagination tries to complete the picture, of which Scripture gives but the outlines.

Amid a still throng of thoughtful disciples, stands one more deeply engaged in reflection than the rest. His countenance wearing an aspect solemn and impressive. And, as not a breath is heard, we inquire, *Why this silence? Why that downcast look? Why is not the time occupied as it was wont in spiritual counsel? Why is not their Lord engaged in driving from their minds that cloud of sorrow which seems to hang over them? Why is he not selecting some theme, and in his usual clear and impressive style, reasoning with them on the doctrines of Christianity?* The answer is borne upon the wings of Revelation, and sufficeth: "THE HOUR IS COME."

Imagination ventures to picture the effect which this declaration produces upon the minds of his auditors. He retires from the thoughtful company; and with lonely tread, winds through the still shrubbery, whose leaves, as in sympathy, droop in silence. The broad canopy of heaven his only covering, and the bright stars the only witnesses of the scene, as on the cold damp ground he falls, and gives vent to his long-buried feeling. No cheering voice is heard whispering consolation. No hand of sympathy presses his cold sweaty brow, or wipes away the starting tear. But alone, ALONE, he prays: "*Father, all things are possible to thee.*" *Can no scheme be laid,—no plan adopted, by which this world can be redeemed, except this bitter cup be emptied? It is too bitter to my taste,*

Nature shrinks at the draught. But if no blood but mine will meet the demands of justice, there it is; spill it, Father. Take this body; deliver it to the rack; let its pains gradually waste its strength. THY WILL BE DONE. What a scene for the gaze of heaven! Sainted patriarchs and prophets, who on earth panted for the Messiah's descent, look down from the courts above, and view the scene with intense interest. The angelic host, so interested, sends one of their number to dispel some of the gloom from the lonely sufferer. *The Father waits the word of submission.* And as the concentrated desires of Christ plunge themselves into the *will* of his Father, and the willing tongue of him who knew no sin, exclaims, "*Thy will be done!*" Heaven wraps itself in mantles of joy and gladness, and a song of praise, struck with a clearer tone, echoes through the high arches of Paradise, and increases in its loud pealing, while fanned up by the breath of a resigned Saviour. We cannot help noticing that the scene did not transpire unknown to the "arch enemy of man." The fury of the lower world is kindled afresh. Its plans are defeated, as Christ has determined to suffer. *The world is really to be redeemed.* Should not the subject be interesting to us. While we know we cannot save ourselves, and that God was satisfied with the voluntary sacrifice of his Son, do we not hear, *with hearts swelling with gratitude,* the sentiment of submission, as our precious Saviour exclaims, "*Thy will be done!*"

"Was it for crimes that I have done,
He groined upon the tree?
Amazing pity, grace unknown,
And love beyond degree!"

THE PERSONAGE OF THE SUFFERER.

It was not a fellow-creature, or even an angel who is thus willing to suffer for us. Even *that* would excite our sympathy and regard, and our tears would have bedewed the spot where they suffered. But although we see in the person of the suf-

ferer all the characteristics of man, — man's joy, and man's sorrow and pains, yet, as we follow him, feeding the multitudes, stilling the angry billows, or walking on the uneven wave, we naturally inquire, *whence this power?* We stand in awe, as we are forced to conclude that he who walks, and sees, and speaks as man, and who now suffers mental pain for us, is *divine*. What! the one who created? The one who has preserved? *The everlasting One?* Yes, and by happy experience many know, *the One who had power to redeem.*

[Original.]

THE CHRISTIAN'S PRIVILEGES.

BY M. A. BERNHERD.

SWEET the privilege to know
Our sins are all forgiven;
Sweet the privilege "to read
Our titles clear to heaven."

Sweet the privilege to feel,
In trials fierce and wild;
One there is, who 'll never leave
His trusting, faithful child.

Sweet the privilege to "cast
Our burdens on the Lord;"
Sweet to know that we may trust
His never-failing word.

Sweet the privilege to cast
On Him our every care;
Who careth for his children,
And notes each falling tear!

Sweet to believe his chast'ning rod,
Is laid on us in love,
To draw our wayward hearts from earth,
To purer joys above.

Sweet the privilege to lose
Our will in the Divine;
E'en in the glowing furnace say,
"Lord, not my will, but thine."

Sweet the privilege to feel
That He is by our side;
To cheer, and guide, and comfort us,
O'er Jordan's swelling tide.

Then the privilege most sweet,
When all our toils are o'er,
To know that we may rest with Him,
On Canaan's happy shore.

[Original.]

EVIDENCES OF THE SANCTIFIED STATE.

BY REV. A. A. PHELPS.

HAVING been requested by a dear disciple of Jesus to prepare an article on this theme, we have concluded to do so; actuated, however, not so much by our friend's request, as by a deepening conviction of the intrinsic importance attaching to the subject itself. Nothing can be more desirable than an accurate knowledge of our moral condition. If we are *wrong*, it is infinitely better to *know the worst*, and provide for it while the all-sufficient remedy is at hand, than to dream out a life of uncertainty, and console ourselves with the delusive hopes which will be shattered to fragments in the last great day! If we are *right*, we ought to know the fact and rejoice in it. Definite views of our personal state are not only necessary to satisfy our own hearts, but to enable us to confess before men the real extent of the work of grace. If we are fully saved, the church and the world have a right to know the blessed fact, and nothing short of its distinct announcement will ever meet the claims of God upon us. If we are *not* fully saved, we have no right to *believe* we are, much less to make such an impression upon those around us. What, then, are the evidences of entire sanctification?

Before answering this question directly, let us premise by saying that this state implies far more than many seem to appreciate. There is an amazing looseness of view in reference to the nature and extent of entire holiness. Some suppose that a state of constant *peace* with God, without any intervals of condemnation, must imply a state of purity. Others seem to attach no other element to the experience of full salvation than that of *entire obedience to all the external requirements of the gospel*. They suppose the *ultimatum* of Christian attainment would be reached if

they were to cease from all outward sin and discharge every known duty. There is brother A——, who thinks he should enjoy the positive evidence of perfect love if he could ever get where he would no longer *hate neighbor D——!* And there is sister B——, who “longs to be entirely sanctified,” to cure her of her peevish, fretful disposition, and put an end to those *storms of passion* that so often scatter the affrighted children, and cause abusive neighbors to go home *quicker than they came!* And here is a well-meaning sister that sometimes expresses a private wish for a clean heart, that she might be enabled to *speak and pray in meeting*, — a duty which the Spirit has been pressing upon her conscience *for years*, but which she has neglected so long that she does not now feel those strong inward impulsions that once stirred her whole being. Mistaken ones! They do not understand or they are ashamed to acknowledge, the leading fact in their experience, which is, that they are *destitute of saving grace*; backslidden from God, in heart or in life; *must be pardoned before they ever advance a step in the way to heaven*. A state of habitual justification before God implies *a cessation from all actual sin*, — a faithful discharge of every known obligation to God and man, — a living up to *all* the light that shines on our pathway, — a sweet and abiding “*peace with God, through our Lord Jesus Christ*,” and the clear witness of the Spirit to the fact of our adoption, accompanied with more or less of the “*joys of salvation*.”

We fancy the reader is ready to start back from this elevated standard of justification, exclaiming as he goes, “How few, then, are clearly justified, in the various churches of the land!” Very true, and the thought is intensely painful; but whatever results are reached by the survey, the precise facts ought certainly to come out, and every professor exhorted to apply the touchstone of God’s unbending truth to his own experience at every step. “But if the justified state implies all the above,

wherein consists the difference between that and entire holiness of heart?” We answer, in general, that the difference does not turn on a difference *in life*, but a difference of *experience*, the main elements of which are hidden from human observation, and would not be clearly understood by any outward manifestations merely. The *nature* of the work will be more clearly seen as we survey the *evidences of its existence*, for which we are now ready.

1. The paramount evidence to be expected and relied on is the *direct witness of the Holy Spirit*. The necessity for this witness will be found in the deep and intricate nature of the work itself, and the feebleness of our own powers to understand the operations of the Spirit on the heart. God has not left a question of so much moment to the decisions of poor human nature, but has so arranged the economy of salvation, in mercy to man, that where the conditions are fully met, the gracious work is immediately effected, and the fact becomes at once a matter of joyful consciousness to the soul redeemed by blood. “The Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? Even so, the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the Spirit which is from God, *that we might know the things that are freely given to us of God.*” (1 Cor. ii. 10–12.) This Divine testimony is a clear, all-pervading conviction of soul that excludes all doubt as to the destruction of inbred sin and the perfect reign of grace. Whether attended with much or little emotion, (for this may be expected to vary,) it always amounts to a strong inward *consciousness* that the heart is purified by Jesus’s blood. “When this testimony is given,” says a strong writer on this subject, “the clearness and strength of Divine light so fully and powerfully penetrate every channel of the heart, as to lay open to the mental vision the entire moral

aspect, and impress the whole inner man with the invincible persuasion that the reign of grace is complete. And though it is possible for one who has never had this testimony to substitute for it some strong, rapturous emotion, or some sudden and overwhelming influence of the Spirit, yet when this Divine witness is received, it will be found to be unlike everything else,—whether transport of joy, flights of imagination, or suspensions of physical and animal powers. Nor can any agency, human, angelic, or infernal, fabricate a counterfeit that can escape instant detection by one who has known this witness of the Spirit.” (*Entire Holiness.*)

There is such a proneness among many to a sort of stand-stillism,—such an effort to induce seekers of holiness to believe themselves saved without the inward *consciousness* of it written by the finger of God on the heart,—to believe they are cleansed, “on the strength of the naked promise of God,” without respect to the Spirit’s living attestation of the fact, that we are constrained to give this point unusual prominence. We exhort every earnest seeker after full salvation to take up with no superficial or doubtful experience. Never be persuaded that you are entirely sanctified till *God, the Holy Ghost*, announces the blessed fact, in terms so clear that you cannot mistake their origin. When the work is *done*, God will set his seal upon it, by sending the message into your heart quicker than the lightning’s flash in the distant cloud. *Hold on*, therefore, till the Spirit-voice shall ring out the glad notes through all the chambers of your purified soul!

As confirmatory of these views, we close this point of evidence with one or two extracts from Dr. Peck’s justly celebrated work, the *Central Idea*. “We cannot, of ourselves, know what this work is, as God understands it. It is too high for our finite powers, and of course we cannot know that it is for us, only as he reveals it to us generally in his word, and person-

ally by ‘the Spirit he hath given us.’ We cannot, from any human intelligence, know when we have met the conditions of this grace. We wish to emphasize this remark. The greatest danger of delusion lies in the opposite position. Assuming that we are competent judges of our own mental states, in their relation to the claims of God, some have marvelled why the answer did not come at the moment expected, and, perhaps, have yielded to the temptation to lay blame upon God, for the delay of the baptism of fire; or, perhaps, assuming that the conditions were met, have claimed the accomplishment of the work without further evidence than reliance upon their own assumed knowledge of the completeness of their consecration, and the perfection of their faith. This is fearful presumption.”—“With the witness that the work is accomplished, will come the conviction that it is from God. The mind may be unaccustomed to nice distinctions; the individual may be utterly unable to tell you why he regards the state of his mind as a divine conviction, and yet he is so persuaded. God undertakes to make himself understood, and succeeds. There is a spirit-voice to a spirit-ear, and the communication is intelligible. In how many instances have the uneducated received this evidence from God, and been perfectly satisfied!”

[To be continued.]

Melrose, Mass., Jan. 5, 1860.

[Original.]

GOD DESIRED.

THE language of my inner life would be
One earnest cry, my God, my God, for thee.
My yearning heart would sometimes strive to
seize
Upon a creature form, clothe it with all
We love or crave, then low before it bow.
But reason’s lamp, which burns, though feebly,
still,
By sudden gusts of passion often swayed,
Too clearly shows it false. My yearning heart
Can only cry, my God, my God, for thee.

REBECCA.

[Original.]

THE UNION OF THE VINE AND BRANCHES.

BY A. P. J.

"I AM the vine, ye are the branches; every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit he purgeth it that it may bring forth more fruit." (John xv. 2-5.)

"Do the first works." (Rev. ii. 5.)

We not only consult our peace but our progress, when we return "to the first works." This was the remedy prescribed by the Spirit, when by its especial agency the church was reminded "from whence it had fallen."

"Let him who hath the ear of faith,
Attend to what the Spirit saith."

"Do the first works." (Rev. ii. 5, 7.) Let the church then make use of this divine prescription for the cure of its falling sickness, and see if the vine will not again bear clusters of divine grapes fully ripened upon its branches.

What have you borne for him? We do not mean your personal trials, or worldly vicissitudes, for you have them in common with the worldling,—these are not counted in this gospel commendation. What have you borne for him? Has not your patience been rather impatience? What labor have you done for his name, and hast not fainted when you found a cross in it? Yet the removal "of the candlestick of those who had done all this was threatened, for this somewhat against them; because they had left their first love," and consequently their first works. "For if ye love me ye will keep my commandments." This first love was not only first in point of time, but in principle; for first love withholds nothing, but is the most self-denying thing in the world; there is nothing it would not do or suffer for the loved object. It is also the most self-renouncing principle. The soul that has never felt this self-renouncing love for Christ, yea a thousand

times more than it ever experienced in any human love, has reason to fear that it has not been spiritually united to Christ. "For he that is joined to the Lord is one spirit." And was not his a self-renouncing spirit? "Examine yourselves" in this thing, "whether Christ be in you." "If so be that his Spirit dwell in you." But if, on examination, you find you are not a living branch, united to him by the holy tie of spiritual love, do not despair, for despair is death; but go to him for a new heart, that you may be enabled to "serve him acceptably with godly fear." But oh, from the very first step you take, do not be an idler in the vineyard, but first be a spiritual wrestler, then a spiritual worker. For though the voice of the Spirit is different to the saint and the sinner, both are commanded to work from the very beginning,—it only differs in the kind of work; and this depends upon the difference in capacity. "For he gave to every man his work according to his several abilities," "and commanded the porter to watch." (Mark xiii. 34.) (Matt. xxv. 15.) So that no provision is made for idlers. To the sinner it is said, "Repent and turn to God, and do works meet for repentance." (Acts xxvi. 20.) While to the "slumbering," sleeping, sickly, weakly and backsliding Christian, it is said, "repent and do the first works." One was to repent of his commissions, the other of his omissions. This was the very first proclamation of the gospel when the spirit and power of Elijah called to a backslidden church, through the voice of John the Baptist, "to prepare the way of the Lord." "Bring forth, therefore, fruits meet for repentance." (Matt. iii. 8.)

We frequently hear the question, Do you think every one is qualified to work for the Lord? If they are not qualified they may be, since it is by the Spirit alone that we can either worship in spirit him who is Spirit, or do spiritual work according to its indwelling directions in us. And since God is represented as being more

willing to give us his Spirit, than we are to give our children bread, with the assurance that "if you will ask he will give it to you," are they not responsible for not receiving it? And what is the reason they do not receive it? Is it not because they do not want it? If a child wanted bread would he not ask for it, especially if he was assured by a truthful parent that he should have it for the asking? I have often wondered that the blessing promised in Luke xi. 8-11, and illustrated by the parable of the importunate friend, was not more appreciated and sought after.

Let other things come to you in God's way, but do not seek them,—be content with him, and him alone. Can you pluck out the right eye of your worldly taste,—the pleasure of sight and sense, and cut off the right hand of your carnal ease, and worldly lusts, and take him only for your guide, your comfort, your wealth, your all? Can you resolve to do this at once? Make now the surrender, and resolve not to live any longer in this half-dying state. You will never regret it, for your heaven will begin at once. What hinders you? Is it not a secret consciousness that to be spiritually minded you will have to yield up many things which your carnal mind esteems very highly? But may they not at the same time be an "abomination in the sight of God?" (Luke xvi. 15.) If so, these carnal comforts are your sin. What if God smites these things in the way that is most crucifying to your self-love, and the most subversive to your worldly peace and prosperity, by way of delivering you from the apostasy to his Spirit, and consequent ruin to which they are leading you. Will he not be dealing in mercy with you, if you refuse to be delivered of your idols, and have your backslidings healed in a more merciful manner? But why force him to cast you off or chastise you? Why not renounce all, and flee into his open arms? and at once have "the peace that passeth understanding," and the "joy that no man taketh from you." Can you do this

in your own strength? No, but you can "tarry at his feet until he gives you his Spirit: and this is both strength and gladness." You will have grace to love him and to renounce yourself, and power to serve him. You will not only delight to wait on him, but to work for him. Oh, if ministers only knew the power it gives them to reach the hearts of others, they would tarry at his feet in prayer and supplication with one accord, until endued with power from on high instead of burning the midnight lamp in their studies, writing intellectual sermons. "It is not you that speak, but your Father that speaketh in you." One such spirit-spoken sermon would be more effectual than a thousand of the most elaborately written addresses without it. What is the consequence when a ministry does not seek this power? "They say and do not," and their congregations do likewise. And consequently they have a say, and do not gospel. They will admit that they must know the gospel, yet we have some antinomian teachers among us, who say that doing the gospel is legality. When their not doing the works of mercy, love, and truth, was one of the chief charges against the backsliding house of Israel. Where there was much knowing there was much doing required. Otherwise it was called "holding the truth in unrighteousness." One of the chiefest of sins, if we judge by the dreadful evils with which those who did it were visited. Because we are saved by grace and not by works, some conclude that they can be saved without the indwelling Spirit. But without this we have only the carnal mind which is death. It was not human works that we must return to, but the works of the Spirit. In doing "the first works,"—the very first one would be praying at the footstool of grace, "in all prayer and supplication," until we got the preparation of spirit which would enable us through Christ strengthening us to do all that he commands." We are dependent upon him all the time; for we have to get his

Spirit in order to obey his word. And it is our not seeking his Spirit which he offers, that is the cause of our inability. And it is for this he chastises the worldly carnal mind by removing what it calls its blessings, but are really as the sharp tools with which a child cuts its own hand, and which might destroy it, if not removed. Retaining our carnal preferences, hinders the entrance of his Spirit; and our want of this spiritual preparation is want of power. With this completed preparation, which implies nothing less than "the whole armor of God," each minister would be a giant in wielding the sword of the Spirit, which is the word of God, and every member would become a minister according to their several abilities. And this would be the case if they would renounce all their traffic in self-love, self-ministering, self-pleasing, and self-seeking, and seek only to be filled with the Spirit. Then they would have "an eye single to the glory of God," and their whole bodies would be filled with light, so that, like a candlestick set on a table, they would give light to all that are in the house, "for in thy light we shall see light." "For when he, the Spirit of truth is come, he shall guide you into all truth; he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you; and he shall show you things to come." (John xiv. 26, xvi. 13.) The Apostles needed the Spirit to enable them to give the gospel to the world, and we need it to enable us rightly to divide the word of truth. "And all need its renewing and sanctifying influences, not only for saving purposes, but that each individual may be empowered to speak the word of truth effectually, and thus bring forth fruit unto God," by making disciples. "Have your fruit unto holiness." For this purpose we are definitely informed that we are married to Christ, in Rom. vii. 4, and vi. 22. Personal salvation was prefigured by the union of the vine and the branches, — but the grapes borne on the branches were

eaten by others. Those branches that bore no such fruit were cut off. Those that bore fruit were purged of every element of self-seeking, until like the vine their eye became "single to the glory of God," and thus was he glorified in them as he glorified his Father. "For he that believeth on me, the works that I do shall he do also." "He finished my Father's work and did his will, and they shall finish his work and obey his will; for he did this work, and the works that he did shall they do also." "The Father in me, he it is that doeth the works." "Thou in me and I in them." The Father working in him to do his work, and the Saviour working in his people to do his work. And this would be the case if the union of the vine and the branches was real and vital, as in the first Christians. They would then "do the first works;" which, if we would return to, the first one that we must do is to sit at the feet of the Saviour, and continue with one accord in prayer and supplication, for the empowering power of the Spirit, until Christ actually lives and speaks, and works in, and by, and through us. Then every shaft of the word will find a sure mark, when wielded by such marksmen, for to the disciple in this state it is said, "It is not you that speak, but the Father that speaketh in you."

To be continued.

AUTHORITY OF SCRIPTURE. — "So far from recommending or imposing anything on my own authority, it is my particular advice that every one should suspend his opinion on whatever points he may not feel himself fully satisfied, till the evidence of Scripture prevail and persuade his reasons into assent and faith." — *Milton*.

JUSTICE. — "We may conclude that justice above all other things is and ought to be the strangest; she is the strength of the kingdom; the power and majesty of all ages." — *Milton*.

[Original.]
DIVINE DISCIPLINE.

BY B. S.

"Is it my physical infirmities that cause me so often to be enveloped in gloom?" so asked a suffering child of God. There being many such, we would give publicity to a few thoughts on this subject.

God hath said, "No chastening for the present seemeth to be joyous, but grievous." He hath said, also, that "in the world ye shall have tribulation." "If ye are without chastisement, of which all are partakers, then are ye not sons." "Many are the afflictions of the righteous," &c. Thus, all through the sacred word, we find it asserted continually that suffering is the promised inheritance of the children of God in this life. Grace, in its highest state, does not set aside this arrangement of divine economy. It is also an established fact that human nature shrinks from suffering; it is an inherent law of our being. Hence with these two laws—the law of grace and the law of nature—before our mind, it would be well to attribute to each its due claim. We should also bear in mind that suffering is not sin, though it may be the fruit of sin. Jesus suffered, but he did not sin. Infants suffer, but they have not sinned, *i. e.*, "after the similitude of Adam's transgression." So of the holy, the sanctified child of God. He has repented, and been forgiven and regenerated. Yet such were his violations of physical law previous to his repentance, that the bitter fruit follows; so of his habits of unbelief and other moral delinquencies. He suffers and will suffer more or less, while in the body, from such a source. Again, the child of God suffers in another sense. His sympathies with Christ in the object of his mission to earth, will be the basis of every variety of suffering (in a degree), such as Christ endured, bating only the literal crucifixion of the body,—even that has been the case with some, and others have been burned, flayed alive, &c. "Fellowship with his suffer-

ings" is part and parcel of the legacy Christ imparts to his true and faithful followers.

What shall we say, then, to the buffeted, tempest-tossed, grief stricken, desponding, care-worn and agonizing disciple? Say? Words will not convey the adequate idea we would impart. We would speak with "words which the Holy Ghost teacheth, comparing spiritual things with spiritual." We would ask our beloved readers to do the same when judging of their state. "Render to Cæsar the things that are Cæsar's, and to God the things that are God's." Or in other words, attribute to nature the things that belong to nature, and to grace the things that belong to grace.

The soul and body are now united. In the discipline which God exercises, both are made to feel the effect. The horticulturist uses the knife to sever the dead, the wild, and the luxurious shoots from the vine, which, if spared, "would rob the bloom, or starve the fruit." Thus God, by the knife of his providence, may cut off our friends, our health, our property, and whatever else we may too fondly cherish. We cannot avoid suffering from such a disciplinary process, and yet we know that God is no less wise in thus dealing with us than is the horticulturist in pruning his vine. Thus we may see wisdom and love mingled with every bitter cup.

If we would be holy, if we would be a "partaker of the divine nature," if we would have "victory over all the power of the enemy," we may, and most likely will, be stript of all removable foliage. Religious emotions and sensible manifestations are what many rely upon, or covet. These are what we regard as mere foliage. In the process of divine discipline it becomes necessary to "take these things hence," that our Father's house should not be defiled or occupied by any thing improper, and to make room for his abode,

"Where none but Christ is heard to speak;
Where Jesus reigns above."

God designs that we should live upon him, and not upon his bounties merely. Until swung clear of all human dependences, we can not "live by faith," and "walk by faith." "This is the victory that overcometh the world, even our faith."

The early saints, as seen in Hebrews (chap. xi.), were strong, joyful, successful, triumphant through the influence or by the means of their faith. We believe, therefore, that there is only one point of essential importance to be kept in mind, viz., "We walk by faith," not by sight or by feeling, or by impulse. *It is our duty to believe continuously*, irrespective of emotions and circumstances. Of course we do not undervalue the gift of God, as involved in feelings, impulses, and emotions, but we mean simply that we are not to be governed by them.

He that truly believes in God, will, as a matter of necessity, obey God in the practical development of his faith. "Faith without works is dead." It is in the faith and in the obedience of his children that God disciplines, teaches, protects, and brings them off conquerors over all the power of the enemy."

The most successful method the adversary uses is seemingly to make us forget that our feelings should not be allowed to influence our faith. The Saviour, doubtless promised the Holy Comforter, in a special sense, to "bring to our remembrance" this fact, together with whatsoever else he has "said unto us." Hence by a specific act of faith in this promise, God will, "when the enemy comes in like a flood," lift up the standard against him. Yea, our God has promised to "supply all our needs," so that we should "lack no good thing." For this let up praise Him! For this let us trust in Him.

To be found at Death "almost persuaded to be a Christian" is to be found altogether unfit for any other place but Hell.

[Selected.]

LIVING WATERS.

'T WAS on a sultry summer's day,
When faint and weary with the way,
And by the heat oppressed,
I stooped to taste the rippling rill,
Which wound around the sunny hill,
Where I had learned to rest.

Recruited by the cooling drop,
I hasten to the mountain top,
To view the plain below;
And wished my power the stream could swell,
To those who in a region dwell
Where no such waters flow.

So have I oft, when worn with care,
Oppressed with grief, and near despair,
Reclined on Zion's hill;
And there did I my strength renew,
And draughts of living water drew
From many a gospel rill.

Oh, Christians! spread these living streams,
Wide as the sun's meridian beams,
That all their sweets may prove;
Yours is the power, be yours the will,
To send to all, from Zion's hill,
Rivers of joy and love.

[Original.]

CAUTIONS.

BY A STUDENT.

"Happy is he that condemneth not himself in that thing which he alloweth."—*Bible.*

I HAVE before written upon this subject, and may say many things again that I have said before; but I see the necessity of the application of this passage so frequently, that it is difficult for me to refrain from continuing to speak upon it. The very best tendencies of the human mind, when allowed to go to excess, generate evil. I see it as frequently in the love of society, and the tendency to interchange of thought, as in anything. How much is said that were better left unsaid, and how much time is lost in unimportant rehearsals of small matters; saying nothing of the dissipating and weakening effect of using faculties abortively. I do not speak against that relaxation of mind which is found in leaving close and fatiguing thought, and giving play to the amusing

elements, for a season; for this is necessary to the continuance of life and mental equilibrium, as well as to give that variety of enjoyment which the association of complex natures requires; but happy are they who condemn not themselves in this liberty, either in the degree or duration of it.

I see the danger of incurring condemnation, again, in the indulgence of the desire to know; or, in other words, in the indulgence of curiosity. It operates excessively not only in the desire to know much of the affairs of others, but in a desire to know everything that has a bearing upon ourselves. It should suffice for us that God knows all that has a bearing, and he can, and will, control many matters without our knowledge. I think of this when I see members of a church taking pains in the hour of worship to see particularly who are present, to know how much popularity they are connected with, that they may infer how much encouragement to take in their measures. The desire to know cannot be anything but good, in itself, but its excessive degree first distracts and then destroys. Happy are they who condemn not themselves in the use of this liberty of knowing much.

We are all the while reminded that the lower tendencies — the appetites and propensities — have their immediate dangers, however righteous they may be in their proper indulgence. But in the higher tendencies of the human being, there may be as great danger of excess as in the lower, and the evils resulting be as great, though not so gross and disgusting. The love of the beautiful, and the love of friendship, which, in themselves, ally us to God, have their dangers, nevertheless, both from ill adaptedness and excess. It is not difficult to see how the love of the beautiful, combined with the desire of esteem, may become a snare to one, in its excessive action; but it is difficult to see how the love of love — the desire of being

loved — can lead one astray. (This may appear, as now stated, to be too much a self-centering emotion; but it implies a prior love of the being for its own sake, corresponding to the degree of happiness that love in return would give.)

When we see persons willing to sacrifice what is of more importance than any human love — a principle or a duty — for the sake of that love, we begin to think there is danger in it. It may be said, and truly, that this would not be the case with one devoted to God; and yet one devoted to God may receive so much happiness from the love of a human being, as to feel a lack of human consolation too much, when that love is no longer within the circle of comprehension. As elevating, refining, and nearly divine, as pure love in human beings may be, it has its danger of excess while we have our home on earth; and when it partakes more of the human than of the divine, it has its danger from ill-adaptedness. And what element of our compound being has not these dangers? Happy are they who neither by excess nor misapplication condemn themselves in that which they allow in the action of any of the elements of their nature. Happy is he that does nothing, or accepts of happiness in nothing, either in kind or degree, in which he has not a clear faith of righteousness before God. And happy is he who, lest he should sin against Christ, does nothing for self-gratification that would offend the conscience of his brethren, or grieve them, or turn any aside from the plain track of their own faith.

October, 1859.

THE CROSS. — "The cross of Christ is a mirror in which to reflect back all the exuberances of the divine mercy, and the purity of his holiness, and the riches of his grace. Here God appears just, and yet the justifier of him that believeth in Jesus." — *Robert Hall*.

[Selected.]

WHO THE GREAT MAN IS.

HE that bears a commission from his king, that is, a peer, a privy counsellor, or a minister of state, is accounted a great man. Now, if being near the throne, and conversant with the king, makes a man great, clothes him with renown, procures him reverence and respect, loads him with popular applause, and encumbers him with splendor and pomp; with how much more divine and durable honor is the saint aggrandized, who, though alone from the world, dwells with God; and though not known among the busy crowd, resides about the throne! The high and lofty One who inhabits eternity, gives his royal assent to their petitions, and will not say them, nay; yea, "his secret is with them that fear him, and he will show them his covenant." This is greatness indeed, to be in favor with him who is a terror to kings; with him to whom kings and their subjects are less than nothing, and vanity.

How are the humble saints exalted in their privileges above the grandees of the world! The King eternal is not only their Friend, but Father; and the Prince of the kings of the earth is not only their benefactor, but their brother, which relation is secured for eternity. Again, his gifts are according to his divine dignity. None of the kings of the earth can bestow on their dearest friends and most faithful servants, crowns and kingdoms. They may indeed divide their own among them at their death, in some countries; but in no country can they secure the donation, when dead, or perpetuate the conveyance.

But his favors, who lives forever to see them bestowed, are crowns and kingdoms, a crown that fadeth not away, and a kingdom that cannot be moved. Yea, his gifts enrich the soul and measure with their existence.

Monarchs may cause their favorites' names to be registered in the list of their privy counsellors, and other honorary rolls,

but cannot prevent their being buried in oblivion; but the names of all the saints are written in the Lamb's book of life, and shall be confessed before an assembled world. It is more to know God than to be acquainted with kings;—to be known of God, than to be commended to the ends of the earth.

Now, what thinkest thou, O poor despised saint of God! that dwellest in a cottage which the great men would not stoop to step into, to be so high in the favor of Heaven, that a divine guard of heavenly angels are set about thy house, that no ill can come near thy dwelling? Yea, the sacred retinue, though unseen, attends the saint wherever he goes, who walks unobserved through the world. Did the royal life-guards of the young princes, the rising heirs of heaven, appear in the shining livery of him who is the Father of lights, they would terrify the inhabitants of the earth; but there is a greater wonder, that even the Sovereign of eternity should condescend to be the watchman of his people, and keep their going out and preserve their coming in, so that neither the moon by night nor the sun by day shall smite them! And what comfort and security is this that the eternal God is thy refuge, and underneath the everlasting arms! Such, O saint! is thy renowned state, thine excellent glory, who perhaps are kept at short allowance of food and raiment both, with a young and needy family sitting heavy on thy mind; but God careth both for thee and for them. What, then, though thou hast crosses of every kind to meet with, bitter draughts of every composition of drink, since it is well with thy better part? Yea, afflictions capacitate thee for felicity, and enlarge thy soul for bliss. But I dare appeal to thine own breast, O child of God! under all thy troubles, falsifying friends, loss of relations, or any other grief, if thou wouldst change thy calamity with the flourishing condition of the wicked?

Now thou art great (for the saints, since

they live near God, are the greatest men in the world), and perhaps knowest it not; but, let thy greatness kindle thy gratitude, not increase thy pride. To keep the saints humble, divers afflictions are allotted them in this life; as a royal father, fearing lest his son, the young prince, under his present grandeur, and prospect of the crown, may swell beyond himself, deals so hardly with him, that oft he fears the king intends to disinherit him; yet so many bright displays of paternal affections assure him it shall not be so; and the truth is, it is out of love, that he may not mount the throne with unsubdued passions, or sway the sceptre in thoughtless folly. So it fares with the saints, who should know, in the celestial promotion, that it comes neither from the east, nor from the west, not from works of righteousness which we have done, but it is God alone that exalteth. My life, then, is a paradox: I am mean, but great; miserable, yet happy; poor, but possessing all things; a beggar, and a prince; but eternity shall unriddle it, taking away the one part, and illustrating the other.

MEIKLE.

[Original.]

ENTERING INTO REST.

BY R. W. HAWKINS.

“O LORD, awake indeed to see
The leprosy of sin;
Low in the dust I kneel to thee,
And cry unclean, unclean.

No longer would I flee the light,
Nor “make my bed in hell,”
But prostrate linger in thy sight,
In woe unspeakable.

“Oh, plunge me in the ceaseless tide
Of Christ’s all-cleansing blood,
And soul and body sanctified,
“Be hid with Christ in God.”

I wait, expecting to receive,
And of thy word possessed,
Now, even now, I do believe,
And “enter into rest.”

The Holy Ghost the promise seals;
In triumph ends the strife,
And evermore my name reveals,
In “the Lamb’s book of life.”

[Original.]

REVIVAL IN ENGLAND.

EXTRACTS OF LETTERS FROM MRS. PALMER.

WE have received from our faithful New York correspondent, copious extracts of letters from Mrs. Palmer. But as much which they contain has been anticipated by her letters to the GUIDE of last month, we publish only the following additional statements. The letters from which they are taken, are dated North Shields, Dec. 29, 1859.

The Theatre losing its Attraction.

Here in North Shields, the theatre is not far from the Wesleyan Chapel. We told the friends when we came, that they must not, in view of our many pressing engagements, expect us to remain with them over two weeks. When our time had expired, we were officially waited upon by the Superintendent of the circuit, chapel stewards, &c., and solicited to stay yet another week, to which we dared not do otherwise than assent. The proprietor of the town theatre, who had been wholly unable to get an audience, and had consequently closed his doors during the two weeks of our stay, was exceedingly angry when he found we had consented to remain another week, and said we had almost ruined him now, and if we stayed another week it would ruin him utterly. We were told that he threatened to put upon his closed doors, “Performances at the Wesleyan Chapel, to-night.” Whether he executed his threat or not, I do not know. If so it would of course only tend to his further undoing, by increasing our congregation.

No Compromise with Intemperance.

North Shields is a great place for shipping, and there are also a good many shipcarpenters. You are also aware that there is much beer drinking in Europe. Said a woman inn-keeper in venting her rage against us in view of what she thought our serious damage to the place: “I do

think they might let the carpenter's boys alone. I used to draw off about half a barrel of beer of an evening; now I scarcely draw off a quart."

I presume you wonder whether we are as fearless in presenting our temperance views here as in America. I imagine you would think so if you could hear us. I think I never felt more conscious of being divinely impelled to faithfulness, than one afternoon in the presence of a gentleman of immense wealth, who though not ostensibly engaged in the brewery business himself, was connected with an establishment of this sort, which was yielding him a large revenue. Dr. P. had just finished reading Eph. vi., at the commencement of one of our afternoon services. I had for hours felt a weight on my mind, as though our aggressions against the enemy were about to cease unless this evil was exposed and removed. So convinced was I of this that I would have felt our work done in this place, unless the sin was brought out and repudiated openly. I had resolved on being faithful, however unpopular the act might be, but hardly knew how to get at the matter. When Dr. P. read the words, "that therein I may speak boldly, as I ought to speak," verse 20th, I felt that my course was decided. I arose and said I resolved many years since, that I would endeavor to make friends for eternity, rather than for time, — that I would not hate my brother by suffering sin upon him, though it might subject me to censure. I had resolved that I would speak boldly, as I ought to speak, and thus free my garments from the blood of all men. I then proceeded, trusting in the Lord alone to enable me to speak the truth in love, and delivered what was afterwards denominated my "temperance address." A temperance lecturer was present, who, I was told, enjoyed it exceedingly, and from that time I presume no one has doubted our willingness to be faithful to the cause on this or any other subject. The Lord condescended to own the effort in a man-

ner that told far and near in favor of temperance principles. The temperance talk occurred late in the week, — on the subsequent Sabbath evening this gentleman came forward to the communion-rail in great distress of mind. He was told that open errors required open confession, and without confession there was no forgiveness. He rose before an immense congregation, — confessed his ways, and said, "I wash my hands forever of this sin, and will renounce before God and this congregation, all participation in this traffic, which I now believe to be wrong," &c.

This was reported in connection with the proceedings of the meeting, for the newspaper of the succeeding day, and copied in several other papers throughout England. The gentleman has nobly kept his word, and is now happy in God. Early in January, our labors commence in Scotland, — the Lord willing.

[Selected.]

BE YE PATIENT.

BESIDE the toilsome way,
Lowly and sad, by fruits and flowers unblest,
Which my worn feet tread sadly, day by day,
Longing in vain for rest.

An angel softly walks,
With pale, sweet face, and eyes cast meekly down,
The while, from withered leaves and flowerless stalks,
She weaves my fitting crown.

A sweet and patient grace,
A look of firm endurance, true and tried,
Of suffering meekly borne, rests on her face,
So pure, — so glorified.

And when my fainting heart
Desponds and murmurs at its adverse fate,
Then quietly the angel's bright lips part,
Murmuring softly — "Wait."

"Patience," she sweetly saith,
"The Father's mercies never come too late:
Gird thee with patient strength and trusting faith,
And firm endurance — wait."

Angel! behold — I wait;
Wearing the thorny crown through all life's hours,
Wait till thy hand shall ope the eternal gate,
And change the thorns to flowers.

(Original.)

POWER OF PIETY. — AN INCIDENT.

In accordance with a pledge made to a brother minister, I obtained the following of Rev. Dr. Z. Paddock. He says that he is indebted for it "to the late Bishop, now sainted George." Soon after I heard it I committed it to paper, and presume I have it substantially correct. It illustrates the power of that piety which the Guide promotes.

J. HARTWELL.

DURING the sanguinary revolution that occurred in France, under the first Bonaparte, a distinguished skeptic philosopher, who had signalized himself as the champion of infidelity, gave a challenge to the clergy throughout the whole empire, to meet him in public debate on the divinity of the Christian religion. This challenge was accepted by several of the most celebrated preachers of the church of Rome. But they uniformly found themselves unable to stand before the art and argument and raillery with which they were assailed. At length a poor Protestant clergyman, who had his residence on one of the barren mountains of Switzerland, and whose name had perhaps scarcely gone beyond the limits of his own parish, resolved on encountering the vaunting infidel. Accordingly they met, when the man of God found it a perfectly easy task to vanquish his haughty opponent. This unexpected issue utterly confounded the skeptic and his friends. They were wholly at a loss to account for so mortifying a result. When they had retired from the scene of conflict, the friends of the vanquished skeptic began to interrogate him: "How is this? When you disputed with such a philosopher, and such a prelate, and such a distinguished theologian, you were victorious, almost without an effort, and now you are conquered by this comparatively ignorant mountaineer? Do explain the matter." "I will," said he. "When I disputed with the distinguished individuals you have named, I opposed philosophy to philosophy, argument to argument, eloquence to eloquence, and

wit to wit, and I was successful." "But," said he, struggling with deep and irrepressible emotion, "when God spoke, what could I do?" He was conscious, it seems, that a kind of divine power accompanied the word of his humble opponent, before which his own word was as "the chaff of the summer threshing-floor."

(Original.)

LIP CONSECRATION.

BY D. F. N.

"And is the Gospel peace and love?
Such let our conversation be:
The serpent blended with the dove,
Wisdom and meek simplicity."

Beloved reader, how is it, have you consecrated your lips to God's service? The lips are the whole man. Unless the lips are consecrated, nothing is truly consecrated. Some very good people tell us they have laid all upon the altar, made a complete sacrifice or surrender, brought all the tithes into the storehouse; when, in fact, their lips are their own, to use as they please,—yes, their own, not God's! Instead of laying all upon the altar, Christ Jesus, it is evident there is yet nothing on the altar. Unless the lips are wholly and *unreservedly* set apart for God, the first step is not taken. James tells us that "If any man offend not in word, the same is a perfect man, able also to bridle the whole body." Very many, we fear, professing entire consecratedness to the Lord, are mistaken, or deceive themselves. The very moment they open their lips you perceive the mistake. This little unruly member, the tongue, which no man can tame, is unbridled: "Behold, how great a matter a little fire kindleth." David said, "I will keep my mouth with a bridle." "Set a watch, O Lord, before my mouth; keep the door of my lips." It is the lips that do the mischief, and tell the secret. To verify our entire consecratedness our conversation must be rightly ordered, at home and abroad, in the family circle, the social party, in private conversation, in meetings

for prayer, praise, and testimony. The words of our mouths and the meditations of our hearts, must be acceptable in the sight of the Lord. We must speak as the Holy Spirit gives us utterance. "Where the Spirit of the Lord is, there is liberty." "Who is a wise man, endued with knowledge among you? let him show, out of a good conversation his works, with meekness of wisdom;" "but if ye have bitter envyings and strife in your hearts, glory not, and lie not against the truth."

Persons with wholly consecrated lips, forever and *forever*, are *exceedingly* careful to order their speech aright,—to speak in the spirit of meekness and love; their conversation is such as becometh the Gospel of Christ; they let their moderation be known to all men; they are never petulant, fretful, overbearing, unduly excited or censorious; they never engross the time in prayer, praise, testimony, or exhortation that duly belongs to others; they are not wise in their own conceits, or think that wisdom is about to die with them. "For if a man thinketh himself to be something, when he is nothing, he deceiveth himself." Every one whose lips are wholly sanctified, set apart *exclusively* for things heavenly and divine, feels and knows that by his words he is justified, and by his words he is condemned. And for every idle word he shall speak he "shall give account thereof in the day of judgment." Consecrated or sanctified lips are never employed in joking, jesting, or foolish talking, which are not convenient, but rather in giving thanks, in praising God, uttering words of soberness, meekness, modesty, humility, administering edification and grace to their hearers. In a word, they are wise, watchful, prayerful, pure, peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy. Friends, are your lips thus sanctified, set apart for God's glory? Do *you* profess to have laid all on the altar, without reserve? Above all, is this little unruly member,

the tongue, given up to be led by the wisdom that cometh from above? Is your heart so entirely sanctified, made so holy that every word that proceedeth from your lips is dictated by heavenly wisdom, by the spirit of Christ? Paul says, "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal." There is no surer test of the true state of the heart, whether sanctified or unsanctified, than the ordering of the lips "For out of the abundance of the heart the mouth speaketh."

"So let our lips and lives express
The holy Gospel we profess;
So let our works and virtues shine,
To prove the doctrine all divine."

N. Y.

HEAVEN—ITS FORETASTES.

BY Y. I.

WE have yet to hear of a more interesting and enlivening theme than that of our future home. Let the heart but experience the transforming power of saving grace, and what cloud can cross the path of life, or what fear work its way into the Christian's mind, that a reflection upon a future rest cannot disperse? The waves of trouble are quelled, and the fierce winds of persecution glance off the fortress of faith, while the Christian, trusting in God, forgets the things that are behind, and reaches out to those things that are before. It is true that but three stages form the career of the Christian, viz., *sense, faith, and fruition*. But between the latter there is such an intimate connection that at times they seem to blend together so as to render distinction sometimes difficult.

"The men of grace have found
Glory begun below."

Yes, the Christian living near the cross
lives

"Upon the verge of heaven."

We think not of heaven as a reward

absolutely future. It is true "it hath not entered into the heart of man to conceive" the weight of glory reserved. But this does not imply that the veil must be turned aside ere we breathe the heavenly atmosphere. Will not the overwhelming brightness of heaven's glory sometimes burst forth upon the traveller on his way to the skies? Will not the harmony of heaven's music echo forth at times, and enchant and attract the Christian, as, through the dark hour of trial, he is saying, "*Though he slay me, yet will I trust in him?*" Faith, the spiritual sense by which these tastes of heaven are gained, gives transparency to the veil, or turns it aside at times to afford us a glimpse of what is prepared.

"Celestial fruit on earthly ground,
From Faith and Hope may grow."

We have but to look upon the starry heavens to have the light of those bright orbs impressed upon the retina of the eye. So a sight by faith of the spiritual world leaves an impress upon the soul that renders it consistent to say, it "sits in heavenly places in Christ Jesus."

Oh, what an extended view of heaven do we gain, when we weigh the value of the fruits of the Spirit on earth, which are love, joy, peace, &c., and then think these that now fill the soul to overflowing are but the droppings of the shower—the twilight of the "perfect day!" These satisfy the Christian on earth, and in some instances man has been heard to ask God to "withhold his hand or enlarge the vessel." But if the path to heaven affords such spiritual joy and peace, and if such is the weight of that enjoyment that man would fain sink under it,

"What must it be to be there?"

—when the influences which here militate against our peace have forever fled,
—when the glory of God, unveiled, encircles us, and without a jarring sound heaven's music ever falls upon the enchanted ear.

We may well implore God to prepare us by the discipline of true Christian experience to *bear* the weight of eternal glory. But may we not consistently associate with that prayer the request, "That the soul may enjoy as much of heaven as possible, while on its pilgrimage?"

We want an earnest of our future rest; God's word is sufficient; but he has promised more than that. He has promised the earnest of our inheritance. The Holy Spirit will give it us if we live for it. And however content some may be in waiting till the hour of death to convince them that they have, or will have, a building of God, we are disposed to *expect and live for* the *earnest* of our inheritance *now*, and praise God for it all the way to heaven, and with confidence say, "WE KNOW, when the earthly house of our tabernacle is dissolved, WE HAVE a building of God."

The scene upon Mount Tabor reminds us that it is not presumptuous to expect heaven and earth to meet in Christian experience. Did not two glorified saints appear at that time? Was not the voice of God heard there? Did not saints in the body and saints out of the body commune together? Well might the disciples covet a constant sojourn in that place, and well might Peter, in afterwards referring to that period, call it the "excellent glory." This shows what is possible. And we may experience these glimpses of heaven proportionate to our circumstances. And as the weary were cheered by the sight of Canaan's fruit, so may we in our own hours of trial be cheered by sights, obtained by faith, of the better land, and realize heaven's joy in its elementary supplies while on earth, and then be permitted to enjoy the fulness forever, and

"When we've been there ten thousand years,
Bright shining as the sun,
We've no less days to sing God's praise
Than when we first begun."

Mount Brydges, C. W.

The Guide to Holiness.

MARCH, 1860.

EDITORIAL PAPERS.

OUR NOVEMBER EDITORIAL.

Some observations by the junior editor in the November GUIDE have been excepted to by two brethren; namely, brother Abell and brother Hart, who have written us, in a spirit of great candor and kindness, stating their objections to one of the positions of the said editorial.

It is well understood that the columns of the GUIDE are not open for controversy, but are devoted purely to such reading as, in the opinion of the editors, is adapted to promote the higher forms of religious experience in its readers.

We feel a great pleasure, however, in responding to any objections, or queries, that may arise in the mind of any one of our friends, touching the doctrines or statements which we disseminate, whenever, in our judgment, the introduction of the query and response will, in any way be profitable to our readers. In this case, we do so judge, and will act accordingly.

The editorial in question was written, it will be remembered, in vindication of the practice of directing the attention of seekers of perfect love to the duty of entire consecration, as the grand and universal prerequisite of faith for its attainment. The final reason given for this course of instruction to seekers, is in the following words:

But how is it with the great mass of professing Christians who do not enjoy perfect love? Obviously some of them are entirely destitute of the grace of God. But what of those who exhibit many marks of grace, but who are habitually remiss in certain duties, and, to say the least, are frequently overcome of Satan. Now shall we say that these are not Christians in any sense? that they are children of the devil, and therefore ought to be out of the church? Let any minister that says so, proceed accordingly in his administration. For ourselves, we beg to know if there is not such a thing as lukewarmness in religion? May not a real child of God be under the rebukes of his heavenly Father, while yet he is not turned out of doors and disinherited? If not, how then shall we interpret a score of such passages as the following? "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth;" "As many as I love, I rebuke and chasten; be zealous, therefore, and repent." Is there no such thing as languid piety? Are there none who follow Christ afar off? Are there no real Christians to whom God may speak in very tender and precious words of approval and love, calling them to the church, and recounting with a fatherly satisfaction the evidences of their piety to him, but to faction the evidences of their piety to him, but to whom he may yet say, "Nevertheless, I have somewhat against thee, because thou hast left thy first love?" Alas, who does not see that in this very love, — this twilight, dubious, anomalous condition, vast numbers in all the churches live! Hearers, but forgetful hearers, — learners, ever learning, and never able to come at the knowledge of the truth, — out of bondage, but often in the

snare of the devil, — laggards along the road to life, — pilgrims to glory, asleep in the bowers of carnal security, — out of Egypt, but not in Canaan, and not exactly on the way to Canaan, but taxing the patience of the Almighty by their interminable gyrations in the wilderness.

Now every man who labors extensively in endeavoring to lead men to full salvation, knows that in most of the cases he is called to deal with, he is engaged in instructing persons whose previous religious history has been of the equivocal and unsatisfactory character above noted; and what about entire consecration for these? "Ah! these are not Christians at all," says one. That is more than we dare affirm, with our eye on God's word; and we notice it is more than most ministers dare affirm or hint in the ears of the party concerned. We should say they are a sort of dwarfish, sickly, purblind race, having yet the marks of a celestial pedigree. They have not upon their consciences the assurance of the divine favor, of God's justifying, approving love from day to day, but they yet appear not to have lost their adoption into the divine family, so but that they manifest, at times, some very satisfactory signs of the spiritual life.

Now we do solemnly declare that the very best treatment we have ever known to be bestowed on such cases is to direct the attention at once to the duty and privilege of seeking and enjoying the blessing of a clean heart, accompanied with the most definite and earnest exhortations to an immediate, full consecration of all to God for that blessed attainment.

In conclusion, then, we say that, in view of all the above considerations, we deem the practice of directing the attention of seekers of full salvation to the duty of entire consecration, as a prerequisite of the attainment of that blessing not only allowable, but eminently proper and even indispensable in every case.

Of the two letters received, recalling our attention to the positions of the editorial, as given in the above extract, that of brother H. is much the fuller, and as the two objectors have taken substantially the same ground, we trust brother A. will excuse us from any formal notice of his letter, and we will insert that of brother H. entire. Here it is, with our responses to the several points appended:—

DEAR BROTHER DEGEN. Will you permit me, for what I conceive to be truth's sake, to make a few comments in relation to the theology of brother Gorham's article, in the November GUIDE, on "Entire Consecration." Were the subject one of speculative theology, we should not desire to occupy your space; but we conceive the fundamental principles of Christianity itself, are involved. We have been accustomed to sit at brother G.'s feet with admiration and delight, learning from his lips the principles of the doctrine of Christ; our only regret being that our opportunities were so extremely limited. I was conversing with a friend on this very subject which heads brother G.'s article, when the GUIDE arrived. Noticing the article, and its source, I handed it to him without reading, saying, "I will indorse all there is there. 'I suppose so,' he replied, 'you that believe in that doctrine, as a peculiar doctrine, all write alike, and talk alike.' How was I surprised, then, to meet such theology as is found on the 15th page.

Brother Gorham admits into the number of God's children, those "who are habitually remiss in certain duties, and are frequently overcome of Satan."

Not exactly that, brother H. We merely refused to say of all such that they are the children of the devil, and ought to be out of the church. A certain member of the church prays in his fam

ily once a day only, and sometimes exhibits impatience of contradiction, or an undue solicitude about his temporal concerns, though he often speaks to brother Hart, his kind pastor, of these very things, with regret and tears. What will brother Hart reply to this weak one of his flock? Will he say to him, what brother G. has refused to say at all,—that he is a child of the devil, and ought to be out of the church?

Now, I ask, how can a soul be justified, which refuses to meet God's claims by habitually neglecting them? Can we have peace with God by faith, and be in the habit of neglecting duty? If a person does not feel condemned for neglect of duty, what will he feel condemned for? God says, "If our heart condemns us, he is greater than our heart, and knoweth all things." Dr. Clarke says, "He will condemn us more extensively and strictly than we can be condemned by our own conscience." We think, also, the Master's own words, at the time when all secrets will be revealed, scatter all this loose theology to the winds, "Well done, good and faithful servant." Can the truthfulness of God say any such thing to those characters which brother G. has described? Can God say "well done" to those brother G. himself admits "are habitually remiss in certain duties"? or "good and faithful," to those who are frequently overcome of the devil?

Brother Hart appears not to have read very carefully the article he criticises. We do not say that such persons have *well done* or that they are *good and faithful* Christians. Our language is this: "Obviously, some of them are entirely destitute of the grace of God. Of others, that they are in a twilight, dubious, anomalous condition. * * * A sort of dwarfish, sickly, purblind race, having yet the marks of a celestial pedigree. They have *not* upon their consciences the assurance of the divine favor, of God's justifying, approving love from day to day; but they yet appear not to have lost their adoption into the divine family, so but that they manifest, at times, some very satisfactory signs of the spiritual life." Now do not imperfect believers sometimes exhibit these strange inconsistencies? Hear Paul talk to the Corinthians: "I thank my God always, on your behalf, for the grace of God, which is given you by Jesus Christ;" and then hear him say to the same church, and on the same occasion: "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat, for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal; for whereas there are among you envying and strife, and divisions, are ye not carnal, and walk as men?" Surely, there was much, according to all this, that was equivocal and unsatisfactory in those Corinthians; and yet it is plain that Paul addresses them, not as the children of the devil, but as veritable, though certainly very imperfect Christians.

Brother G., "begs to know if there is not such a thing as lukewarmness, in religion?" I would reply, not a bit of it; but there may be in those who profess it. God has revealed to us in the case of the Laodiceans, that such a case is espe-

cially sickening to him. "Because thou art neither cold nor hot, I will spue thee out of my mouth."

But, brother, what then was the relation of those lukewarm Laodiceans at the time these words were spoken, and before God had thus rejected them? The very threat supposes that they were not yet so cast out.

Again, "Is there no such thing as languid piety?" I think there is no such thing.

What then of the Corinthian church before alluded to?

We have no warrant for believing that such characters are justified. They themselves cannot hold up before their own minds any evidence of a definitely justified relation. They hope so, and they desire so and so, and that is the end.

Precisely such a state of mind as we described, and called it an anomalous, dubious, unsatisfactory state.

If not justified, then are they not Christians in any sense.

That depends on the sense in which we use the word justified. To say that whenever God has occasion to reprove one of his children for a fault, whether an omission or a transgression, he does then and there utterly reject him and cast him off from being his child, so that he has no relation to God, more than he had before he was converted, but is a child of the devil, is to use language wholly opposed to all scripture, and to affirm what has been contradicted, we dare say, by the consciousness of every child of God that ever lived. True, a man cannot be justified and condemned at the same time, and *with respect to the same thing*; but the whole Bible is full of instances in which God complains of faults, and often of sins of some magnitude, in persons whom he does not yet at once reject from being his children. Justification is one thing, adoption is another.

"Are there none who follow Christ afar off?" brother G. asks. I would answer, yes; there are many; but Peter like, that is just the position in which they deny Christ.

But what was his relation to Christ *just before* he denied him?

The Scriptures speak of Christ being formed in us, of being united to Christ, like the branch to the vine, of abiding in Christ, &c. How would we look upon a branch "afar off" the vine on which it once grew? Christ says, "If a man abide not in me, he is cast forth as a branch, and is withered."

We deny the legitimacy of such a use of parabolic figures. What would our brother say if we were to read to him the parable of the barren fig-tree, and then press the monstrous conclusion that a man might stand in the church performing not a single Christian duty for three years without rebuke, and that not until four years were gone would God cut him off from his family? But are there no branches in a withering state, which must be restored or ultimately cut off?

Lastly, brother G. inquires: "Are there no real Christians, to whom God may speak in very

tender and precious words of approval and love, calling them the church, and recounting with a fatherly satisfaction the evidences of their piety to him, but to whom he may yet say, "Nevertheless, I have somewhat against thee, because thou hast left thy first love." We would answer most emphatically, there are no such Christians.

Quite too emphatical and positive, as we should think. Let us see what God himself says about it: "I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil; and thou hast tried them which say they are apostles and are not; and hast found them liars; and hast borne, and hast patience, and, for my name's sake, hast labored, and hast not fainted. Nevertheless, I have somewhat against thee, because thou hast left thy first love. Remember, therefore, from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove the candlestick out of his place, except thou repent. But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate." Now, the questions are, are there no signs recognized by God here, of the Christian life in the church at Ephesus? are they not addressed as a Christian church through their pastor? and, finally, was the candlestick yet removed out of its place? If not, then is it not a little hasty to decide as our brother has done, though with the purest motives, we doubt not?

A real Christian, we have always been taught, was not a man that had lost his first love. If brother G. knew that any soul in his congregation had actually lost his first love, what evidences of genuine piety could that soul produce to satisfy him that it was really a child of God, and an heir of Christ? We should like to know.

This is answered in the foregoing.

Suppose, a few years after marriage, a man discovers that his wife has lost the love of her earlier days. Could he recount with conjugal satisfaction, and "very tender words of approval," the present evidences of her devotion and affection? So God, looking upon a soul, sees that he has lost his first love. He goes through the routine of outward duties, it may be, but his heart is not wherefore repent. Though all your works seem to be good, and though in number many, yet repent. I cannot long endure a formal service: get back your first love, else the candlestick will be removed, and your day of probation closed." God does not speak to these souls as *real* Christians; but as backsliders whom he still loves, not with a justifying love of approval, but with compassion and pity. There is no more evidence that a soul that does not retain its first love is a Christian, than is he who never attains. What is the difference?

The difference, to keep up the metaphor, is the difference between the loss of first love, and the dissolution of the marriage covenant. *That's* the difference.

Brother G. continues: "Who does not see that in this twilight, dubious, anomalous condition, vast numbers in the churches live." Live, brother G? No, at the best, only a name to live. "I know thy works, that thou hast a name that thou livest, art dead." Out of bondage, but often in the snare of the devil? What bondage are these souls out of? "Laggards along the way to life."

Laggards, and yet brother G. admits them into the divine family, while God everywhere teaches that nothing but resolute, persistent effort wins heaven. The Scripture everywhere abounds with exhortations to strive, to run, to press towards the mark, &c. No laggard, nor pilgrim asleep, can ever take that kingdom which suffers violence, and is taken by force. "Out of Egypt, but not in Canaan, nor exactly on the way to Canaan." Yes, these were the ones that taxed the patience of the Almighty forty years in the wilderness, of whom he swore in his wrath, "They shall not enter into my rest."

Now, as one who must give an account, we dare not recognize any such souls as justified. There is no foundation to their house but sand. And he is their very worst enemy who gives countenance to the idea that they have any part or lot in the matter. Only those who *do* the will of our Father, shall enter heaven. "There is now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit," and no justification to anybody else.

Greigsville, Dec. 9, 1859.

WM. HART.

All the points made above are but variations of the same general idea, and are, in our judgment, satisfactorily answered in the replies given already. Brother H. appears to have forgotten the object for which we introduced this class of persons into our editorial in the first place. It was not, as he must see, for the purpose of indoring them, or of showing how good they were, but for the exactly opposite purpose of showing the necessity of seeking to save them, by inducing them at once to fully dedicate themselves to God. We simply refused, and we do still refuse to pass sentence upon them as persons utterly destitute of grace. If our brother asks what we will do with such feeble, sickly Christians, upon the supposition that they are Christians at all; we frankly answer, we don't know what to do with them; and Dr. Clarke intimated that God himself seemed puzzled with such characters among his people. Hear him: "They were too good to go to hell, too bad to go to heaven. Like Ephraim and Judah, of whom God said: 'O Ephraim! what shall I do unto thee? O Judah! what shall I do unto thee? for your goodness is as the morning cloud, and as the early dew it passeth away.' They had good dispositions, which were captivated by evil ones, and they had evil dispositions, which in their turn, yielded to those which were good, and the divine justice and mercy seem puzzled to know what to do to, or with them. This was the state of the Laodicean church."

In the paragraphs which conclude the criticism, our brother has cited several scriptures, which describe the earnest, heroic, upright, straightforward, and *even perfect* Christian; but what have they to do with the characters we had introduced, except to show that the said characters do not come up to the standard,—a point fully conceded, and even urged in the article to which he excepts. We had called their condition a twilight, dubious, anomalous one, and had pronounced their religious history of an equivocal and unsatisfactory character. Was not this putting them down as low, at least, as Paul did the members of the church at Corinth, whom he accuses of envy, and

strife, and divisions, and against whom he brings the charges and the proofs of carnality; but whom he yet accosts as "brethren," and as "babes in Christ"? Paul does not put a knife to the throats of these erring, laggard, equivocal Christians, but a cup of milk to their lips; nor does our good brother Hart believe, any more than we do, that in calling them "lambs," he proved himself "their very worst enemy."

We trust our position is now fully understood. We would be as far from "healing the hurt of the daughter of God's people slightly, saying, Peace, peace, when there is no peace," as any one. But we would lift up the hands that hang down, we would confirm the feeble knees, we would fain assist the lame, that they be not utterly and finally turned out of the way. In our humble measure we would imitate him of whom it is said, "A bruised reed shall he not break, and the smoking flax shall he not quench." We would, with gentle, earnest words, urge the feeblest Christian to "be watchful, and strengthen the things which remain, that are ready to die."

Scranton, Pa., Jan. 24, 1890.

G.

P. S. As controversial matter is not admitted into the GUIDE, we would say, should there be any point in the foregoing replies, not entirely satisfactory to the authors of the criticisms, or to any other of our dear friends, we shall be happy to hear from them at any time. Address us as above.

G.

WAYSIDE PROMPTINGS TO HOLINESS.

God speaks in all the little as well as the more important events of our lives; and, if we will hear, we may receive both instruction and stimulus from them in the way of holiness. If the fall of a factory, as in the recent calamity at Lawrence, buries beneath its ruins hundreds of our fellow-citizens, and hurries scores into eternity, thoughtful men readily understand that the lesson it teaches is, "Be ye also ready." To Christians, it says, "Be ye like those servants who wait for the coming of their Lord." Let no uncleanness be found upon you, for you may rise up in the morning, and be called to stand in the presence of your Lord before the day closes. But we are not so ready to receive promptings from life's passing, every-day occurrences. God speaks in these, too. They are full of rich food for the soul which is hungering after him. Such was the general course of our thoughts when we were taught an important lesson by

An Incident in the Railroad Cars.

We were just comfortably seated, when a veteran minister, now laid aside from active service in his Master's vineyard, took a seat by our side. "Brother," he remarked with much feeling, "you know my mind has been much exercised on the subject of Christian perfection,—the full salvation provided for God's people. For a long

time my difficulty was one of doctrine. What was it,—how was it to be attained,—or, could it be attained in this life. These questions have been satisfactorily answered to my own understanding, and my convictions have been wholly on the side of the doctrine which your church teaches. But my more recent difficulty has been the want of the assurance of its power upon my own heart. So clearly did I feel that it was the doctrine of God's word, and the consequent privilege of God's people, that I resolved in God's strength to *preach* the fulness, if I must even confess to my shame that my faith did not apprehend it. I sat down in my study, and witnessed with my pen, for God, on this deeply interesting subject. I endeavored to set forth the teaching of the Scriptures concerning the Christian's whole duty and precious privilege. Soon after, I was called to fill the desk of a brother in the ministry who was sick, and I went and proclaimed a full salvation. My own heart melted, the Spirit of God came down upon the little company, and many of the congregation wept with me. The way had been prepared before me, and the truth met with a cordial reception, when I had feared opposition."

The good man's eyes were filled with tears, and his heart glowed with the holy fire while he spoke. The Lord had evidently come to him while he was standing in the way and discoursing about the "old paths," "the highway of holiness." What a prompting was here in reference to the old truth,—that God honors those who honor him. If we walk in the light, light will be more fully unfolded.

Being detained not long since in the railroad station by the lateness of a train, we fell into an exceedingly pleasant conversation with a young brother in the ministry. In the course of our interview, which was occupied mostly on topics which belong to a full salvation, he related the following

Incident in the Sabbath School.

A class of young men were earnestly discussing the subject of total depravity. Differing in opinion concerning its true statements, and being somewhat perplexed in reference to some of its phases, they appealed to their pastor, who happened to come in at that moment, for his explanation. The pastor, after offering a few words on the *impurity* of the heart, volunteered some direct truth on its *purification* by the blood of Christ, urging the Christian's highest privilege.

Time passed on, and several of those young men entered the ministry, and one, at least, carried the influence of those timely words into his public and private life. He was preaching that the blood of Christ cleanse from all unrighteousness, and that which he declared to others he had found true by experience. The seed thus grown to a goodly tree, and bearing precious fruit, was sown by the pastor in the Sabbath school.

We have often felt that there is a time in every

Christian's life when the duty of loving God with all the heart is especially urged upon the conscience, and made clear to the intellect by the Holy Ghost. Such a moment is one of great responsibility. As in the case of the unconverted man under the special strivings of the same Spirit, the result *must* be a better or worse moral condition. The light refused produces increased blindness, as truly as light received and improved leads to brighter revelations, and a clearer vision. Doubtless many commence their backsliding just here. Refusing the higher blessing, they "let slip" that which they have. This shows, in regard to sanctification as well as justification, that

Now is the Time.

An incident from a pastor's journal will illustrate this. Among several young converts in a revival, was Mr. M—, a man of excellent abilities, and of good name in the community. His conversion had appeared genuine, and great hope had been entertained of his future usefulness. At this point of his experience, the Spirit said, Come up higher. The pastor echoed the Spirit's voice, and urged an immediate, entire surrender of all, and the reception, by faith, of that "satisfying portion," which the convert said he deeply felt that he needed. Almost did faith lay its powerful grasp upon the offered prize, and as often did unbelief interpose its destructive influence. The struggle could not long continue, and alas, that it closed not in the triumphs of a soul made "free indeed," but in the obscuring of the light of one that did run well. From that time, the hopes inspired by that young convert suffered a sad declension. For a while he struggled to maintain a *stand still* position, and finding, as all do who make the same experiment, that this was impossible, he settled down into a formal and lifeless state.

How many thus die, who will not "arise and shine," and put on the "beautiful garments" of entire holiness. Many a life of usefulness has been lost to the church in this way, and many a crown, too, and many a seat at the right hand of Christ in glory. Let us be *prompted* by these teachings by the wayside.

SCRIPTURE CABINET.

THE SECRET OF THE LORD.

The secret of the Lord is with those that fear him.—*Psalms xxv. 24.*

Every person has a confidential friend to whom he confides his secrets. God is represented in the Scripture as making such confidants of those that fear him. Job, when deploring the sad change which had come over him, touchingly says, in reference to his prosperous days, "The secret of God was upon my tabernacle." By a

bold figure of speech, he declares that God came into his tent as a familiar acquaintance, and communicated to him his secret plans. The Psalmist says of those with whom is the secret of God, that "he will show them his covenant." Christ said to his disciples that they were his friends if they did whatsoever he commanded, and we know how in their subsequent history, he did make known to them, as his friends, the things that had been hid from the foundation of the world. Abraham feared God, and when his judgments were about to fall upon the wicked cities, he says: "Shall I hide from Abraham that thing which I do."

The text does not teach us that there is no darkness in the ways of God to the righteous,—that the pavilion round about him is not the dark waters and thick clouds of the sky. It does not intimate that his thoughts are not above those of the most holy person, as the heavens are above the earth. But it does mean that he makes known to them, concerning his mind, all that is necessary for their safety and comfort here, and for their salvation hereafter. What revelations there are to the holy soul of the things of God,—of the treasures of his grace and mercy in the plan of human redemption,—of his wise and kind designs in his providence,—of his power and wisdom in his works,—and most especially, of the exhaustless fulness of the instruction of his Holy Word. The natural man understandeth not these things. Great mental endowments, large stores of scientific knowledge, make known many secrets of rare interest. But the "secret of God," is not any fact of science, nor truth of metaphysics. It is more comprehensive, and vastly more important in its consequences. It relates to every worldly concern, and reaches forward into infinite ages. The most humble may possess it, or rather, only to such it is revealed. It is often communicated to the lowly cottager, and denied to the king and courtiers. Even the great and learned overlook it, while the simple and obscure walk in its light. Wealth cannot purchase it, but he that giveth all he hath, though it be but a sinful heart, receives it as the gift of God.

Reader, do you know this secret? Are you seeking fuller communications of God's mind? Go, give all you have, and take this precious blessing by faith.

LIKENESS TO CHRIST AT HIS COMING.

Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is.—1 John iii. 2.

By collating other scriptures with this text, we have a strong proof of the supreme divinity of Christ. It is said elsewhere that Christ shall appear "to be admired in his saints," (2 Thes. i. 10, 1 Thes. iv. 16,) and to change our "vile bodies," (Phil. iii. 21.) But here it is said that when God shall appear, we "shall be like him," and "see him," evidently referring to the same person and event.

1. In this scripture we are reminded that many facts with regard to our future state are now hidden from us. The details of our mode of being, the specific character of the glory to be revealed in us, the precise circumstances of our place of residence, and the particulars of employment, "do not yet appear." The ground of faith is given, and then occasion is left for its constant and fullest cultivation.

2. We have some glorious data for faith and hope in what "we know." (a) We know that Christ shall appear again on the earth; that he shall come as a conqueror; that all his people of every age and clime shall see him and rejoice in him. This fact is taken for granted in this text, as something well known and fully believed. The early Christians dwelt much upon it, and it entered largely into the influences which made them dead unto the things of this present life. (b.) "We know" that we shall be like Christ. But what shall this likeness, to which we shall be conformed, be. This we cannot understand, except in a very limited extent. Nor need we be anxious to know. Is it not enough for the poorest and humblest subject to hear the promise that he shall be like his sovereign? Does he want to enter the palace and see the mode of life of that sovereign, and does he desire to know his precise character,—the extent of his riches and power, before he claims the promise that he shall be like him. Is it not enough that the servant be as his Master, and the disciple as his Lord. It is said we shall be like him *in body*, (Phil. iii. 21.) We have more than an intimation of the glories of that body from its appearance at the mount of transfiguration, (Mark ix. 3;) and when he is presented as Judge of the world, (Daniel vi. 6,) and as standing in the midst of the seven candlesticks, (Rev. i. 13, 14,) *we shall be like him in moral purity*. He came to restore the lost image of God to man, and in heaven and at his appearing, especially, shall the sons of God receive it in a sense, and to an extent, to which they cannot attain here.

(c.) "We know," that "we shall see him as he is." The apostle seems to give this as a cause of our full likeness to him. The sight of him will have a transforming power, and sitting at his feet, being in his company, and learning of him forever, will secure an eternal increase of this likeness.

But perhaps the apostle intends to cite the fact that the sons of God shall "see him" as a proof that they shall be like him. The wicked will see Christ at his appearing, but with dismay and despair. They will not see him with the spiritual as well as the natural eye. The pure in heart "are blessed," even here, because they "see God;" but when sight shall be added to their faith, then, oh then, shall there be a glorious proof of the divine likeness, and the earth shall flee away.

And all this is predicated upon the assumption that we are now the sons of God. This failing to be true, all our visions of the wonderful things to be revealed at the appearing of Christ may only

cheat our souls into a false hope, not to end until the undeceivings of the last day. But what a divine foundation for hopes more thrilling than those felt by archangels, is the assurance that "now we are the sons of God."

SIN'S DEEP STAIN, AND ITS REMOVAL.

Though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool.—Isaiah i. 18.

Two facts are set forth by the "scarlet," and "crimson," words essentially the same, the repetition giving intensity to their meaning. The first is that our sins are deep-stained. Their mark on the soul is as clear as the dye of the scarlet on the material it colors. As none could mistake the cloth thus stained, for the pure white in which it came from the weaver, so none need confound the crimson-colored heart for the sinless soul which God originally created.

We learn, in the second place, from these words, that sin is *permanent* in its stain. Scarlet dyes neither washed out, nor bleached out, nor worn out. The crimson garments of past ages remain undimmed in the brightness of their color. So it is with our sins; length of days does not obliterate though it may cause us to forget them. Self-inflictions will not eradicate them. Nor will any pains-taking morality gloss them over so that they cannot be seen by the Omniscient eye.

But there is a power that can remove this dreadful stain. The soul may become *white*, the emblem of purity and innocence.

These truths are beautifully expressed in the following familiar verses.

"Nor bleeding bird, nor bleeding beast,
Nor hyssop branch, nor sprinkling priest,
Nor running brook, nor flood nor sea,
Can wash the diemal stain away.

"Jesus, thy blood, thy blood alone,
Hath power sufficient to atone;
Thy blood can make us white as snow;
No Jewish types could cleanse us so."

There is a tradition among the Jews, beautifully illustrative of this subject. They say that the priest, on the great day of atonement, described in the sixteenth chapter of Leviticus, when he had brought the goats to the altar, tied a scarlet band upon the head of the one designated as the scape-goat; then the appointed sacrifice was offered, and if it was accepted the scarlet band turned white.

We know that when our sacrifice is laid upon the altar, and faith lays hold of the atonement which is being made, our sins, though they be as scarlet, become white as snow.

LAYING UP THE WORD.

A short time since we spent a night at the house of a friend. As the conversation began to flag, and the hour of retiring approached, our host very informally opened the Bible, and, reading a

verse, immediately repeated it. He then read another, which was taken up by the rest of the circle, and so on until each had repeated a verse. The process was gone over, not without prompting, for several times, till every person had thoroughly committed a verse to memory. Then each one repeated all the verses, by this time made familiar to all. Here, too, some prompting was needed at first, but after two or three repetitions, all were able to do it. The next morning at the breakfast-table each person repeated the verse committed by him the night before.—*Congregationalist*.

CHILDREN'S CORNER.

KIND MANNERS.

"Will you lend me your knife to sharpen my pencil, George," asked little Mary Green of her brother, who was sitting at the opposite side of the table.

George drew the knife from his pocket, and pushed it rudely towards her, saying at the same time, "Now do n't cut your fingers off."

The knife fell upon the floor, and as it was evening it took Mary some minutes to find it, and her brother made no offer of assistance. He was studying a geography lesson for the next day, and seemed to be very much engaged with it. At length he closed his book and atlas, exclaiming—

"Well, I'm glad that lesson is learned."

"And now will you please show me how to do this sum, before you begin to study again," said Mary, who had been for some time puzzling over a sum in subtraction, which appeared to her very difficult.

"You are big enough to do your own sums, I should think, Miss Mary," was the answer.

"Let me see. What! this simple question? You must be stupid if you cannot do that. However, I suppose I must help you. Give me the pencil."

The sum was soon explained, quite to Mary's satisfaction, and several hints were given her as to those which followed, which prevented her meeting with further difficulty. Her brother did not mean to be unkind. He loved to help her. It was only his manner which seemed harsh and cross. Presently his mother took her sewing and sat down at the table where the children were studying. George wished for a large dictionary which was in the book-case at the farther end of the room, and he took the lamp and went to look for it, leaving his mother and sister to sit in the darkness until his return.

"That is impolite, George," said his mother; "there is another lamp upon the mantelpiece, which you can light if you wish to use one."

George made no reply, but instantly replaced the lamp and lighted another. After finding the dictionary, he returned to his seat and hastily blew out the lamp, instead of placing the extinguisher over the flame. The disagreeable smell

of the oil filled the room, and his father, who was sitting near, reading the newspaper, looked up and said:—

"You are impolite again, my son. Have you not often been told that it is not good manners to blow out a lamp in that way?"

"I cannot always think about manners," replied George, rather rudely.

"And yet they are of great consequence, George. A person whose intentions are really good, and who desires to be of use to his fellow-beings, may impair his usefulness very much by harsh and unkind manners."

"If we do what is right, father, I should not think it much matter how we did it."

"You are mistaken, George. It makes a vast difference in the amount of good we perform. I will tell you of a little instance which will show the truth of this. I visited, this morning, a very poor woman in the neighborhood. My means did not enable me to do a great deal for her relief, but for the little which I gave her, she appeared deeply grateful. Finding that she had formerly been employed as a washerwoman by a gentleman whose office is near mine, and whom I know to be wealthy and benevolent, I asked her why she did not apply to him for some relief. The tears came in her eyes as she replied, "Indeed, sir, I know the gentleman is very kind, and he has helped me before this when things went hard; but, indeed, I would rather suffer than go to him; he has such a harsh way of speaking to a poor body. A kind word is a good thing, sir; it comforts the troubled heart. A penny from some is worth a dollar from others."—*The Little Truth Teller*.

THE LITTLE BOY WHO WAS GOOD ALL DAY.

A BEAUTIFUL boy, with forehead fair,
And earnest eye, and dark-brown hair,
Arose with early morning light;
His soul was filled with calm delight;
And he said to himself, as he knelt to pray,
"I am resolved I'll be good to-day."

Not a selfish act, not a look of hate,
Not an unkind word to his young playmate,
Did the angels hear through the livelong day.
Oh, no, the record they bore away,
When they sped to heaven in the soft twilight,
Was written in letters of golden light.

And when, as the busy day was done,
And the twinkling stars rose one by one,
The little boy knelt once more by his bed.
With a happy heart, he softly said,
"My Father, thou'lt helped me to be good to-day.
Oh, may I be holy and pure alway."

And thus, dear children, if you would do right,
And wish to be guarded by angels of light,
You must kneel every morning in earnest prayer,
And ask your heavenly Father's care.
And then every evening, with joy you may say,
"I'm happy, because I've been good to-day."

EDITOR'S DRAWER.

In our business letters we have many gems of thought, and records of precious fruit gathered, which are all the more valuable, as they are thrown off with all the freedom which those feel who are not writing for the public eyes. We present one such, that others may be prompted to go and do likewise. Says a devoted friend: "It has been my practice for several years to obtain subscriptions for the GUIDE, and to extend its circulation by giving the extra or premium numbers to those who did not or could not subscribe for them. In a number of cases I have sent them to places where the GUIDE was not known, and requested its circulation. By this means much good has been accomplished. Many others have been induced to become subscribers, and many have been brought into the way of holiness, who but for this *precious messenger of love*, might have continued without the blessed enjoyment of full salvation. Some time since, I attended a camp-meeting, where I met a dear sister from the West, whose face was beaming with celestial radiance, and who was remarkably successful in bringing souls to Jesus, and leading many into the 'King's highway.' One day when I was talking to her on the subject of this *great salvation*, which was the secret of her burning zeal and Christian-like spirit, she said to me, 'Do you know that *you were the instrument of bringing me into this blessed state?*' I replied with astonishment—How can that be? 'Why,' said she, 'many years ago, I met with a number of the GUIDE, which you had left for a lady to read, with whom I was residing at the time. I read it, and was incited thereby to seek for holiness. Soon I obtained the blessing, and all these years, both in Philadelphia and in the far West, I have been trying to extend the hallowed influence, and to work for the promotion of the Redeemer's kingdom. Who can estimate the amount of good that may result from the circulation of a *single number* of this valuable GUIDE? It is now thirty-eight years since I entered into this happy state of living for God alone, and the way grows *brighter!* I see *increasing light* as I move onward to my heavenly home. The world of bliss seems not very far off, but I am not in haste to reach it, *bright and glorious* as it seems to my spirit's vision, for I *long to have my crown filled with stars*, and take many precious souls with me to heaven.' "

DECLINED ARTICLES.—In our notices of declined articles, we wish it understood by all, that *only the initials* of the writer's name are given, in any case. Let none, therefore, be induced to withhold their full names from their communications from a fear of too public an exposure. When productions are accompanied with a *caption*, we can avoid any reference to names.

M. A. I.'s experience is good, but rather trite in its expressions. I. F. S.—The entire execution of the article forbids its public use. "A Word for Young Professors."—Not quite, try again. A nameless article from Newark, N. J., on 1 Tim. iv. 11, 12, contains some excellences, and has been held a long time in suspense. H. T. reports good news, though not exactly adapted for our use. "The Connection between Dress and Holiness."—True in sentiment, but not forcible enough. "A Word from a Friend," and "Comfort for the Dejected" will hardly pass. E. C.'s address to the sisters is right in spirit and sentiment, though not quite answering in style. W. H. S.—Hardly. A. P.—Not adapted to the Guide. "Light," "The Dying Christian," and "Come, talk to me of Jesus," would stand a better chance if we were in want of material. "Prayer."—The main point, that prayer must be the language of the heart, is both true and important. B. M. C.—Of hardly sufficient moment to publish. W. W. G. entertains the right view, but his article is not carefully enough prepared for our purpose. R. F. W.—The scales have been long in equipoise.

BOOK NOTICES.

WE have received from Mr. J. P. Magee a beautiful copy of "A PRONOUNCING BIBLE," just issued from the press of Carlton & Porter, New York. It is gotten up on very good paper, clear type, in 8vo. form, and embellished with a beautiful frontispiece. It contains marginal references, tables of weights and measures, time, contents of Old and New Testaments, divided into periods, and a concise history of the present version. Its chief excellence is in the pronunciation of proper names. These are syllabically divided and accented according to the present lexicographical standard. It will be found an excellent edition for family worship or private study.

[Original.]

DIVINE ORDER IN THE PROCESS
OF FULL SALVATION.

NO. IV.

BY REV. W. F. EVANS.

WHAT is the witness of full salvation? May we not have a satisfactory evidence that our redemption is complete? The witness of full salvation is not to be looked for in the state of our feelings. It is not conscious bliss. It is not found in an excited state of our emotions. It may exist when we have no emotion, when the soul is plunged into the night of naked faith. We have seen, in what has already been said, that when we consecrate all, and believe that the blood of Christ cleanses us now from all unrighteousness, the salvation, thus secured, is not an imaginary thing, a baseless fabric, but a solid reality. A faith of the heart contains salvation in it. The evidence of our full salvation is the consciousness that we have such an assured faith. It is the office of consciousness in the mental economy, to assure us of what transpires or exists in the soul. This it does with as unerring certainty as our five senses reveal the existence of material things out of the mind. Faith in Christ is a mental act or state. If it is in our heart it is in our consciousness. Hence St. John asserts, in accordance with the laws of mental action, "He that believeth on the Son of God hath the witness in himself." (1 John v. 10.) That is, our consciousness assures us of the existence of that faith which fully saves. In addition to this there may be the witness of God himself, who dwells within our hearts as in the inmost apartment of the temple. He may impress an assurance of our salvation on the very substance of the soul. "We have received, not the spirit of the world, but the spirit which is of God, that we might know the things that are freely given to us of God." (1 Cor. ii. 12.) Also, "Hereby know we that we dwell in him,

and he in us, because he hath given us of his Spirit." (1 John iv. 13.) Then we can say with the undoubting assurance of James B. Taylor, "I have been into the fountain and am clean." Christ, who dwells within as really as our souls are in our bodies, will say to our inmost consciousness, "Now are ye clean through the word which I have spoken unto you." (John xv. 3.)

Some cannot understand what is meant by the proposition that the *blood* of Christ cleanses from sin. We are not to believe by this that the vital fluid, called blood, which flowed from the veins of the Son of God on the cross, has in it any saving efficacy. That alone saves us which his blood represents. According to the Mosaic and Jewish ideas, the blood was the life. But the life of any being is his ruling love,—that love in which the soul is grounded. The life of Christ is love, pure, boundless, changeless, everlasting love. If we say that the blood of Christ represents the atonement, we come to the same idea. The atonement is divine love dying for our salvation. It is the strongest exhibition of love. In either case it is faith in God's infinite love that saves us. And what an unshaken foundation have we here for the largest trust,—for a boundless confidence. God is love. This is not an attribute, but the divine essence, the *substratum* of all the attributes. It is the inmost nature, the life of the Deity. It is the necessary property of love to desire to communicate happiness, and impart good to others. Since God is love itself, and goodness itself, it must be a necessary and eternal property of God to communicate divine good to his creatures. Nothing can prevent his doing this to us but our want of capacity to receive. He needs no urging, no entreating, as if he were unwilling to impart life and heavenly bliss to our souls. It is his nature to give, and our salvation to receive. If by the use of our free will, and by the grace of Christ, we will put ourselves in a condition to re-

ceive what he is more than willing, what he actually *wishes* to communicate from himself, we shall soon feel that the blood of Christ cleanses us from all sin. His power and willingness to bless us, and impart his own divine life to us, are only limited by our capacity to receive. Faith in him renders the soul *receptive* of the divine life and the divine good. Hence the principle announced by Christ, "Be it unto thee according to thy faith." If we have no faith, we have nothing. Our souls are entirely closed. If we have little faith, we receive little. If we have the assurance of faith, we receive full salvation. Because our capacity to receive is according to our faith. It is the glory of the human soul, that it was made to be a receptacle of the divine life and the divine good. Faith is the channel through which it flows. He deposits his truth in our intellects, and his love flows into our hearts, and thus we become partakers of the divine nature, escaping the corruption that is in the world. When our will surrenders, we unbolt the door of our hearts; when we believe in Christ, we open the door, and he enters our inmost souls, and becomes our life. We no more live, but Christ liveth in us. He becomes our wisdom, our righteousness, our sanctification, and our redemption. He is not merely our sanctifier and redeemer. He is more. He is himself our sanctification. We are sanctified and redeemed only as he dwells in us and becomes the spring of our life.

It may be necessary that a word be said on the relation of a confession of full salvation to its continued enjoyment. The Psalmist says, "Draw nigh, all ye that fear God, and I will declare what he has done for my soul." Matthew Henry remarks on this passage: "The Psalmist calls upon Christians to hear him declare what God had done for his soul, not in the spirit of vainglory, but for the glory of God. God's people should communicate their experiences to each other; we

should take all occasions to tell one another the great and kind things God hath done for us, especially for our souls, the spiritual blessings; and these we should be most affected with ourselves, and with these we should endeavor to affect others." Like the Psalmist, we are to declare these things only to those who fear God. Others would not be benefited by our confession. Let us remember that we have consecrated ourselves to labor in the vineyard of the Lord, and to live like Christ for the good of others. On this ground we are solemnly bound to communicate to our brethren the great things God has wrought in our souls. No false idea of humility should keep us from doing this. Again, a confession of full salvation, in the midst of our brethren, is at the same time an act of faith, and an act of praise. We have covenanted with God to walk by faith, and not by sight, and consequently to do everything which belongs to a life of faith. To relate our experience in the deep things of God, calls into intense activity the faith that brings salvation, and thus increases our faith, and consequently our capacity to receive the divine good. Thus in doing good to others we get good to ourselves. This is in accordance with the divine order God has established. One reason why we enjoy so little of God is that we do not consecrate our experience to the good of other souls. "There is that withholdeth more than is meet, and it tendeth to poverty." Christ's kingdom is a kingdom of love, and his government one of use. If we ask for a rich experience in divine things, the question arises in the mind of the Infinite Giver of all good, of what-use will it be to impart the blessing that we supplicate? He does not desire that our souls should be the sepulchre of his heavenly gifts, but rather that they should be the living centre whence they should be dispersed abroad. We must not smother the grace of God by shutting it up in our hearts. He designs that what he gives to us shall be the

seed of a rich harvest of experience in others.

To confess full salvation is also an act of praise. It is to act the part of the faithful leper who returned to give glory to God for his gracious deliverance. We have consecrated ourselves to glorify God in our spirits and bodies, which are his. "He that offereth praise," says God, "glorifieth me." An humble confession of full salvation, in the midst of those who fear and love God, is to glorify him both in our bodies and spirits. If we refuse to do this, and will not let our light shine for the benefit of others, we take back our full consecration, and doing so we lose our full salvation. But this duty of confession, or giving our testimony for Jesus of the extent of our salvation, is founded in the laws of our being, like every successive step in the plan of human redemption. These steps are not mere arbitrary requirements, for which something else might be just as well substituted. They constitute a necessary process in the recovery of our souls from their fallen state. They are based upon the laws of our spiritual nature, or that divine order which God has established, and still perpetuates in the realm of mind. They are what is necessary to save such a thing as the human soul. Nothing else could by possibility do it. But one plan was possible, and that has been unfolded in the gospel. Now it is a law of our nature, that to express a feeling by words increases it. Anger, unexpressed, subsides; expressed, it becomes fury. Love, uttered, is increased. Gratitude, when expressed, glows with a warmer flame. Praise, confined within the secret recess of the heart, sometimes dies away; but when it finds utterance from the lips, it becomes a triumphant song. So it is with every feeling of our hearts. In accordance with this law the relation of our Christian experience improves our spiritual condition. To express our faith in Christ by words, increases our faith. Our largest blessings often come

in this way. Here we see an illustration of a universal law of the kingdom of God, that in doing good to others we receive good to ourselves. Infinite love longs to bless the world, but cannot have direct access to their souls, because they are averted or turned away from him. He can communicate with them through those who are vessels unto honor, sanctified and meet for his use. We are to consecrate our souls as the organs of communicating spiritual good from God to the hearts of men. We are to keep our souls open towards God and heaven, that we may receive from him; and open towards our brethren, that we may impart to them the good we receive. If we thus live out of ourselves, and for the good of others, we shall not suffer spiritual want. Christ will give to us all that we will impart to the world. If we give ourselves to him, he will give us to the world. He prays to his Father for us, "Sanctify them through thy truth; thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world." (John xvii. 17, 18.) He will give to us all that we will impart to the world. If we live for the good of the race, he will live for us. If we give ourselves to the service of mankind, he will give himself to us.

In this way we may enter upon the higher Christian life,—a life of full consecration and assurance. If we analyze the experience of those who stand forth as witnesses of the power of Christ to save unto the uttermost, as recorded in their pious memoirs, or as a living testimony of those who are in our midst, we shall find the process in every case to be this,—

CONSECRATE ALL, AND BELIEVE.

There is first in every case a perfect surrender of the will to God, and an acceptance of the divine will, and then an appropriating faith in Christ. The circumstances attending these two mental acts are different. They, perhaps, are never exactly alike. But this is the divine order in which salvation is obtained. We

must come into that order, or our redemption is impossible. It is thus that we enter upon the higher stage of Christian life. But we are to bear in mind that there is a difference between sanctification in its incipient stage, or infancy, and holiness as a confirmed habit of the soul, a fixed spiritual condition. In the beginning of a sanctified state, an effort may be required to do duty. The will has not become fully fixed in its new direction. But at length, when the law of habit has had time to act, we become rooted and grounded in love,—confirmed and strengthened in all goodness. It is with our spiritual operations as with our mental, practice makes them easy, until at length the soul's bent of sinning is destroyed, the death of self is complete, and the spirit is perfectly transformed. After entering upon the incipient stage of a sanctified life, we must not be contented to rest without farther advance. The two degrees of Christian life are well represented by the two apartments of the temple. By a genuine conversion the soul is advanced from the outer courts into the sanctuary or holy place. It exchanges its carnality for spirituality. The dominion of the flesh terminates, and the reign of the spirit begins. By full salvation it progresses from the holy place into the most holy place, by a new and living way. But it must not merely cross the threshold of the holy of holies, and then stop. It must advance perpetually farther inwards towards God, who dwells there, and lose itself more and more in the divine presence. Sanctification is that condition of the human spirit which is most favorable to its growth. It now with great facility advances in the knowledge of spiritual truth, and this is its appropriate nourishment, and furnishes the material of its farther growth. A tree never ceases to grow while it retains life. As the materials of its growth are deposited by the leaves, the more it grows the more it multiplies the means of growth. Death alone ends its advancement. So the more

we advance in spiritual life, the more we may increase in holiness. When we cease to grow in grace, we are struck with spiritual death.

[Original.]

THE WAY THE LORD HATH LED ME.

BY HELEN M. GRAY.

ABOUT the middle of January, 1858, I attended a general quarterly meeting in the village of Albion, where I was attending school. Previous to this I had never known anything of religion, experimentally,—though I had often thought of it as being more essential to my future welfare than to my present enjoyment. The first sermon did not interest me much, but when I heard the invitation for sinners to come to the altar, and saw a minister pass down the opposite aisle, to urge them to seek religion, as I supposed, I felt very uncomfortable, and concluded to withdraw quietly from the house before he should get an opportunity to talk with me. But I did not find the relief I expected in leaving. Something seemed to say to me,—“The wicked flee when no man pursueth.” I continued to feel very unhappy during the entire night. The following day was spent in reviewing the scenes of my past experience. I remembered the multiplicity of blessings that had been lavished upon me all along the pathway of life. Oh, how keenly I felt the sin of ingratitude! I tried to pray, read the Bible, and told several of my associates that I intended to seek religion. All agreed that I should not lose their friendship by taking such a step, though some advised me not to become a Methodist. This unhappy state of mind continued, and I felt that something must be done, or I should shortly be beyond the reach of mercy. After the sermon Sunday evening, and repeated solicitations from my friends, I consented to go to the

altar and ask the people to pray for me. But I did not feel as I expected on arriving there. My convictions left me as I began to think what this and that person would say when they should hear what I had done. I concluded then to make no farther advancement toward the cross, to redeem my character, if possible, and leave religion for a future consideration. I went home feeling better than I had for several days, though I fully realized the shame and disgrace that would follow the course I had pursued. At school the next morning my teacher handed me a note from one of the students, containing a little good advice: it closed by saying, — "The news was afloat all over the village that I had been seen at the Methodist altar for prayers." This, I thought, was beyond endurance. I saw I was ruined for this world. I could not recall the past, and I decided to throw myself into the hands of the Lord, and let him lead me anywhere, any way, and at any expense. All I desired was the assurance that my ways pleased him. At this point he began to show me the way, and reveal the secrets of my heart. As one idol after another was shown me, I had to consent to an entire separation from each before I could progress any farther. After I had made a complete renunciation of self, friends, reputation, needless ornaments and costly apparel, something seemed to say: "Will you do the whole will of God just as well as you know how, under every circumstance? Will you talk, live, and act for God everywhere, no matter how great the cross?" After some hesitation I answered, "Yes, Lord, I will." By this time I had made an entire consecration, and after mourning over the sacrifice awhile, I felt that it was fully delivered, and oh, what a wretched moment that! I could not look to any source of happiness on earth, nor could I realize that I had a friend in heaven. In the agony of my heart I said, — "It is just; I can suffer for Jesus if I can only gain heaven

at last." At that moment the weight was lifted, the burden removed, and I was justified freely by his grace, through the redemption that is in Christ Jesus. As I entered upon my new life, how eagerly I sought to meet the demands of God against me; and as I looked at the church, I was astonished at the strange lethargy that seemed to pervade its members. This made me all the more earnest. I was careful every day to do nothing, nor to leave anything undone that should destroy my peace of mind. Persecution was of too little importance to receive my notice. Careful for nothing, in everything by prayer and supplication I made my requests known unto God.

Having passed through the strait gate, I found the way so narrow that I was obliged to take out and cut off everything I had previously given up, in order to walk therein. I was perfectly astonished to find myself so much attached to the little needless ornaments that could be of no possible use to any one, and I felt the necessity of destroying everything that might become a source of temptation to me in the future. Among other things which had to be laid aside were my curls. Numerous thoughts rushed into my mind as to the best method of disposing of them, and I could only settle the matter by trying the experiment of *cutting them off*. I knew if it was wrong I should soon discover it, and I could more easily confess and let them grow again than get rid of the pride that might be the consequence of wearing them. Sister R—— applied the scissors, and I felt much more untrammelled than I ever had before. A portion of each day was spent in carefully studying self. Some time passed and nothing of sinful nature revealed itself. No worldly joy that I had ever realized was half so sweet as this deep peace, — so calm without, so serene within. I had no doubts or fears, but constant rest in Jesus. I loved the cross; duty was my delight, and I was careful to go at the first bidding of

my Master. Though short my experience in the mysteries of godliness, I soon began to feel the motion of a restless undercurrent, which greatly disturbed my enjoyment.

I knew not how to account for it, as I had always supposed that every evil propensity of our nature was destroyed at conversion. I tried to persuade myself that I had never been converted, but I might as well have tried to doubt my existence. At times my happiness was almost overshadowed by temptation; then some new victory would encourage me to struggle on. I had often heard of the Christian's warfare, and I verily thought it was a warfare indeed. I had to strive with all my powers to resist temptation, to which I dared not yield.

At church, about ten days subsequent to my conversion, I related a portion of my experience, and, among other things, mentioned the difficulty I found in keeping the victory over my own heart. After meeting a brother, who understood the deep things of God, came to me and said he believed he understood my case. After questioning me closely, he told me about the second blessing, explained its nature, and said I must make haste to obtain it, or I would probably lose what I already enjoyed. I doubled my diligence in prayer, and asked for more light; and as I began to realize the amount of human depravity I still possessed, I felt like burying myself in the dust. My inmost soul struggled for freedom. I studied to know what I should do in order to obtain that blessing, for I had not yet learned much about the way of faith. I told the Lord I would give up everything; then I would look over the ground and find I had nothing to give,—all was taken at my conversion. I then promised the Lord I would do every duty, bear every cross, become anything or nothing, as should please him best; then I remembered I was to do all this in order to retain what I already possessed. In class-meeting, one evening, our leader

told us a great many new things about the way of holiness. "Simple faith in Christ," said he, "is the only requisite." "Why, is that all," said I, "*only to believe?*" Soon I began to realize such hungerings and thirstings after righteousness, such burning desires after holiness, such quenchless anxieties to be wholly conformed to the will of God, that I could not rest. I commenced praying, and as I saw the will of God more and more plainly, I could not but believe, and I did receive to the joy and satisfaction of my soul. Oh for such a salvation as this

"let rocks and hills
Their lasting silence break!"

I had now been in the way fourteen days, and oh, how carefully I watched the first appearance of those germs which I knew must be the result of the deep struggles of my soul, and how tenderly I watched their earliest growth!

Nearly two years have passed, and I still find the same cleansing blood circulating through every vein and artery of my spiritual system, saving me to the uttermost. The increased force of energy,—the more exceeding sinful appearance of sin,—the anxiety to get others to the blood,—the reproach and opposition, I greet with joy as sure evidences of growth in grace.

Sister, brother, without holiness you and I can never see the Lord. To be pure in heart is a plain duty, a precious privilege. We are commanded, invited, promised, entreated by every possible means to make us willing to be fully saved. Bless his name! He will save us just in proportion as we yield obedience to his requirements. Will you yield all to be made holy in heart and life, so that wherever you are, whatever you do, you may reflect holiness in every deed and word? Will you open your heart and allow this salvation to sink down into its very depths, transforming you into the image and spirit of our blessed Jesus?

East, Carlton, Jan. 8, 1860.

[From the Watchman, Eng.]

DR. AND MRS. PALMER IN GLASGOW.

GLASGOW, Jan. 9, 1860.

DEAR SIRS: For some months there has been a gracious blinding of heart with heart, and a growing desire for the spiritual prosperity of Zion, among our dear people here. Two months of special services every night were greatly blessed to many souls, and excited strong desire and earnest prayer to God for "greater things" of his gracious power. The hope of these was strengthened by the promised coming of our beloved and honored friends, Dr. and Mrs. Palmer, and prayer went up with increasing desire that they might come to us "in the fulness of the blessing of the gospel of Christ."

Our dear friends commenced their loving labors among us on last Wednesday night. The body of John Street Chapel was filled, and several persons were in the gallery before the close of the meeting. From the very first, as we sang the opening hymn, "Spirit of faith, come down," God graciously revealed himself, disposed almost all present to a renewed and a more entire dedication to his service, and before the close testified to many the acceptance of the offering, and overshadowed us with his glory.

The arrangement in front of the pulpit being found a great inconvenience in conversing with anxious inquirers, the band pew and the two square pews on either side were removed on the following morning, and now a neat extemporized railing occupies their place. This circumstance itself may indicate the earnestness on the part of the office-bearers for the furtherance of the good work.

At the afternoon meeting, on Thursday, a valued friend, at present a member of another church, stood forth before the people, and testified to the great benefit he had received from one of the published

works of Mrs. Palmer, and urged all present to do their utmost by their prayers and personal efforts to render the meetings a blessing to many.

The meetings have been increasing in interest every day. Last night, John Street Chapel was crowded. The power of the Lord was present to heal, and upwards of seventy names were recorded by the Secretaries, as having received the grace of salvation. The number altogether now reaches nearly two hundred.

I am, dear sirs, truly yours,

JOHN HAY.

GLASGOW, Jan. 9, 1860.

GENTLEMEN: As Methodists, and many more, are watching with interest the movements of Mr. and Mrs. Palmer, and as the publication of their successes cannot but be advantageous, it becomes a duty to report their progress. They arrived in this city on Tuesday last, and with Mr. Hay conducted their first service in John Street Church on the evening following. They have since had two public meetings daily, and will remain with us, God willing, at least another week. Upwards of a hundred persons have already professed, in connection with their labors, to find peace with God through believing; and a richer baptism of the Holy Ghost has been vouchsafed to many who previously rejoiced in the Saviour. The young and the gray-headed are bowing together before the victorious Lord, and some cases of conversion have been exceedingly interesting. The meetings are conducted precisely as were those in Newcastle. We only want a capacious communion-place like that within which the Rev. Robert Young, "like an old war-horse," as Mrs. Palmer has remarked, looked so happy and valorous.

An incident occurred in our first meeting, illustrating the inconvenience of some of the "national peculiarities," to which your correspondent of last week so prudently and delicately alluded. By the way, is it very seemly in our United

Kingdom, in a day of railway intercommunication, and when evangelical catholicity is the atmosphere of so many churches, to speak of merely local habits as national peculiarities? When the moment arrived for inviting the seekers of mercy to come forward for counsel and prayer, Dr. Palmer appeared embarrassed. The absence of communion-rails evidently staggered him not a little. Travelling north from the Tyne, one finds Methodism feeble in proportion as the spirit of accommodation has taken possession of our sanctuaries. At Alnwick, on the floor that connects the galleries, the lower part of the chapel being let for profane uses, there is a sort of communion-rail; but while there is a kneeling-place for communicants or penitents outside, there are benches within for the convenience of—whom? In Scotland, in lieu of the regular arrangement of the Wesleyan Chapel, is seen a large elevated pew, having a big table in the middle of it, over which the choir, out of respect to whom the place is commonly called the “band-seat,” mingle their music, which serves as a tea-table at the comfortable *soirée*, and from which, on the sacramental day, the minister sends forth his deacons.

Dr. Palmer had been accustomed, he said in the sweetest spirit, to call penitent seekers forward; but here was no provision for them. What could he do? Would it be too much to request all present to stand up who desired a baptism of divine love? The majority of the congregation were immediately on their feet; it was a heavenly moment. After the service the honored strangers, conversing with the officials who remained, spoke of what in certain situations believers had sometimes done to bring sinners to Jesus Christ. For example, “they come unto him, bringing one sick of the palsy, which was borne of four. And when they could not come nigh unto him for the press, they uncovered the roof where he was; and when they had broken it up, they let down

the bed wherein the sick of the palsy lay. When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee.” At Hamilton, America, in a church where no rail existed, and where there had previously been no “revival,” the front pews were removed at the request of the Palmers, and in less than three weeks, availing themselves of the provision thus made, between five and six hundred persons, respecting whom their pastor wrote some months afterwards that he had never known converts so steadfast, professed to find a pardoning God. In the open-air services or camp-meetings, it is customary to have a space in front of the platform fenced round for penitents and their helpers; and the faith thus manifested is seldom disappointed. Mrs. Palmer had “thought that Methodist churches should be erected for the salvation of souls.” What would Napoleon have done with an obstacle to the accomplishment of any of his plans? The result was that a few adventurous brethren signed an engagement that the trustees should have to complain of no expense from the removal, and, if they required it, the subsequent replacement of the band-seat and more humble pews at its ends. Before the next service, the un-Wesleyan peculiarity had been swept away. At first, the friends endeavored to satisfy themselves by bringing forms; but now there is a carpeted floor for our visitors; and they who are seeking mercy kneel on a cushion at a temporary rail. A trustee said to me last evening, “Removing that old band seat was like tearing my very heart. Now I am thankful to God that it is out of the way. Souls are being saved, and the place has a better appearance.” If only for this achievement, I could praise God for the visit of the Palmers to Scotland.

But, as already stated, we have more to be thankful for. God has signally honored the faith of his servants. Our American evangelists, with all their modesty

and simplicity, are divinely great and powerful. They seem to be with their Master in his crucifixion, conflicts, and triumphs. Christ only is seen and heard in their presence. Interfering with no regular "exercises," paying respect to the most humble ministers, setting up the banners of Wesleyan doctrine and privilege, giving new colors to our regiments, "mighty in the Scriptures," acquainted in their "experimental realizations," with the deep things of God, speaking with "tongues of fire," long may they live to exemplify, recommend, and diffuse religion.

I am, gentlemen, yours truly,
EDWARD J. ROBINSON.

[From the Revival Record.]
GLASGOW.

THE work of God makes encouraging progress in connection with the daily special religious services conducted by Dr. and Mrs. Palmer, in John Street Wesleyan Church. Persons of all denominations attend both the afternoon and evening meetings, and a large majority of the anxious inquirers who approach the communion-rail, or retire into the vestry for prayer and direction, belong to other congregations than the Wesleyan. Unless where objected to, the names of the seekers of salvation are recorded in order to their being visited and directed to an immediate union with whatever may be the church of their choice. Persons are coming from a distance to share in the blessings enjoyed by the people of God in these services; Kirkintilloch, Kilsyth, Thornliebank, Greenock, Dumbarton, Edinburgh, and even Ireland, furnishing a number of anxious inquirers, and some of them willing assistants, in the work. Each meeting is opened by either of the ministers of the church, (Rev. John Hay and Edward J. Robinson,) with singing and prayer; Dr. Palmer immediately follows with singing, and the reading of the Word of God; after which Mrs. Palmer occupies from a half hour to three

quarters with an address generally full of apposite and striking illustrations of the doctrine of holiness, of the duties of Christians, of the condition of the sinner, and of the provision of a free, a present, and a full salvation for all.

Dr. Palmer's succeeding address seems to be always founded on the doctrine that we must come to Christ that we may have life, and his object is to urge all present who need salvation to come. The course adopted is to invite anxious inquirers forward to the communion-rail and to the vestry, as an opportunity is thereby given for their immediate direction to the Saviour, while the prayers of the people of God ascend to the throne of grace on their behalf. The number of persons who have thus sought the Lord in these services was stated to have been upwards of 500 at the close of the service of last Sabbath night; of these, more than 400 had given satisfactory evidence of having found peace with God through our Lord Jesus Christ.

The Rev. Dr. Appleby, of Dublin, preached on last Sabbath night to a densely crowded congregation, large numbers being unable to gain admittance. Upwards of sixty persons came forward for instruction and prayer, the most of whom professed to have afterwards found the Saviour. Several very striking instances of conversion have occurred.

The service of Sabbath afternoon is at two o'clock, and on the other afternoons at three. The service in the evening is at seven, and always closes at ten.

Pressing invitations from other places are likely soon to deprive Glasgow of the services of Dr. and Mrs. Palmer. The encouraging state of things, however, induces them to prolong their stay longer than they first intended.

Experience possesses a language of its own which no characters can represent, and can be understood only by its possessors.

[Original.]

THE PRIZE OF OUR HIGH CALLING.

BY U. B.

THERE is a prize awaiting,
For all who will obtain,
Of value far surpassing
The wealth of earthly gain;
T'IS not in sparkling diamonds,
Nor heaps of shining gold,
But in the bliss of heaven;
Of worth, a thousand fold.

This precious prize in value
Forever will increase,
Throughout eternal ages,
When time itself shall cease,
And in its native beauty
Outvie the dazzling sun,
And sit, a crown of glory,
The gift of God's dear Son.

But for this crown of glory
The Christian sure must run,
For ne'er without a struggle
This precious pearl is won:
T'IS not the drowsy sleeper
To whom the prize is given,
For only those who wrestle
Can ever enter heaven.

Press on, then, Christian brother,
This heavenly prize to win;
Lay off each earthly burden,
And cast away thy sin, —
Then look alone to Jesus
For strength to run the race,
Add you, at length, in heaven
Shall find a resting-place.

Boon's Lick, Mo.

The following extract is a part of the closing portions of a sermon entitled, "Holiness, the Need of the Church," preached before the missionary society of the Methodist General Biblical Institute, Concord, N. H., June 8, 1869, by G. C. Wells, of the Troy Conference. It was the right sermon in the right place, full of weighty truth, presented with the divine unction. The author is speaking of

HOLINESS IN THE CHURCH.

A holy church is a mighty church. Before her faith mountains remove into the midst of the sea; at her approach valleys rise; crooked places are made straight, and rough places smooth, as she comes up out of the wilderness, leaning on her beloved,

"clear as the sun, fair as the moon, and terrible as an army with banners."

What are foes and oppositions and persecutions and difficulties to a church saved of God, a church in which God dwells and reigns; and which has the pledged presence and guardianship and leadership of omniscient wisdom and Almighty power. If need be, he shall dash her foes in pieces like a potter's vessel; he shall make for her a way in the sea, and a path in the deep waters. She may be enveloped in the flames of persecution, but like the bush at Horeb she shall not be consumed, for God is in the midst of her. She may be sorely afflicted by her foes, but the result shall be as with the Israelites in Egypt, "the more they afflicted them, the more they multiplied and grew." Oppositions to a saved church are like the weights to a clock, they keep it going. The storms of persecution are but the winds in her sails; they drive her onward to her harbor. Nothing shall prevent the speedy triumph of a holy church, and in her behalf we may take up with confidence the inspired language, —

"God is our refuge and strength, a very present help in time of trouble.

"Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof.

"There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most high.

"God is in the midst of her, she shall not be moved; God shall help her, and that right early. . . The Lord of hosts is with us; the God of Jacob is our refuge."

Holiness is an expansive energy, it cannot be restrained. It will diffuse and communicate itself by its own inherent force. It is a kindled fire within, and wherever God has applied the live coal from the altar, there will be inward commotion, and the soul refined with fire, will be all astir with rest-

less anxiety, and burning desire to declare the word and spread the fire. He will feel like Jeremiah when he said, "His word was in my heart like a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay," and when God calls, he will respond, "here am I, send me." Thus holiness is a light, a fire in the heart, and it will shine and burn, and catch from heart to heart, and kindle a generous glow, a holy warmth of adoration and of love, until

"Jesus's love the nation fires,
Sets the kingdoms in a blaze."

Personal holiness is an experience that excludes selfishness. Its possessor loses himself in his mission. He so loses sight of self, that ease and affluence and honor and health and safety and life are as the small dust of the balance, compared with the fulfilling of his mission, to save souls.

A spirit of holiness is a spirit of sacrifice. A holy church is one all given to God, — person, reputation, influence, money, life, all the Lord's. And with the calm dignity of those determined to know nothing, save Jesus Christ and him crucified, they repeat:—

"Here on thy altar, Lord, I lay
My soul, my life, my all;
To follow where thou lead'st the way
To obey thy every call."

And this spirit is resting more and more upon the church of God. Her sons and daughters are receiving the baptism of power, and if the tongues of fire sit not upon their heads, the living flame burns brightly in many hearts to fit them for their mission. The inquiry has been heard here, "Whom shall I send, and who will go for us?" and those of *your* own number have answered, "Here am I, send me." They have forsaken *all* for Christ, and the billows of the ocean bear them to heathen lands, to preach Jesus and the resurrection. The God of missions go with them, and give them grace to gather multitudes of souls to be garnered in glory.

We have thus presented the type of

piety in the church, that a perishing world requires to rescue it from the hands of the destroyer. And then when God calls for messengers, this response will come from all parts of our Zion, ministry and membership, "Here am I, send me." I give myself to this work, to advance it by all the means in my power. I give my sons and my daughters to the holy work of preaching Jesus in all nations. All this will be done by a holy church, in the spirit of that missionary mother, who knelt in the sand upon the sea-shore, after placing on board ship her lovely offspring, (and as the result proved, to see them no more in time,) and exclaimed as she looked toward heaven, "*O Jesus, I do this for thee!*"

And such a church there shall be, for the mouth of the Lord hath spoken it. Already the fires are kindling and spreading in every direction, and the church is feeling as she has not felt for ages, that she is specially charged with the evangelization of the world, and soon, we trust, shall be fulfilled the prophetic saying, "And it shall come to pass that he that is left in Zion, and he that remaineth in Jerusalem, shall be called *holy*, even *every one* that is written among the *living* in Jerusalem."

"When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof, by the spirit of judgment, and by the spirit of burning."

"And the Lord will create upon every dwelling-place in Mount Zion, and upon her assemblies, a cloud of smoke by day, and the shining of a flaming fire by night, for upon all the glory shall be a defence."

NATURE IN MAN. — "Nature is often hidden, sometimes overcome, seldom extinguished. Force maketh nature more violent in return; doctrine and discourse maketh nature less importunate; but custom only doth alter and subdue nature." — *Bacon*.

COUNSEL TO A YOUNG DISCIPLE.

BY S. L. K.

DEAR GEORGE: You think no heart was ever so tempted as yours, — that Satan hardly ever did display so much activity in snatching away the good seed, and leave any poor heart so desolate, so discouraged, as you have been left. Not so, George; many have fought, many are fighting the fight of faith. A timid soldier is cast down by defeat. Try to learn wisdom from it, and know better how to keep your victory next time.

You say, after long and earnest struggles, you were at last enabled to see Christ as your Saviour from all sin, — that you were entranced with the view, and rejoiced with joy unspeakable and full of glory. You knew you loved Christ perfectly, you felt you should never grieve him more. And yet it was only four days after, and even while in earnest prayer, that you saw yourself so worthless, full of errors, and vile, that you were such a sinner, you wondered you ever had the presumption to believe in Christ, and found out that you had not at all what you thought you had, but had been deceiving yourself. You are disappointed, and feel almost heart-broken. Oh, you of little faith! Wherefore did you doubt? Unbelief, George, unbelief! Was not God as able to save the sinner on Thursday as on Sunday?

Let me tell you one thing, which perhaps you have not thought of yet. A sense of sinfulness is not condemnation for actual transgression. You say you are not conscious of any trespass against the light of the Spirit, but such a sense of your sinfulness and distance from God came over you as showed you were yet very far from the blessing of holiness, and now you are in despair.

Another difficulty in your way is, that you have looked upon the blessing of entire sanctification as a fixed state of expe-

rience, rather than a progressive one. You were not prepared to find yourself defective, and needing perfecting. In the voluntary surrender of your will to God consists the *first step* in his grace. Constant, repeated tests of your sincerity in this will occur through the whole progress of your spiritual life. Our great Teacher permits many trials, both inward and outward, — indeed, designs each circumstance of daily life, however trivial, to minister to the perfecting of our spiritual graces. And in submitting and cheerfully acquiescing in all these, grace is developed, strengthened, and matured. There is but little real spiritual growth, where the will is not wholly consecrated to God. As we are ever to be coworkers with the Holy Spirit in our salvation, our need is first made manifest to ourselves, that we may come to God through confession, self-denial, and faith, to have that need supplied. The human heart is naturally so self-confident that it does not come to God for help, until it is brought into despair of itself; and whenever you have a keen sense of your depravity and helplessness, without the condemnation of wilful transgression, the heavenly Master is saying to you, "Come up higher." Indeed, if you are sincere and truly humble, God will grant you such a repentance of even what you feel to be actual sin, as will sometimes bring you into a higher state of grace than you were before. But oh, be watchful, and beware of the slightest thing that can bring you into condemnation; pride starts up again, and makes it so hard to confess, and do our first works over.

This view of your sinfulness and unlikeness to Jesus was designed to make manifest, through a true knowledge of yourself, the work of Christ for you. Do you think the blessed Saviour was less honored in Paul's heart when he felt that he was the chief of sinners, but Jesus Christ came into the world to save him? Look for a moment at Paul's experience in Philippians, 3d chapter. He is able to

count all things but loss for the excellency of the knowledge of Christ Jesus, and had actually suffered the loss of all things. He was even able to esteem his learning, his position in life and education, to be of no necessity to him, but their influence he was able to cast away as filth, that he might work for Christ in simplicity and earnestness. Certainly, Paul was in the experience of a high state of sanctification; yet with all this he says, "Not as though I had already attained, either were already perfect, but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Forgetting those things that are behind, and reaching forth unto those things that are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Now mark what follows,—"Let us, therefore, as many as be perfect, be thus minded." (I would say here that the perfect in this, is in the only sense which we apply the term to Christian experience; you see it is not synonymous with the perfect of the preceding verse.) What mind would Paul have in these? Not to count themselves to have attained, but seeing their deficiency, press continually forward, walking by the same rule, minding the same things by which they had already attained,—a consciousness of need, and a pressing on to have that need supplied. How did you attain what you had? Was it not by entire consecration, and trust in the mercy of Christ? Continue in the same faith, no matter how wretchedly you feel, how poor and undone you are. A consciousness of your infirmities, indeed, of your sinfulness out of Christ, and a spirit of penitence concerning it, must and will ever accompany a perfect faith in the blood of atonement for the cleansing of all sin, and the perfecting of holiness. Poverty of spirit is the first step, but is not to be relinquished when we become pure in heart.

Then be thankful and rejoice, when the Holy Spirit manifests such care for your soul, and shows how you may ad-

vance in the divine life; for this is the design of these humiliating views of yourself. Many a prayer for increased usefulness and activity in the cause of God is answered by a view of our own weakness and wretchedness, as a necessary preparation for the work of the Lord. It is a weak faith that is discouraged by a view of its own vileness. Submit cheerfully, thankfully, to a knowledge of your faults, for if you rightly improve this it will but bring you into closer and more loving dependence on him who will freely give you all things, and is glorified by your good works.

If "without holiness no man can see the Lord," you cannot afford, George, to remain in the state you are. Come unto Christ repenting of your unbelief, trust him fully to save you unto the uttermost, and you will find he "is made unto you wisdom, and righteousness, and sanctification, and redemption."

[Original.]

REST, REST, MY SOUL.

BY CLARA.

Rest, rest, my soul,—in Jesus rest,—
On him cast all thy care;
His word is pledged to make thee blest,—
He'll all thy sorrows bear.

Rest, rest, my soul,—in Jesus rest;
From every sin now cease,
Obedient to his high behest,
So shalt thou rest in peace.

Rest, rest, my soul,—in Jesus rest;
Through Faith's triumphant power,
Thou hast secured a heavenly guest;
Oh! never grieve him more.

Rest, rest, my soul,—in Jesus rest;
Thy murmurings all give o'er;
Thou art of all real good possessed,—
Why should'st thou ask for more?

Rest, rest, my soul,—in Jesus rest,
Nor let one anxious thought
Disturb this sacred, glorious rest,
Thy Saviour's blood has bought.

Rest, rest, my soul,—in Jesus rest;
Soon will life's toils be o'er;
And then, in mansions of the blest,
Thou'lt rest forevermore.

Republic, Seneca Co., O.

[Original.]

"SPEAK OF HOLINESS."

BY N. L.

NOT many months after entering into the highway of Holiness, I met a friend whom I had known in childhood, but whom I had not seen for several years. As the moments sped swiftly away, and various topics were being discussed, something seemed to whisper in my ear, "Speak of Holiness." How the suggestion startled me! I had known Mrs. E. as a professor of religion; and now, the conversation having turned upon religious matters, I saw her all animation as we "spoke of the affairs of the kingdom." But she was so much older than myself, — a *Baptist*, too, — how could this be a suggestion of the Spirit? So I reasoned until every word I spoke seemed to choke me, and I finally alluded to the subject in a very incidental manner, as little calculated as possible to draw particular attention to the remark. But no sooner had the word passed my lips, than she eagerly exclaimed, "Holiness! what is it?" Oh, the *weight* of responsibility that this question threw upon one so young and inexperienced as I was! I tried to think of some way in which to explain the doctrine of entire sanctification, but it was all in vain. I could think of nothing except my own experience, yet that stood out before my mind in all its clear, beautiful simplicity. Never, *never* shall I forget the tearful interest with which she listened to the simple story. The moment I had finished, "Why," she exclaimed, "that is just the way I feel." I was now more perplexed than ever, — being very fearful lest she had been led to a misconception of the subject; but she added in a moment, "I will tell you how I came to feel so. I have been a professor of religion a number of years, and as my husband was not a Christian, I had some severe crosses; but I tried to do my duty, and especially not to yield to any of his persuasions to

join him in any amusement or company of which God could not approve. But last summer I began to feel that the Lord required something more of me. I felt, as I never had before, that my heart was not all right with God; that if death should come I was not *quite* ready; and I found, too, that my child (she had but one) was too much an idol. I could not feel willing that God should take her from me, even though it should be his will. I felt that God required me to have no will but his; to love him with all my heart. I wept and prayed much, but seemed to get no relief, until one day in July, while in a female prayer-meeting, it seemed as though I could trust God to make me just what he wanted me to be, — for I found that, with all my resolutions, I was growing no better. I said, 'Lord, take me just as I am, and make my heart right in thy sight.' In a moment my distress was all gone. I felt just like praising God. I was not *in the least* afraid to die. It really seemed as though I had rather die than live. Ever since then I have kept trusting God, and he has kept blessing me. There is one verse in the Bible that I keep thinking about, 'There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.' Sometimes I forget all about my work, I get so happy, but I find it all goes on just the same; I can work, and not think hardly anything about it. I have wondered so often whether this is what the Methodists call holiness."

As I listened to this artless recital, all doubt in regard to the genuineness of the work vanished. I assured her that we meant nothing more by holiness than loving God with all the heart, — being Bible Christians. We have never met since, and may not until "*that day* when the secrets of all hearts shall be revealed;" but the memory of that hour can never pass from my mind. For some time my lot had been cast in a village where there

was a Methodist society of some two hundred members, but not *one* who stood up decidedly in the ranks of holiness. The conflicts through which I had passed in "following the Lord *fully*" can only be known to one who has been obliged to stand alone for months, a solitary witness that "the blood of Jesus Christ *cleanseth* from all sin." When, oh *when* shall we, as Methodists, "come up?" May God help us to see our privilege, nay more, our *duty*.

[Original.]

"MY PLACE IS IN THE DUST!"

BY REV. F. BROWN.

How often we hear these words in the class-room and in the prayer-meeting. Are they always uttered with deep sincerity?

Bring our littleness into contact with the greatness of the Deity, or our weakness with his power, or our vileness with his purity, and the above language is especially suitable.

When the sinner, returning from his wanderings, is made the recipient of pure rays of light from the Divine Spirit, which expose the hidden vileness of his heart, alarmed and penitent, he feels no place on earth so suitable as the dust. Crushed with a sense of his guiltiness, his soul lies prostrate. All its pride and pharisaism disappear. "I thank God that I am not as other men" is succeeded by "God be merciful to me a sinner!" Penitential tears flow from the surcharged fountains of grief; the depths of his nature are agitated; the foundations of his being shaken; and his throbbing heart intensely groans to be set free. These are the feelings of a *rebel*, vividly convinced of the magnitude of his treason.

But we sometimes hear the above confession from those that have been "freely justified." It is uttered in view of neglected duty. For hours, — for days, perhaps, — God has been forgotten; or, if remembered, it was but for a moment,

and was rapidly succeeded by the multifarious business or amusement of the world. There has been no record kept of mercies received, of religious advancement, of hallowed seasons of prayer; but Conscience has been engraving on the tablets of her memory every neglect, every sin. And now for a few moments the whirl has ceased. It is midnight, and serious thoughts crowd in upon the mind. Or it is the Sabbath, and the fervent words of God's ambassador find a lodgment in the heart. The unhappy soul finds no relief, — none in the hallowed song; it is too pure for polluted lips, — none in retrospection, none in introspection, certainly none in prospect. All is dark and dreary. Condemned, trembling, weeping, the smitten one cries, "My place is in the dust;" and so it is, — but alas that the confession should have been produced by neglect, by backsliding! It is the language of a *disobedient child*. To be found thus, frequently, argues a weak faith and an ill-regulated mind. For a believer to be placed in these circumstances once in a lifetime, is once too often.

"My place is in the dust!" is not inappropriate language for the fully sanctified soul. It is not, however, the spasmodic utterance of guilt brought home to the heart, but the calm, humble, trustful confession of an *obedient child* overwhelmed with a melting sense of the infinite love of his heavenly Father. It is accompanied by no guilty trembling, no dark retrospect, no looming future charged with terror; all is quiet, all is bright and lovely, but the very blessedness of his experience extorts the humble expression.

It is a spurious perfection that cries, "Stand by, I am holier than thou." True perfection is exhibited by perfect humility. Like as the holy Jesus performed the menial offices of a servant to the least of his disciples, so evangelical perfection, which consists in resemblance to Jesus, seeks the lowest place. It is ever about

our heavenly Father's business. It shrinks not to descend the lowest depths of self-abasement that God may be "all in all."

Berlin, Conn.

[Original.]

"PERFECT THROUGH SUFFERING."

Thoughts suggested by reading the "Narrative of Sarah Jordan." Respectfully inscribed to Mrs. F. L. Upham.

BY E. L. E.

To live in this fair world of thine,
O God of love and every good,
Whose rays of heaven around us shine,
To bring us nearer the divine,
When rightly understood,—

How beautiful! — We would not be
E'en in a lovelier world than this,
Could such exist where less of thee,
Thy goodness and immensity,
Sufficed to make our bliss.

We want thee near us, as thou art,
Thyself in all experience known; —
The strength of the almighty heart
Inflowing to our weaker part,
Whene'er we smile or groan.

We bless thee for the joys that fall
Upon our souls from day to day; —
The constant mercies, each and all,
Too common to recount or call, —
For which we scarcely pray.

We bless thee that when pain o'ersweeps
Our mortal being, thou art nigh;
Thy love the tender vigil keeps,
And smiles the more when Nature weeps,
And human pleasures die.

We joy for one thy love had taught
A depth of joy through much of ill; —
Sad life with deepest suffering fraught, —
Sweet life to grace and beauty wrought,
By thine appointments still.

We joy that in her utmost need
Thy favors knew no sad decline:
Some heart inspired the kindly deed,
Some hand bound up the bruised reed, —
The heart and hand were thine.

We shrink, O God, and count the loss
Of such a crucible of pain;
We reckon gold this mortal dross,
Until we learn to bear the cross,
And make thyself the gain.

Oh wondrous alchemy of love!
Oh fearful ministrations given!
All other change and charms above —
By pain to crown the soul, and prove
Its likeness unto Heaven!

[Editorial Correspondence.]

CHARACTER AND CHRISTIAN EXPERIENCE OF MRS. FRANCES A. NASH.

BY REV. JOSEPH HARTWELL.

HER natural character was distinguished for *strength*. Her perceptions were quick, and her reasoning powers strong and clear. Nice distinctions were readily discerned by her, and I never knew her ideas to be mixed or confused. She delighted in sturdy intellectual exercises, as a pleasant pastime; and her natural qualities of mind were disciplined and polished in the best schools of New York State. Previously to her marriage to Sylvester Nash, Esq., she was preceptress in an institution of deserved repute; and her taste and true refinement of feeling made her an object of interest in the most favored circles of society. And being the daughter of a Presbyterian clergyman, she was, of course, religiously educated, and her views formed accordingly; and every subsequent change in her sentiments was the result of earnest thought and careful investigation.

Although warm and ardent in her attachments, she complained that her disposition was too quick, and her temper too high and too strong. And these, together with a natural love of fashionable life and society, came in contact with her religious convictions, — and the conflict, though severe, was sustained by decided moral principle. I speak of these natural qualities of character, that the power and triumphs of grace may be the more apparent.

When the writer was appointed to the pastorate of our church in Homer, N.Y., he found her destitute of anything like marked enjoyment, but very thoughtful, and evidently much dissatisfied with her religious state. This was apparent alike in her remarks and her countenance. On the pastor's first Sabbath with that congregation, he preached one sermon defining Christian perfection, or Bible holiness, in

which he showed the distinction between this state and that of regeneration. In this subject the mind of Sister N. was deeply absorbed at the time, and for days afterwards. She made many prying inquiries upon it during the week. The following Sabbath a sermon was preached, showing how to *obtain* and how to *retain* entire sanctification. Her moral feelings now became deeply enlisted. She felt that she *needed* this grace to subdue and keep her, — to free her from unhallowed emotions, and give rest from war against inbred foes. Her countenance was sad, and her feelings at times intense.

On the following Friday morning, she and her pastor had an interview, in which the way was pointed out yet more clearly, and the relation of entire consecration to *faith* was shown, — that the former was the *first* step to be taken, and *preparatory* to the exercise of that faith by which entire sanctification is obtained. She was deeply solemn under a sense of responsibility; she remembered her past failures and wept; she saw her privilege and was encouraged. All having been said that was deemed necessary to her state of mind at the time, she was at once left to her private reflections. This was at *eleven*, A.M. She went into an upper room, which she afterwards called her "*little Jerusalem*," and made the entire consecration which had been described, and took hold by faith upon the promise of acceptance. Her eldest daughter was from home, her hired help was sick and away, and the care of a large family of small children was upon her mind and her hands, and company present made yet an additional demand. I think that she afterwards said that she was never so situated in her life, and that it seemed that the Lord intended to show how the soul might rise above the perplexities of life, and find its rest in him.

At about two o'clock, P.M., she said that upon reflection she was conscious that her faith had greatly strengthened within the

three preceding hours. She had not been at all transported with ecstasy, but had realized a rich, sweet peace of mind, — clearly distinguishable from any state that she had ever before enjoyed. In the light of her previous Christian experience, she had seen deeper into her spiritual necessities than one can see previously to regeneration, and could have said, with the Psalmist, "thy commandment is exceeding broad." And now, in a clearer light, a more extended vision, and consequently in a *broader sense* than ever before, she had dedicated to God all the faculties and powers of body, mind, will, and affections, and through the medium of faith in the *promise*, received the witness of the Spirit of a deeper conformity to the image of God, than she had ever before possessed; and hence the deeper calm, sweeter peace, and purer love. It was a simple, but blessed experience of the Bible truth, that "the blood of Jesus Christ cleanseth from all sin." And this was expressive of the soul's consciousness of its own state, — having been so purified, and the Spirit witnessing to his own office work.

At 3 o'clock, P.M., she felt an impression to go out and talk with a sick young man in the neighborhood. She said to herself, "I must go; I gave myself away to the Lord this forenoon to do *his* will in all things. I am not my own; I am consecrated to him; and his will is now to control in the use of all my powers, whether of body or mind. This is implied in the nature of the consecration this day made to him: *I will go*." In so doing, she was blessed, and returned very happy that she was enabled to conquer self in the strength of the Lord.

Feeling now a strong desire for religious conversation, at evening she prayed that if it was the Lord's will, that her pastor and one other might call. In a few moments both came in. The interview was turned into a family prayer-meeting. After the first sentence, Sister N.'s prayer

was *twice* interrupted by weeping. With the *third* attempt, she prayed in a manner that moved all present. Among her first sentences, she said, "Lord, I *am* thine. I have given my all to thee, and thou dost accept the sacrifice. Therefore, I am wholly thine, and will discharge every duty, in thy strength, as made known to me." At this point she said that her "soul was filled with joy unspeakable."

We arose and sung —

"When grace has purified my heart,
Then I shall share a glorious part;
And fresh supplies of joy are shed
Like holy oil, to cheer my head."

A strange baptism of the Spirit came upon us all, and sister N. was filled with increasing joyfulness, until, though entirely contrary to her previous habits, she *shouted* the praise of the Lord.

In the manuscript before me, she says, "Through the night such a sense of the significance of the phrases, 'boundless love,' 'matchless grace,' filled and became the spontaneous language of my soul, that it was better than sleep; and my soul so cleaved to Jesus, that sleeping seemed like a waste of time, — like sacrificing a greater for a less good. The precious experience of the days and nights which succeeded, and the consolidated glory that filled my soul, may be called most emphatically, 'the peace which passeth understanding.'" But this is the experience of but a single day, and marks only her introduction to the way of holiness.

She at once became apprehensive of the influence of certain fashionable associates, and verily thought that she must break with them in some way, or her present state of enjoyment would be endangered. As these were persons of intelligence and real character, this resolve cost her something. But the result, both for herself and them, justified her course. The next Monday morning she started for a camp-meeting, under circumstances which she supposed would cause them to withdraw from her society. Just now, the

following passage was applied to her mind with great force, "For unto you it is given in behalf of Christ, not only to believe on him, but also to suffer for his sake." "Oh," said she, "unto us it is *given*, — yes, *GIVEN*, to suffer for *Christ's* sake. What a *privilege*, — *WHAT* a privilege!" And so she went on her way rejoicing. But the result, in respect of the above-named associates, was not as she expected. Though gay, they were too sensible of her worth to think of gaining by turning from her. Soon after her return from camp-meeting, she found that they were under deep religious awakening; and one after another would come alone to her sitting-room, and declare at once that they were unhappy, and wished to converse with her, in the hope of finding instruction and relief.

Months afterwards, a pious gentleman said to me, "Mrs. Nash knew but little of the extent of her influence for good over the ladies of this town. It was not confined to your own church and congregation, but, perhaps, was quite as extensive in ours."

In the winter following, persons came more than *twenty-five* miles to spend a single Sabbath with her, who, at the camp-meeting mentioned above, had led them to Christ. I remember the touching scene when she stepped into the church, and meeting their anxious looks, all wept together.

But I must not extend. The family subsequently removed to the beautiful village of Cazenovia. When I there saw her last, her nervous system had suffered much from a severe sickness. And on the 24th of March last, in her forty-third year, she was *suddenly* called to her home above.

Charlottesville, N. Y., Feb. 15, 1860.

No feature existed in the conduct and example of our Saviour that is not absolutely essential to the character of the Christian in the present day.

(Original.)

PARODY — ANNIE'S DEATH.

BY Y. J.

Annie was the sister of a Wesleyan Methodist minister, and wished to know the exact period of death, fearing that she might be asleep when she died. The words are set to the music of "*Take me home to die*," a piece well known.

"Am I not growing worse, mother?

My feelings are so strange,
I fear I may be sleeping when
My little features change.
But wake me, mother, wake me then,
And watch my parting breath;
I want to feel what 'tis, mother,
To sleep the sleep of death.

"My eyes are heavy now, mother,

I cannot keep awake;
My little feet are very cold,
My head begins to ache.
What makes my little eye so dim, —
My little mouth so dry?
My heart is fluttering now, mother, —
Say, am I going to die?"

"'Tis death that chills thy feet, Annie,

That dims thy little eye;
You soon will be in heaven, dear,
Above yon spangled sky.
Lie still now, Annie, — calm thy fears, —
You'll soon be free from pain;
Though you must leave us now, Annie,
We soon shall meet again."

"I surely can't be dying, mother,

I yet can draw my breath;
You've spoke of death, — a gloomy thing, —
This, surely, can't be death.
But, take my little hand to hold,
Let not my spirit rise
Till I have said 'Good-by, mother!'
Then close my little eyes.

"Will you not follow, Willie,

To that celestial shore, —
And will not you be there, Lizzie,
Where we shall part no more?
Farewell, dear mother, cheer up now,
We shall not long be riven,
For angels soon will come, mother,
To waft you up to heaven.

"My voice is failing now, mother,

I cannot speak much more;
I'm by the flowing river's side,
I see the distant shore.
Hush, mother, — there! an angel voice!
It whispers, '*All is well.*'
I know I'm dying now, mother,
Farewell, farewell, farewell!"

Mt. Bridges, C. W.

RELIGIOUS CORRESPONDENCE.

DUCK RIVER, TENN., }
August 30, 1859. }

DEAR BROTHER D. — Yours of the 15th inst. has just come to hand. I have read it with unusual pleasure, — perhaps *relish* is the better word, for my spiritual appetite was such as to cause me to enjoy any thing of the kind as "a feast of fat things." How my heart rejoices to learn that as a gospel trumpeter you are giving no uncertain sound. It does my soul good to know that at least *some* are bold to preach Christ as a Saviour from *all* sin. Oh, when will the period arrive, when the called of the Lord, as leaders of Israel's hosts, shall press on to the contest, with "Holiness to the Lord" inscribed upon their banners, and "*full and present* salvation from sin," as their battle-cry? "How long, O Lord, how long?"

As for me, I am resolved that the time that is past shall suffice me to have given "an uncertain sound" on this subject. "For Zion's sake, I will not hold my peace." Let men deride, and devils oppose, in the strength of the Lord, I am resolved from henceforth to preach the whole gospel. "publicly, and from house to house." I know that you will rejoice with me when I tell you that the leaven of holiness is beginning to work more perceptibly among my people. I dined to-day with a sister, who told me that during last week God gave her a clean heart. She is the wife of a local preacher. She told me that her husband was very much interested in seeking for the blessing. Some time since I conversed with another sister, who, doubtless, has obtained the blessing, but she seemed rather afraid to claim it as that of a pure heart. She is one of our best and most influential members. Both of these sisters have received great benefit from reading Rosser's *Experimental Religion*. By the way, eternity alone can reveal the good that work is doing among my people. I have

sold more than two dozen copies, and have ordered another dozen. Distribute it, my brother, wherever you go, and it will be as "bread cast upon the waters."

Two weeks ago I preached at Union Chapel, which is the largest and most influential society under my charge. The society is very cold, and all the year, when preaching there, I have felt as "one beating the air." At last, I resolved to lay aside all *conventionalism*, — as you express it, — to point out to them plainly their faults and their difficulties. This I did, in an earnest though loving manner, and then told them that their only remedy was holiness of heart. I declared to them, as my deliberate conviction, that they would hope in vain for a deep and permanent revival among them, unless they themselves should seek to be holy. I confess to you that it was one of the heaviest of all the crosses that I have taken up, thus to tell the people of that society their sins; but in so doing, I felt a burden removed which had all the year been crushing me. I have reason to believe that good has resulted from it.

I have recently met with an old work which has interested me very much, viz. "The Life and some of the writings of Madame Guyon," to which is added the lives of Fenelon, Molinas, Francis de Sales, and St. Teresa. These, as is perhaps known to you, were the leaders of what were called Quietists. A more profoundly spiritual woman never lived, as I venture to say, than Madame Guyon. A Romanist, a child of affliction, and the object of persecution, contumely, and reproach, — such as can scarce be met with in the whole biography of the church, — she yet maintained the most remarkable calmness of soul and resignation to the will of God. It is true that many of the exercises of her mind are inexplicable to me; many things seem to bear the aspect of mental hallucination; but beneath all this, the marks of an entire devotion of the whole being to God are

plainly perceivable. The creature seemed lost in the Creator, and in complete abandonment and annihilation of self, God had become to her "all in all." My own soul caught fire as I followed the tracings of her pen, dipped in holy fire. Her Essay on Prayer is a strange work. It reminds me of what Peter says of Paul's epistles, — 2 Pet. iii. 16. While reading it, I feel somewhat like a man trying to wade in water which is beyond his depth. But notwithstanding these things, I have derived singular benefits from it, and I find that the more simple and childlike I become, or, in other words, the more I become conformed in experience to her spirit, the better I can understand her. I have also read Mrs. Palmer's "Faith, and its Effects." It is a great work. I wish that I could get about two dozen copies. I like her simple views of the way of salvation by faith.

Brother D., I believe that the Lord is leading me into "a broad place." For the last year or two, my way has not been as settled as I wished. I suppose that I was too much after externals. But I feel that I have done with "Lo, here! and Lo, there!" for I feel that *the kingdom of God is within me*. Instead of worshipping him as "God afar off," I am trying "to sanctify" him "in my heart;" to realize him as a present God, sitting enthroned over my affections in my heart. In this way I get along much better. I feel him ever present in me; and in sinking into his immensity in self-abandonment, I realize that God is All; my *Prophet*, to enlighten, guide, and comfort; my atoning and sanctifying *Priest*, and as my sovereign and all-ruling king.

Yours, in holy bonds,

R. A. W.

To neglect the new birth is to deprive us of a place in the kingdom of grace, and forfeit the smile of Heaven here, and also to deny entrance to the kingdom of glory forever.

[Original.]

"DOST THOU BELIEVE?"

BY LILLIE.

HAVING long been struggling with doubts and fears, but at last brought by a way that I knew not into the peace and joy of believing, I feel an earnest longing to whisper a word, I trust in season, to some tempted, fearful, but sincere inquirer after truth.

My friend, I would talk with you, now, as though we were sitting hand in hand, at the holy hour of eve, by the cheerful autumn fire-light. Dost thou believe now? Like me, you have often read the wondrous story of the Brazen Serpent, which Moses, in obedience to God, erected in the wilderness, and the divine injunction to the wounded Israelites to look and be healed. But did you ever reflect upon it? Did you ever trace the analogy, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up," &c.?

Suppose you picture to your mind's eye the strangely exciting scene witnessed by Moses. And suppose in that crowd of suffering humanity, you behold an old man, sitting in despondency, looking intently at the wound made by the fiery serpent upon his hand, and refusing to look away at the call of Moses and be saved, as many of his friends and family around him have done. Would you not pronounce him to be strangely infatuated, insane, or, if wilfully disobedient, justly meriting death as a consequence? Yet are you not doing the very same? Are you not sitting down looking with despair upon your sinful heart, and refusing to look to Christ, the all-sufficient remedy? The Israelites had been endowed with the power of sight from the dawn of existence; they could look all around them, wherever they chose, yet God required that they should look at the Brazen Serpent, and no where else would avail. Even so you have been

endowed with the faculty of believing from early infancy,—you learned to walk by faith; to eat, sleep, and pursue the various occupations of your daily life,—to confide in friends,—and now your Father asks that you believe in him. It is very simple, yet very important. It is by leaving the question of personal faith unsettled, that so many both miss and mistake the witness of the Spirit. They allow it to remain doubtful to themselves, or are afraid to decide whether their own believing in Christ is saving faith or not. They wish it to be so, pray that it may be so, and cherish a faint hope that it may prove to be so; but at present they do not venture to regard their own believing as real faith. Now while this continues to be the case, they must search their own hearts in vain for the witness or fruits of the Spirit. This may be your case. If so, my dear friend, you must not shrink from going fully into the question of your own faith. It is a solemn one, and should not be left unanswered, as you can make no progress toward joy or peace until you know yourself to be a believer in the Lord Jesus Christ. In order to clear up this matter, the first thing to be settled is, whether the change of views, feelings, and habits, which you have experienced, is a divine change. If you, as a self-condemned, perishing sinner, are looking to Christ alone for a holy salvation,—if you are desirous to be an entire debtor to him, and to be made like him in heart and character, this change from your former state of mind cannot be a human change, because no human means could produce it. Nothing human ever brought any soul to feel that there was nothing between it and perishing but the blood of Christ. If this be the change of mind which you experienced, it is unquestionably a divine change, and as unquestionably your *duty* to believe it to be so. Do you now rest all your hope of salvation upon the atonement, because you believe that the divinity of Christ rendered his death a glorious and all-suffi-

cient atonement? Then this is faith. Words have no meaning if this be not faith.

Well, this being the case, you cannot begin too soon to examine whether you be in the faith, for the result is sure to be favorable. Yes, examination in the sight of God will discover to you that it has been given to you, on behalf of Christ, to believe on him with the heart unto salvation. But nothing else will discover this to your permanent satisfaction. Upon your knees, in the solemn retirement of your closet, with your heart open to the inspection of God, the solemn query, "Do I believe?" can alone be satisfactorily answered. The soul dare not trifle nor equivocate, under the All-seeing eye. And when in this light it is seen, that the cordial belief of the gospel for holy salvation is saving faith, and when it is felt through all the soul that we do believe its teachings, and love its holiness, and claim its precious promises, our joy is unspeakable, and our peace flows as a river. For then we know that we are not deceiving ourselves, presuming, nor judging rashly. The whole subject is so completely laid before God, and he is so near our hearts that self-deception is impossible. We have the witness in ourselves, that we gladly receive the gospel, — that believing is faith, and that faith itself warrants the hope of salvation there and then. The whole Bible illustrates and confirms the glorious fact, that salvation "is of faith, that it might be by grace." No new truth is given, but the old is illuminated, and brought home to the heart with demonstration and power: "whosoever believeth shall be saved;" "him that cometh unto me I will in no wise cast out." And having seen all this in the light of divine presence, we retire from our closets, rejoicing in the blessed soul-thrilling trust. "Being justified by faith, we have peace with God, through our Lord Jesus Christ," "in whom we have redemption through his blood, according to the riches of his grace."

[Selected.]

JESUS PRESENT TO SAVE.

"And when they had lifted up their eyes, they saw no man, save Jesus only."

On the portal to which, as a sinner, I flee,
When justice is claiming its dues;
When cities of refuge are closed against me,
As conscience, accusing, pursues;
This sentence is written in letters of light:
"Jesus only can save from your foes;
Seek no other hiding-trust, — no other might, —
Jesus only can give you repose."

O'er the Fountain in which, as a sinner, I lave,
Though for all it is opened up wide,
'Tis written, it owes all its power to save
To the water that flowed from his side.
There is no other water on earth or in heaven,
That can wash the foul spot from within;
There is no other name that to mortals is given, —
Jesus only can cleanse us from sin.

On the cross, beneath which as a sinner I stand,
'Tis written in letters of blood, —
If he be not with us to help us to land,
When we enter the dark-rolling flood,
Our sin, it would sink us, — in frenzied despair
We might hopelessly utter our cry, —
But if he is present, if indeed he is there,
Jesus only can say, "It is I."
Central Church Advocate.

W. R.

[Original.]

"HOLINESS TO THE LORD."

BY KATE.

WHAT a beautiful text, — speaking forth the Spirit of the living God! That God who is so pure, so good. Through the blood of Jesus we may become like him, for we are commanded to be perfect, "even as our Father which is in heaven is perfect." But oh, how many of us are willing to rest satisfied when we are justified, instead of seeking to be cleansed from all sin! If we would wish to be useful in the church militant, we should be sanctified. If we wish to please God, we should be holy, for this is his will. If the church of God were more alive to the importance of entire dedication, there would be more of a spirit of usefulness shed abroad than we find in the present day.

How many there are who profess to love God, who can see iniquity abounding on

every hand, — sinners fast hastening to destruction, and remain careless and unconcerned about their eternal welfare. The question is *are they not neglecting their own salvation by such indifference?* If it is not possible for persons to manifest such indifference without disobeying God, wherever he says, "Go work to-day in my vineyard," then a great many are building upon a sandy foundation. How can we enter the portals of bliss with our work undone? Will not the blood of many souls, perhaps of relatives, be found upon our garments, if our duty to them be not performed?

There is a work for every one of us to do, and woe to us if we do it not. Let us not bury the talent God has given to us. Who of us can read the history of our Saviour's holy life, his sufferings, those bitter drops of blood he sweat, his prayer of anguish, the weight of care, the bitterness of his cup which induced him to pray for its removal if it were possible, — we say who can think of his spirit of resignation, "not my will but thine be done," and not feel that his example is not only worthy of imitation, but essential for us to follow that example.

Follow him to the cross where he suffered to redeem a lost and ruined world, and contemplate the scene. Can you do it without feeling an ardent desire to do something for him who has done so much for you.

Let us seek a deeper work of grace in our hearts, and be filled with that love that casteth out all fear, — that love which will enable us to feel a strong and abiding sympathy for the souls of sinners. Yes, continue seeking a deeper work of grace while you live, and ever pray and work for the salvation of others.

Delaware, C. W.

No doctrine gives us a proper view of the atonement and its value like the doctrine of Holiness.

[From the Central Christian Advocate.]

REGENERATION AND SANCTIFICATION.

THE CONDITIONAL ELEMENT.

FAITH may appropriately be termed a conditional element of both regeneration and sanctification; because, 1st, It is the condition upon which these are granted; and, 2d, It is a constituent part of all spiritual blessings. Indeed, the Scriptures teach that faith is the very essence of the inward life, in the declaration, "The just shall live by faith."

Faith in God, and love of God are inseparable and coextensive. He who *loves* the Lord with all his heart, will *trust* him with all his heart. He whose love is faint will possess only a wavering, unsteady confidence.

The regeneration of the nature, necessarily includes the *supremacy* of love to God over all the affections. As God is supreme in the universe, so his love must be in the renovated heart. And this love is the leading principle in all operations of grace, whence sanctification is sometimes appropriately termed "perfect love."

If we would enjoy the privileges of this most exalted state of grace, we must exercise faith in *direct reference to its attainment*. So shall we enter into rest, and obtain a peace that passeth all understanding, and that

"Lays the rough paths of peevish nature even,
And opens in each heart a little heaven."

Even the sanctification of believers at death cannot properly be regarded as *unconditional*. In that hour, there is doubtless exercised by all believers who expire in a consciousness of their condition, a clear and full confidence of immediate and everlasting perfection by which the soul is cleansed from all impurity.

In regard to believers who expire in unconsciousness, perhaps the spirit, at the very instant of departing from earth, casts itself with implicit faith upon the mercies

of God, in reference to its eternal salvation. If not, then the purification of heart which is requisite to the full possession of the heavenly inheritance, is afforded upon the condition of a previous godly life, inspired and directed by the spirit of faith.

J. C. WELLS.

Delevan, Ill., Jan. 1860.

[Original.]

DELIGHTING IN GOD.

— BY REV. J. HOWE.

WE find the Psalmist frequently speaking of delighting in God: "Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever." And again we have the like strains: "How amiable are thy tabernacles, O Lord God of hosts! my soul longeth, yea, even fainteth for the courts of the Lord: blessed are they that dwell in thy house."

And what was this house more to him than another house, save that here he reckoned upon enjoying the Divine presence? So that here was a heart so naturalized to his presence, as to effect an abode in it, and that he might lead his life with God, and dwell with him all his days; he could not be content with giving a visit now and then.

And why should this temper of spirit, in the clearer light of the gospel, be looked upon as an unattainable thing?

A lazy despondency, and a mean conceit, that it is modest not to aim so high, starves religion, and stifles all truly noble and generous desires.

Let this, then, be the thing designed with you, and constantly pursue and drive the design, that you may get into this disposition of spirit toward God.

His Spirit will not be restrained, if it be duly sought, and dutifully complied with and obeyed; if you carefully reserve yourself for him, as one whom he hath set apart for himself.

You will be as the things you converse

most with; they will leave their stamp and impress on you; wandering after vanity, you will become vain; minding earthly things, you will become earthly; accordingly, being much taken up with spiritual things, you will bear their image, and become spiritual.

[Original.]

THE LARGE LAND OF PROMISE.

— BY A. JONES.

WE can talk of this blessed state of holiness in terms which cannot offend our opposers,—provided they be Christians and love their Bible. For the subject can be amply illustrated, and the controversy done up in scripture language alone,—indeed, we find no other words so well suited to our ideas.

We say, therefore, "there remaineth a rest to the people of God. For he that hath entered into his rest hath ceased from his own works, as God did from his. For we which have believed do enter into rest." Now for the promises. "I will circumcise thy heart, and the heart of thy seed, to keep my law. I will take away the stony heart, and give thee a heart of flesh. I will put my law in their inward parts, and write it in their hearts. Though your sins be as scarlet, they shall be white as snow; and though they be as crimson, they shall be as wool. I will sprinkle clean water upon you, and ye shall be clean: from all your filthiness and from all your idols will I cleanse you." But these are from the Old Testament, and refer to the Jews.

We turn to the New: "His name shall be called Jesus, for he shall save his people from their sins. That we might serve him without fear, in righteousness and holiness before him, all the days of our life. Every one that is perfect shall be as his master. If a man love me he will keep my words; and my Father will love him, and we will come and make our abode with him. If ye abide in me, and

my words abide in you, ye shall ask what ye will, and it shall be done unto you. If ye keep my commandments ye shall abide in my love; even as I have kept my Father's commandments and abide in his love. The very God of peace sanctify you wholly, and I pray God your whole spirit, and soul, and body be preserved blameless, unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it."

We can, with delight, explore the land of promise, but we cannot quote the half. We will now cite the further testimony of Father, Son, and Spirit, as our authority to go up and possess this goodly land of perfect holiness and love.

"Be ye holy, for I the Lord your God am holy. Be ye, therefore, perfect, even as your Father which is in heaven is perfect. He gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. Reckon, therefore, yourselves to be dead, indeed, unto sin, and alive unto God, through Jesus Christ our Lord. But now, being made free from sin, ye have your fruit unto holiness, and the end everlasting life. I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service; perfecting holiness in the fear of God."

The old Apostle who had leaned on Jesus's bosom, makes this his theme, running warm from his heart through all his first epistle, which the Spirit, through him, conferred as a legacy on all believers. "If we walk in the light, as he is in the light, we have fellowship one with another; and the blood of Jesus Christ, his son, cleanseth us from all sin. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. Whoso keepeth his word, in him, verily, is the love of God perfected: hereby know we that we are in him.

Whosoever abideth in him sinneth not. Let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. We know that when he shall appear, we shall be like him, for we shall see him as he is; and every one that hath this hope in him purifieth himself, even as he is pure. Whatsoever we ask we receive of him, because we keep his commandments and do those things that are well pleasing in his sight. He that keepeth his commandments dwelleth in him, and he in him: and hereby we know that he abideth in us, by the Spirit, which he hath given us. If we love one another, God dwelleth in us, and his love is perfected in us. Herein is our love made perfect, that we may have boldness in the day of judgment; because as he is so are we in this world."

We thought to write but a short note; but we find the field of promise so large, we cannot go half over it, but only gather a few of its choicest fruits, and touch a few of the most prominent particulars of this rich inheritance; in which, we find, we have given us exceeding great and precious promises, by which we are partakers of the divine nature; which, although we have read and re-read, and of which we have heard and discoursed from days of old; yet we find the half has not been told us. But of late, the veil of unbelief begins to be removed; and we venture to come and see for ourselves, and being dazzled with the glories we behold in the world of promise, our spirits fail within us, and we exclaim, "Behold, a greater than Solomon is here!" while we view his works of salvation in the earth, feel his saving operations on our own hearts, and see his wisdom, which is hidden from the wise of this world and revealed unto babes in Christ.

Blessed day in which we live! Zion is arising and shaking herself from the dust that has been raised by the traditions, inventions, and commandments of men, which have hitherto, like a thick cloud,

intercepted our sight while we read. Like the poor Jews, who still read the prophecies with the veil on their hearts, we wonder now that we have so long read, not only Moses and the prophets, *but Christ and the apostles, with the veil on our hearts.* We have not apprehended the depth of our privileges, neither the largeness and fulness of the promises. Our hearts have often burned within us while Jesus talked with us by the way, and opened to us the Scriptures; yet we knew him not, as our full and perfect Saviour from sin. But now he shows us his hands and his side, and gently chides our unbelief. And henceforth we go to proclaim to sinners, "what a dear Saviour we have found!"

One peculiarity of this gospel rest, is the sense of *security* we experience. We see the import and feel the force of some passages which, before we fully entered into this hidden life, we never thought of applying to any state short of the future existence, — or, at least, that of the Jews in their future restoration and settlement in Canaan. Such are the following: "No lion shall be there, nor any ravenous beast shall go up thereon; it shall not be found there; but the redeemed shall walk there." "And the work of righteousness shall be peace; and the effect of righteousness, quietness, and assurance forever." "They shall obtain joy and gladness, and sorrow and sighing shall flee away." Also numerous others.

"There the humble walk secure —
God has made their footsteps sure."

North Gower, Oct. 17, 1858.

[From the Christian Advocate and Journal.]

HOW I WAS LED INTO REST.

I WAS not at rest. My soul was not fully in God. After being drawn to study, and praying to be led into so desirable a state, I was graciously and successfully conducted, and will now briefly hint the process, not with an eye to obtrude self,

but possibly to profit some inquirer. Having attained a consciousness of entire consecration, as my mind and heart passed along, I realized more and more that the true solution of spiritual power was (not more tritely from spiritual talkers than inspired writers) faith. This truth was impressively illustrated to my intellect and heart by a truly eminent mental and Christian philosopher, Prof. Upham. My next discovery was that the element of faith (and an essential one) which I was most inclined to lack was, I may say, under defectiveness of word-signs, "venturing," a term which Luther, Watts, Wesley, and Dr. A. Clarke, as well as many later Christians, have used in regard to deep experience. Therefore, the next step in my case was an act of venturing reliance, without waiting for any kind of feeling, or anything whatever from God, further than what his word and Spirit had already vouchsafed, realizing, to use a figure, that I must step right out into the unseen, without any token of timber or granite being laid, more than what had already been laid to prevent foot-falling into an abyss; and further, in a strange dejection, in a kind of horror, bordering to despair, I realized that I must take the faith-step right out against what seemed a premonition that it would be of no use. But as my venturing faith went forth the blessing came down. He was faithful that had promised. As true as the reader lives, he will find the same result if he takes the same course. With full consecration and full faith, all-venturing faith, there can be no failure. In the exercise of unrestrained, self-abandoning faith, the soul is further from sinking and from being rebuked for presumption than with Peter's depressing misgivings on the water. A fluid, a very vacuum, would be as firm as timber or granite in the way of God's appointed means to get within reach of his everlasting arm. Will the reader try it, or be skeptical and forget?

JUNIOR.

[Original.]

THE SECRET OF THE LORD.

BY A. M. ANDERSON.

TO-DAY, while glancing over the July number of the precious *GUIDE*, I noticed the experience of a dear sister in Christ, who obtained the blessing of *perfect love* March 24, 1858. My heart reminded me that though I had come out as a witness for Jesus, to save to the uttermost, sometime previous to this period, I had never recorded the note of thanksgiving through the *GUIDE*.

When thoughts of my weakness and inability for this effort have presented themselves, the sweet assurance sustains me, —

"Thou on the Lord rely,
So safe shalt thou go on!"

I take courage, and turn my eye to the death-bed scene of my sainted mother, — when I pledged myself to meet her in heaven. I was then but a mere child, but felt the weight of the promise, and a few years afterwards found Jesus precious to my soul. I would here thank God for pious training, and the timely warning of a devoted father, who assured me that I could not pass to the skies without bearing the cross. I was regular in my duties, and at times enjoyed communion with God. Yet I felt that there was a void in my heart but partly filled.

Through the kindness of a distant relative, the *GUIDE* pointed out the blessing I needed; still, I sought it not, though I often turned with longing eyes to Jesus; but there were many intervening objects to be removed before I could *willingly* count *all* but loss, so that I might win Christ. Still I would pray, "Lord, make me willing to make this sacrifice." Oh, how my heart bled to see my idols being removed in answer to prayer! Still I felt the point approaching when I could, in the name of Jesus, strike the blow at my own bosom that would liberate me. The last cherished idol torn from its resting-

place, I bowed before the Lord and strove to consecrate myself to him.

"Thus thou mercifully strewest bitterness over everything that is not thyself, to the end that our hearts, formed to love thee and to exist upon thy love, may be, as it were, constrained to return to thee by a want of satisfaction in everything else."

In trying to consecrate all my redeemed powers to him, my future fields of labor were laid before me, but my will yielded to the Divine will in these tests of obedience. I now wrestled for the blessing Jacob-like. On the 28th of February, 1858, after retiring to rest, it was sensibly spoken to my heart, "Now the sacrifice is on the altar; you must watch the offering till accepted." It was replied, "But the altar sanctifieth the gift."

The next morning, March 1, 1858, I could testify that "the secret of the Lord is with them that fear him." I here record that God is faithful and true, and sheweth now his covenant. I have rested alone on his promises when called to ascend many spiritual Alps; but *all glory to Jesus!* he assured me in the outset if I could hold my peace and suffer, that without doubt I should see his salvation.

He has taught me, when I am called to obedient action, not to stop to *reason*, but follow the leadings of the Holy Spirit, and laying every weapon aside, to shout the name of my captain, and go on in his service irrespective of feeling. Having counted the cost of the *tower*, the work must go on, indifferent to the machinations of him whose name is Legion.

"It is done! the great transaction's done,
I am my Lord's and he is mine;
He drew me, and I followed on,
Charmed to confess the voice divine."

It is my purpose to serve my Master as angels do the will of God in heaven, having my home, my happiness in that holy will; and though martyr-flames should gather around my consecrated body, the spirit will mount up with eagle wings,

"To see and praise the Lord."

Olive Branch, Miss., Nov. 3, 1859.

The Guide to Holiness.

APRIL, 1860.

EDITORIAL PAPERS.

THE REVIVAL—ITS AMERICAN FEATURES.

The gracious wave of divine influence which God rolled upon the American continent during the winter of 1857 and 1858, brought a precious treasure of permanent spiritual fruit. We doubt whether any former work of grace left so large a per cent. of true conversions among its professed subjects. Some have been choked by the deceitfulness of riches and the cares of the world,—a few, not having much depth of earth, have soon withered away, and from the minds of others the devil has stolen the words of eternal life. But it has left a glorious host of new recruits on their way to heaven.

One of its most cheering results is, that since it commenced, a deeper interest has been felt among God's people, of every denomination, on the subject of holiness. The GUIDE has largely increased its circulation during this time, under unprecedented commercial and other hindrances. Similar publications have been begun and are spreading like precious truths. Works of permanent value have been recently issued, directing believers to a deeper spiritual life. A recent work from Prof. Phelps of Andover, the "Higher Life" of Mr. Boardman, and "The Way to Heaven," noticed in this number of the GUIDE, are examples of these. All such recent publications do not fully express what we deem to be the Bible teaching on the doctrine of a pure heart. But we rejoice that the subject is discussed. We are truly thankful that men of marked ability and learning, do not ignore the subject. Such have held up a high standard of holiness, and urged its immediate acceptance by the church. In some cases they have failed only in not adopting the most scriptural presentation. We verily believe that since the revival of religion in this country of two years ago, the doctrine of *entire holiness* has been the subject of more discussion in the religious social circle, the conference meeting, and the pulpit, than ever before. Still better, the witnesses of "perfect love" have been greatly multiplied. It is not as much as formerly the doctrine of a denomination. In an increased and an increasing degree, "sanctification from all sin" is the acknowledged truth of all the people of God. This we believe to be a part of the fruit of the revival. To this mainly may be attributed the large proportion of genuine converts now remaining in the churches. Wesley never uttered a wiser sentiment than when he said, that "where Christian perfection is preached the work of God

continues to go on." It is the salt of the church, to preserve it from corruption. It is the light, too, of God's people, to keep them from error, that in them may be no darkness at all.

And as holiness continues to spread, conversions are reported from every section. Our correspondent, Rev. J. Hartwell, writing from Charlottesville, New York, under date of Feb. 15, says:—

"I doubtless should make mention of the work of God in these parts. At Summit, over two hundred have recently been converted; and at Richmondville, only four miles distant, nearly the same number. And at Charlottesville, five miles from Summit, a similar work is in progress. I have not been able to visit this last-named place since about the time that the "showers of blessings" were beginning to fall, but judge from report that the revival there fully equals those in the other two places named. Before it commenced in the village and country, very nearly all the students in the N. Y. Conference Seminary in that place were converted,—three of the professors in one evening. So that all the professors are now pious, and a better religious state I have never seen in an institution of learning. Within eight weeks past, nearly eight hundred souls have been converted within eight miles of this place. I am scattering the GUIDE here as extensively as possible, hoping thereby to contribute to the permanency of this blessed work."

We could extend greatly this paper by the insertion of similar accounts.

While these renewing and cleansing graces of the Spirit are in progress, the important work of educating the church is going forward on a broad basis and with great rapidity. We do not now refer to intellectual training, though that is an indirect consequence of divine grace on the heart. All holy persons have much to learn from God's providence, from the continued study of his word, from labor in Christ's cause, and from the instructions of their fellow Christians. They thereby enlarge their views of duty, and increase their capacity for usefulness. Doubtless much remains to be done, but the revival has given the spiritual education of Christians a glorious impulse.

Turning from the revival in our own country, it is instructive and encouraging to study it in

ITS EUROPEAN ASPECT.

Our readers have been kept well informed of the progress of the work of God under the labors of our beloved Christian friends, Dr. and Mrs. Palmer. It will be seen by the letters in the present number of the GUIDE, that in Scotland, as in Ireland and England, the Lord causeth them to triumph. We gather from the "Revival Record" of January 14, accounts of the progress of the work under other instrumentalities. The "United Prayer Meeting" in Glasgow, "to pray for the outpouring of the Holy Ghost upon all the earth," was attended by excellent results. In a meeting held by the city missionary, "Old and young men, with moistened eyes, were upon their knees, groaning out their feelings, while young women were seen in small praying companies, pouring out their hearts in different parts of the hall." A little girl from the country accidentally dropped into the same meeting, and was brought

into the liberty of God's people. *In Edinburgh*, "a very wonderful work has commenced, including among its subjects some of the most openly vile. *In London*, St. Paul's, Westminster Abbey, Exeter Hall, Store Street, and the Garrick, Victoria, and Saddler's Wells Theatres, were open on Sabbath evening for public worship. The attendance was very large at all these places. *In Wales*, "The revival is the principal subject of conversation in the markets and fairs, and scarcely a letter passes through the post which does not contain something concerning it. In most localities this is the all-absorbing subject." Prof. and Mrs. Finney are at Bolton, where their labors are being greatly blessed, and they are gathering about them the co-operation and influence of ministers and laymen of all denominations of evangelical Christians. *In Ireland*, "the peculiar features of the movement have disappeared,"—that is, the physical effects are not continued, but the work of grace in its essential character goes on. A well-informed minister testifies that, in his judgment, 95 out of every 100 of the reputed converts are holding fast their Christian profession.

We are expecting and praying for a general work on the continent of Europe. Why should not the Papal States, where "Satan's seat is," be shaken by divine power? Why should not Austrian tyranny tremble at the setting up of the rule of the King of kings? Why should not the oppressed nations of Russia be made "free indeed?" Why should not even India, China, and Japan, feel the mighty wave of revival power. Beloved, let us pray for it. Let us give our substance with our prayers. But most of all, let us lift up "holy hands, without wrath or doubting;" then will God hear us.

GOD'S EYE.

Much is said in the Scriptures of being holy before God. We are to be pure in his presence, and in his estimation. He knows the secrets of the heart, and sees the thoughts. Is thy heart right with God? is a most searching question.

There is no difficulty in this matter with those who have brought their hearts to God and laid them upon the altar of atoning sacrifice, and left them there. Thus kept, whatever the heart has had, or might have, of impurity in God's pure sight, is removed by that altar which sanctifieth the gift.

But how much more solicitous we are prone to be about what man sees than what Omniscience beholds! Indeed, we fear our own eye more than God's. We are unwilling to see all that is in our hearts,—we start back when our entire spiritual features are reflected in the gospel glass. We are afraid of the condemnation that would follow a sight of all the corruption of our own hearts, while we forget that impurity concealed is nevertheless there, and that all things are naked and open to the eyes of him with whom we have to do.

We have read somewhere, that a few years ago some French savans were taking astronomical

observations upon a hill in a farming district. A plain laborer coming near, they offered to amuse him by a sight through their telescope. Accidentally it was turned towards his own cottage, which was some miles distant, and barely discernible to the naked eye. He had left his house closed and alone, but the glass revealed a thief inside passing before its windows, and carrying off its treasures. What the ordinary sight could not see, the magnifying power of the scientific glass made plain. If our sight had a telescopic or microscopic power, would they then reveal a hidden idol,—a lurking sin? If but a cloth screen had been between the cottager's telescope and the thief, he would have escaped detection. But God's eye is over all the earth. The darkest hiding-place is to him as the mountain top.

The Holy Ghost, illuminating the divine word, is our God-given microscopic power. When he is permitted to shine with his clearest light, and reveals no sin, then may we have confidence before God.

"Search me, O God, and know my heart; try me, and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting." "Guide me with thine eye."

CHILDREN'S CORNER.

KITTIE'S "NEW SONG."

"Happy day, happy day,
When Jesus washed my sins away,"

Sang little Kittie, again and again, down in the summer-house; and the silvery notes came through the open window into papa's study, and papa laid down his book to listen.

Soon the voice ceased, and little pattering feet were heard on the stairway, and then a gentle knock.

"Come in, Kittie!"

"Papa, is n't this a nice hymn? Please, may I sing it to you?"

And so papa listened again to that soft voice, singing the same sweet hymn.

"I like 'happy day' part the best, papa."

"The chorus, you mean, don't you, Kittie,—the lines repeated in every verse? But why?"

"Because, papa, I can't quite understand the rest, but I know that if Jesus had n't washed my sins away, I could never go to heaven to live with him."

"Why not Kittie?"

Kittie repeated slowly the verse she had learned that morning: "'There shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination or maketh a lie.' And papa, I used to make lies."

"And do you think Jesus has washed that sin away, Kittie?"

"Yes, papa, I asked him to. And if we ask we

shall receive, you know. Don't you like those lines too, papa?"

"Yes, Kittle, very much."

"Please sing it with me once."

And so papa and his little Kittle sang together of that "happy day, when Jesus washed their sins away."—*Reaper*.

WHO ARE THE BEST BOYS?

A tradesman once advertised for a boy to assist in the work of a shop, and to go on errands, &c. A few hours after the morning papers announced that such a boy was wanted, his shop was thronged with applicants for the situation. Boys of every grade, from the neatly-dressed, intelligent little youth, down to the ill-bred, clumsy, poor, came either in the hope of a situation, or to see if an opportunity offered for a speculation.

The man, at a loss to decide among so many, determined to dismiss them all, and adopt a plan which he thought might lessen the number, and aid him in the difficult decision.

On the morning following an advertisement appeared in the papers to this effect: "Wanted, to assist in a shop, a boy *who obeys his mother*."

Now, my little friends, how many boys, think you, came to inquire for the situation after this advertisement appeared? If I am rightly informed, among all the lads of the great city, who were wanting the means of earning a living, or getting a knowledge of business, there were but *two* who could fearlessly come forward and say, "I obey my mother."

THE BEECH NUTS.

"She of her want did cast in all that she had."—*Mark* xii. 44.

A STRANGER came to the western land,
Where the trees like giants grow,
And the reaper receives a thousand fold
For all that his hand doth sow.

There grapes from the vines in clusters hang,
And flowers perfume the air;
But the noblest gift our God bestows
Is often found wanting there.

Of the precious Book a small boy heard,
But none unto him was given;
And he was glad when a stranger came,
With stores of this Book of heaven.

He said to the boy, "I have volumes here,
Of each type, and form, and hue;
The price is low, now choose for yourself,
I will spread them out to view."

The child looked up with tears in his eyes,
Which in vain he tried to dry,
And said, "O sir! no money have I,
No silver, nor gold, to buy."

Then a sudden thought appeared to come,
And it made his pale cheek glow:
"Oh, here are some nuts I climbed to pick,
Down in the meadow below.

"Please take them, sir, they are all I have;
I give you my little store:
But don't refuse to leave me a book,
Because I have nothing more."

The stranger then said: "My child, I'll take
The price you're able to pay;
Now choose you a book, and may it prove
To your soul a heaven-sent ray."

A few of those nuts were brought to me,
And when lying in my hand,
They brought to my mind that little boy,
Afar in the western land.

SCRIPTURE CABINET.

JEHOVAH-NISSI.

"Moses built an altar and called the name of it Jehovah-nissi."—*Exodus* xvii. 15.

In calling the name of the altar which he had built Jehovah-nissi,—the Lord my banner,—Moses meant to say that by the Lord had the recent victory of Israel over his enemies been achieved.

Let us glance for a moment at the way through which Jehovah had been their banner.

Israel had just come out of Egypt, a promiscuous and undisciplined host, but laden with rich spoils. These facts seem to have tempted the cupidity of Amalek, for he came and fought against Israel. God appointed as a means of victory the uplifting of Moses's rod and the fighting of Joshua and his chosen band. The wonder-working rod, by which Egypt had been made desolate and an oppressed nation delivered from their midst, was doubtless intended, while thus lifted up, as a banner. Israel, fighting on the plain, was to look at it and remember Jehovah,—their God. If that banner drooped, through Moses's weariness, they failed in the battle. When that steadily waved in sight, they conquered. As a concurrent agency in the affair, Aaron and Hur, on either side of Moses, in turns stayed up his hands.

Here is a beautiful illustration of fundamental truth in the salvation of men. Jehovah is their strength. As none can for a moment suppose there was the least efficiency in the rod *as such*, nor yet in Moses, who upheld it, neither in Aaron and Hur, who aided him; so no one should suppose that there is any intrinsic power in any of the channels through which divine strength is given. Yet these are indispensable. God's people must take up their weapons and fight manfully. Elijah-like wrestling must be added thereto, with unceasing energy, and the Aarons and Hurs must see to it that the hands of supplication hang not

down through weariness. Thus fighting and thus praying, with *Jehovah-nissi* deeply engraven upon their hearts, the enemies of the Lord shall be disappointed of their prey. Yes, more than this,—their ranks shall be shaken and their hosts scattered, however many and mighty, and however few and weak their victors. But let none think that *contending* will alone secure the victory. No secret boasting of the heart in man's prowess must be indulged. Joshua must not forget, that not by his might nor skill Amalek yields the victory. Neither must Moses depend wholly upon the uplifted rod, nor Aaron and Hur confide solely in their sustaining hands. Fighting without praying is presumption. Praying without fighting is a solemn mockery. Even fighting and praying combined, without the recognition by the heart of *Jehovah-nissi* as the *All-in-all*, is but practical infidelity, under the semblance of piety.

PUBLISH NOT THE SHAME OF GOD'S PEOPLE.

"Tell it not in Gath, publish it not in the streets of Askelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph."—2 Sam. i. 20.

"Declare ye it not at Gath, weep ye not at all."—Micah i. 10.

Saul and Jonathan, who had been the strength and beauty of Israel, had ignominiously fallen. Israel was defeated, and her mighty dead were insulted. David mourns for Jonathan as for a beloved brother, and, generously forgetting Saul's malignant persecution, laments him as one "lovely and pleasant" in his life. He extolled them as "swifter than eagles" and "stronger than lions." Nobly forgetting their faults himself, so he would not have the shame of their defeat the occasion of the triumph of their enemies. Nor did he indulge this feeling from merely personal considerations. He remembered that women were accustomed to meet their armies with songs of rejoicing, when they returned victorious, and so would the daughters of the Philistines do, should they hear of Israel's defeat. He felt that God's people and the cause of eternal truth had an interest in this matter. No narrow jealousy in reference to a fallen rival caused David secretly to glory in the publication of his shame. The hopes of Saul's family, as heirs of the Jewish throne, fell with him, and the hopes of David's family were then secured. Yet he would not have even the enemies of Saul rejoice, nor his own friends triumph.

Micah, in the text we have quoted, indulges in a similar feeling. He had prophesied of Judah's degradation and the punishment of Jerusalem. But he at once gave utterance to his concern for their good name among the gentiles. He is jealous for Jehovah's cause.

Neither David nor Micah would extenuate, much less excuse, the sins for which God's people had suffered. Nor do we think that their words in the text have reference to the *publication* only of their fall. They lamented the *occasion* of such

proclamations. They would that there should be nothing to tell in Gath and nothing to publish in Askelon, which, when truthfully told, could give gladness to Philistia's daughters.

None but weak minds and bad hearts rejoice at the fall of the mighty in Israel. A great man in the church is overtaken in a fault. He is not of our Christian communion, nor in our immediate fellowship. He has been our rival rather, and by reason of his greater name ours has been in a measure forgotten. Do we secretly rejoice, therefore, at his fall? Are we willing that *others* should tell it in Gath? Do we forget that through him our holy religion,—the cause of all who love God,—and, consequently, the name and influence of all Christians, suffer? Do we forget our liabilities to make shipwreck of faith? Nay, do we not remember our actual and oft-repeated errors? Will Philistia love us more because they triumph over our brother's fall? Then, give no unnecessary publicity to the shame of God's people.

THE LORD MAKES THE ISLES GLAD AT HIS PRESENCE.

"Let the inhabitants of the rock sing, let them shout from the top of the mountain. Let them give glory unto the Lord, and declare his praise in the islands."—Is. xlii. 11, 12.

When "the Lord reigneth" the "multitude of isles shall be glad thereof."—Ps. xcvi. 1.

Gladness follows the progress of the gospel. And how soon the children learn the song when the parents' hearts are tuned to sing Jehovah's praise.

At the Fulton street prayer-meeting, New York, a short time since, an illustration of this was offered.

A ship's officer said he had just returned from a long voyage. He had called at an island, in the course of the voyage, 14,000 miles sailing distance from here; one which he had known well in former times as an island of cannibals. He stood off and on for some time, uncertain whether to land or not. He considered it dangerous to attempt it. Finally, one evening he ventured to land with a few of his men; and what do you think we found? We found a prayer-meeting. It was a meeting of 60 young people,—all the children of heathen parents,—but 30 of these were now Christians. They had been visited by missionaries from some of the neighboring Christian islands, and I found them and heard them singing the same tunes which I have heard here to-day; and I doubt not the same hymns, though in a language which I could not understand. Only think of it, said the officer, 14,000 miles away I heard heathen youth singing your tunes and praying to God on an island where I dared not land when I first hove in sight. I tell you, said the officer, that it affected me greatly. I thought of what God is doing in answer to prayer. I have come home more deeply impressed than ever I was before with the power of prayer.

I know God hears and answers prayer. I know it. Why should we be so slow to believe it, when he has promised it?

THE SHEEP HEAR THE GOOD SHEPHERD'S VOICE.

"The sheep hear his voice, and he calleth his own sheep by name, and leadeth them out"—John x. 3.

A missionary at Morea, within the Mediterranean mission, once wrote the following striking illustration of this text:—

"Having had my attention directed to the words of John x. 3, I asked my man if it was usual in Greece to give names to the sheep. He informed me that it was, and that the sheep obeyed the shepherd when he called them by their names. This morning I had an opportunity of verifying this remark. Passing by a flock of sheep, I asked the shepherd the same question which I had put to my servant, and he gave me the same answer. I then bade him call one of his sheep; he did so, and it instantly left its pasturage and its companions, and ran up to the hand of the shepherd with signs of pleasure, and with a prompt obedience which I had never before observed in any animal. It is also true of the sheep of this country that, 'a stranger will they not follow, but will flee from him; for they know not the voice of strangers.' The shepherd told me that many of his sheep are still wild; that they had not yet learned their names, but by teaching they would all learn them. The others, which knew their names, he called *lame*. How natural an application to the state of the human race, does this description of the sheep admit of! The good Shepherd laid down his life for the sheep, but many of them are still wild. They know not his voice. Others have learned to obey his call, and to follow him; and we rejoice to think that, even to those not in his fold, the words are applicable, 'Them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd.'"

EDITOR'S DRAWER.

LETTERS AND QUESTIONS.

We receive, from time to time, many letters from our friends in various distant places, in which questions are proposed, covering almost every conceivable phase of the subject of "perfect love." Some of these questions are being brought out and explained in every number of the GUIDE, by its writers. Nearly all of them are ably discussed in several of our standard works on the subject, especially by Wesley in his "Plain Account of Christian Perfection," and by Dr. J. T. Peck, in his "Central Idea of Christianity." The first of these works can be obtained at any of the Methodist Tract Depositories, and the second, of the publishers of the GUIDE, and of the Methodist booksellers generally. We have, however, the letters above referred to, on file, and at an early day we purpose to sit down before our "drawer" and give them, for our pages, the notice that they may seem to require and that our humble ability may suggest!

We desire our beloved correspondents would use all freedom with us in reference to the subject in which, by the providence and the grace of God, we aim to be guides. Pray for us, that our light may be without any darkness at all, and

that we may ever point to the Lamb of God who taketh away the sins of the world.

AN ACROSTIC.

Of all the forms of poetic effusion, acrostics are perhaps, the most difficult. There is seldom in them much of true poetry, the interest, if they contain any, being made by the rhyme at one end of the lines, and a name spelled out by the first letters of the other. Without claiming for the following a high place in the rank of poetry, we think the versification is, upon the whole, so smooth, and the duty urged upon the GUIDE so excellent, that it will interest and profit the reader.

The Guide to Holiness.

"Guide" to good pilgrims in this weary land,
Urge still Christ's people strong for truth to stand;
In every page some useful theme impart;
Delight the loving saint,—improve each heart;
Engage each reader in the noble cause
To spread the love of Jesus and his laws.
Oh, preach the truth, that sinners may obtain
Hearts purified from every evil stain.
On the great sanctifying altar laid,
Let, in the GUIDE, the Christian be displayed
In all the beauty of a holy bloom,
Nourished by faith; and shedding sweet perfume
Even on the precincts of the darksome tomb;
Show how the Christian can to glory soar,
Stand up for Christ, and alight his grace no more.

Truro, N. S., Feb. 21, 1860.

T. H. D.

BOOK NOTICES.

THE WAY TO HEAVEN; OR PENITENT'S MANUAL AND PILGRIM'S GUIDE-BOOK. By Rev. J. E. JOYNER, of the Virginia Annual Conference. Richmond, Va.: Published by Chas. H. Wynne, 1860. Sold by Geo. L. Bidgood, Agent, Methodist Book and Tract Depository, Richmond, Virginia.

The man who writes a good book glorifies God thereby, and sets in operation an influence by which he may speak when he is dead. "The Way to Heaven" is such a work. We doubt not the Spirit of God suggested its conception and aided in its execution. It is a safe and wise "guide" to "pilgrims" on the road to heaven. The doctrines it teaches are sound, because truly Biblical, and its presentation of them earnest in spirit and wise in statement. Bro. Joyner's philosophy is not vain speculation, such as often seems to be put forward to show an author's value of his own acumen, but that of an eminently sound sense. And then there is heart as well as head in this volume. The truths of a Christian life,—of its beginning and full attainments,—are clearly stated and defended from abuse and misapprehension, and then their acceptance by the reader urged in the true evangelical spirit. The author's wish to reach the heart, and thus save the soul, is apparent on every page. May God grant this precious volume an extensive reading!

[Original.]

FAITH.

Hasst thou faith? have it to thyself before God.—Rom. xiv. 22.

BY C. S. PARKHURST.

THE Spirit of God, which is always disturbing the consciences of men more or less, first awakens the mind; hence faith arises from the action of the mind,—the decision of the will; “I do believe,” “I will believe,” or even, “I will try to believe!” Oh, what an important decision, what a blessed state of mind, and what a critical moment! The heart is then moved, and feelings arise which were never before experienced. A guilty conscience begets guilty feelings; and these guilty feelings strengthen the feeble wavering belief beyond a doubt, that we are sinful and displeasing in the sight of God; *then*, and not till *then*, do we feel the need of a Saviour. It is often said, “I have a desire to become a Christian.” Never do we feel the least *desire* to become a Christian, or the least wish, hope, or idea of becoming one till we believe we are sinners. Then we have faith in God’s word by believing that *we* with all men are sinful. And when the belief that we are sinful and vile is firmly fixed, we turn with eager and willing heart to Christ, who stands ever nigh ready to save. We have only to “look unto him and be saved.” None will ever *look* to Christ as their Saviour till they believe in him, and that *look* is effectual in working out salvation. There is faith that worketh out salvation through repentance and godly sorrow.

Those having mere nominal faith in Christ are those who believe only in name and not in spirit: they have a name to live while they are dead. They have that faith which savors of death, because they do not believe in Christ as revealed in the flesh,—purifying the heart,—cleansing from all sin,—leading into all truth, and into paths of righteousness; but such believe Christ will save *all* mankind, without

regard to repentance or godly sorrow. What a distorted and ungodly faith! Better had they never heard of Christ as the “*Way, the truth, and the life,*” than trust to such a false faith. Now, as *faith* is the *motive power*,—the first and most essential part of Christian life,—the great gift of God, so it is most important that it should be clearly understood; and especially by those professing to have faith in Christ as their Saviour. After all that has been written upon this subject, and as clear as Paul has explained faith, there remains a great deal of obscurity, doubt, and unnecessary perplexity. Man has no *Christian faith* till he believes in Christ, and no Christian hope till he hopes in Christ, no Christian love till he loves Christ, and no Christian graces till he has the grace of Christ; in fact, man has no Christian qualities till he *believes in Christ*. Without faith in Christ, our *belief*, our hopes, our love and graces are all human and carnal. Man cannot be a Christian and disbelieve Christ! All human affections and attainments, however lofty and refined, and great and good, are vain in the eye of God. They will not atone for our sin. They will not redeem our souls from the bondage of sin! They must all bow before Christ and be sanctified by faith in him, or they will avail nothing. Great attainments and cultivated affections are greatly promotive of Christian piety, and of great power in the cause of truth when sanctified by faith in Christ. Faith is information. By faith in Christ we are informed that “the wisdom of man is folly, and his righteousness as filthy rags.” Informing us of our true condition, of our relation to God and to this world, faith in Christ as our Redeemer is heavenly and spiritual information. Informing the need of prayer, and causing to pray,—thus teaching how to act, and how to live,—information that inspires joy and peace. Faith informs man to *look to Jesus* on the cross, and learn of his mercy. Looking at the cross causes man to see his own little

ness and God's greatness, his own weakness and God's power, his own uncleanness and God's purity. Faith causes man to humble himself that he may be exalted. Faith is information because it is the "substance of things hoped for," or the knowledge of things hoped for. Substance indeed, to know and realize, and feel Christ in ourselves. "Now ye are the body of Christ, and members in particular." Substance indeed, to look forward to heaven, when our faith shall be rewarded and fulfilled, and our hopes consummated in bliss. Faith is the substance to our minds of truth, because it opens the mind to discern spiritual things, and the substance to our souls, because it opens the soul to receive the Spirit of God. Thus by faith we have intercourse with heaven and God. Faith in material things, and faith in spiritual things, are often minutely and beautifully compared. The substance of Franklin's faith in science was electricity. The substance of Daguerre's faith was the Daguerrean art. The substance of Fulton's faith was the rapid steamship gliding fearlessly over the great deep in storm and sunshine, against wind and tide. As Franklin's faith thrilled the inanimate metal with electricity, carrying tidings from nation to nation, so does Christ's faith thrill the inanimate heart of humanity, carrying tidings of great joy from heaven to earth and from heart to heart, to all who believe. As Daguerre's faith has left the true impress of the human likeness on glass so beautiful and enduring, so Christ's faith leaves the true image and likeness of God upon the heart of man. As Fulton's faith transports the body safely across the stormy ocean, so Christ's faith transports the soul safely across the rough sea of life, through every tempest of temptation, every storm of opposition, every place of danger, and even over the river of Jordan to the haven of eternal rest. Faith and grace are inseparable. Faith and hope are inseparable. Faith and charity are

inseparable. Hence we cannot have grace, hope, or charity, without faith. Thus is it written, "Now abideth faith, hope, charity, these three; but the greatest of these is charity." But charity being the greatest does not imply that we can have it without faith; or that we can possess the greatest without the least. God has made *faith* a condition by which man may obtain this, the greatest of all blessings, charity; for "charity beareth all things, believeth all things, hopeth all things, endureth all things." All blessings shall come by faith. The grace of God comes with faith, sanctifies, purifies, and gives a new heart, a new conscience, and a new man takes the place of the old man, and that which was Satan's is God's, for he owns and seals it. Faith makes our will like God's will, and our life like Christ's life. Faith makes heavenly things ours, because God has promised to give whatsoever we ask in faith. Faith is our shield by which we ward off Satan's fiery darts. "And this is the victory that overcometh the world, *even our faith*." Thus faith is the Alpha and Omega of a Christian's life. Faith is our strength and power to accomplish all we undertake to do in the Lord's vineyard, in the church, in the Sabbath school, at home, in our neighborhood and society. Faith points the way of life, and gives a disposition to go in that way, and he that hath no faith cannot walk therein; for there is no other way under heaven whereby men can inherit eternal life save through faith in Christ Jesus. The strength of a Christian in all spiritual things is according to the strength of his faith. Deep convictions denote *strong faith*, and slight convictions weak faith. Deep convictions prepare the way for a deep and sure foundation, while slight convictions only remove from the surface; hence it is those who have weak faith at the commencement who are continually suffering with *convictions*; till they are all removed there is no joy in believing, there is no

peace in believing, there is no clear view of duty; no courage, no earnest prayer, no holy boldness, no good works, because doubts remain. Such are doubting continually God's promises, and make slow progress, if any, in divine life. And sad to think, such are among those that backslide, who "stand in the way of the ungodly" — stumbling-blocks in the paths of righteousness. And such are the lukewarm, who are at ease in Zion. Oh, how much the cause of Christ suffers because of them! All such doubt the power of the Holy Ghost, the Comforter, because they do not expect to be led "into all truth." Faith invites to prayer. "Faith is the evidence of things not seen." "The things that are not seen are eternal." Faith creates grace, hope, and charity in the heart; these are not seen of men, but God sees them. And this glorious hope, this precious love and charity, is evidence that cometh right from God, the "giver of every good and perfect gift." And these are sufficient evidences to all that are born of God, that they are his chosen ones, redeemed by his own beloved Son, Jesus Christ. Such evidence the world knows not of. It is true the world has the outward material evidence in the fruits and rich results of the Christian faith and the church; they have the evidence of things *seen*, and the substance of things *not* hoped for, while the Christian has both the outward and inward evidence, "the Spirit itself bearing witness with his spirit that he is a child of God." "Blessed are they that have not seen, and yet believe." We get the evidence by believing; and this is the great point of controversy between man and God. Man in his natural carnal mind says, "I won't believe till you give me the evidence." God says, "I will not give you the evidence till you believe." This, too, is the main difference between human and divine will. According to the established words of our great Teacher, man must first believe in order to receive. Faith is the seal and signa-

ture of every spiritual demand upon divine goodness. It is the exercise of faith that arouses feelings and awakens holy emotions; it awakens feelings of joy for those that rejoice, and sorrow for those that weep. It awakens feelings of pity and solicitude for the wicked and benighted, and feelings of love and peace towards them that love the Lord. And there are intermediate, calm, and tranquil feelings, which none enjoy but those having a firm and established faith. Such "hold fast the profession of their faith, without wavering." There is a wide difference between *faith* and *feeling*, though they are often confounded with each other, because they coöperate and act simultaneously. But faith begets feelings; not feelings faith, as many erroneously think. We first *believe*, then *receive*, then *love*. How could we *feel* that Christ died for us if we did not believe? If we did not exercise faith on Christ, how could we love him? Thus faith awakens feeling, and feeling impels to action, and actions strengthen feeling and faith alternately. Thus Christians should live more by faith than by feelings, though there are many, far too many, who trust to their feelings, who speak and pray only when they feel like it; go to meeting only when they *feel* like it. Is this right? It is written, "According to your faith shall it be unto you," not according to your feelings. "God worketh in us both to *will* and to do of his own good pleasure," not to *feel* and to do. Therefore it is appointed unto man to live by faith rather than feelings; because we are not always *moved* by feelings, — we are not constantly *impelled* to action by emotion. Our sympathies are not always awake, our love is not always in action. None but God loveth without interruption. His eye is ever open, his hand is ever ready to save; his omnipresence ever shining with love, and ever breathing with sympathy. Man can have faith sufficient to keep alive unto righteousness and dead to sin. But is it promised that man

can exercise love enough to keep alive unto righteousness, and to enable him to trust to his feelings for direction? Feelings depend mostly on circumstances; while *faith* depends only on the living God and his promises. Feelings are variable and turning, while faith is without variableness or shadow of turning. "By faith ye stand." By faith we stand in time of temptation. By faith we stand immovable amid the waves of opposition. By faith we stand in time of sore affliction. By faith men stand bold and erect amid persecution and strife. By faith men stand in the torturing flames, by the stake, and the tortures of the rack. By faith we "stand up for Jesus." Faith forms in the soul that which we call a *motive*, — a purpose of heart, — a permanent, deep-rooted intention, — an immovable, enduring determination, — an eternal principle of right. Having this, we shall surely stand. I would by no means disregard *feelings*, but entertain them always, as white-robed visitors to the holiest chambers of the soul. And when we are bereft of all earthly ties, and the gentle, smooth-flowing rivulets of affection are dried up beneath the scorching rays of adversity, then our faith in God sustains us, and we can stand secure on the *Rock of Ages*. And when the last hour comes, and the angel of death summons our departure to that glorious habitation not made with hands, eternal in the heavens, we can then stand amid the ruins of our mortal frame, shouting, — "I have fought a good fight, I have kept the faith, and am now ready to receive the crown of my rejoicing."

[Original.]

A DAY'S EXPERIENCE.

RECEIVED a letter this morning from a dear *saved* friend, with *holiness stamped* on every line. God is leading dear J. through the furnace; — still, there is not a murmuring word spoken. Though for

months past the physical system has been prostrated by the hand of disease, that impatient and God-dishonoring question, — "Why am I thus?" is not once asked; on the contrary, the letter abounds with such expressions as these, — "Though I am not *doing* the whole will of God, I am *suffering* it in a measure;" "I am learning in silence some lessons which I could not perhaps have learned under other circumstances," etc., — all breathing the same spirit of sweet submission to the Father's will. I have been asking myself many times in the course of the day whether I could, under similar circumstances, be equally submissive and cheerful. But why need I anticipate what may, after all, never come.

And even if afflictions are ever my portion, that soul-cheering promise, "My grace is sufficient," will be mine all through the dark and trying hour. But the great question with me is whether I am *now doing* and *being* all that God requires. I am sure I am trying to come up to the full standard of his requirements in all things. For months past it has been my prayer that I might live so near the throne as to hear the angel's whispers amid the duties and perplexities of life. I believe this today has been my experience.

"Not a cloud doth arise
To darken my skies,
Or hide, for one moment,
My Lord from my eyes!"

And still there are *lengths* and *breadths*, *heights* and *depths*, of which I have not now the most remote conception. Oh! when I read of a Fletcher's holy zeal and childlike humility, how my soul goes out after more of God, of holiness, and of heaven! — yes, of heaven begun below. Oh that I might "*run up the shining way!*" While I write, my eyes overflow with tears of gratitude and joy. Oh, praise the Lord!

"Out of the abundance of the heart the mouth speaketh."

[Original.]

BLESSED CAPTIVITY.

BY REV. JOSEPH CHAPMAN.

"Bringing into captivity every thought to the obedience of Christ." — 2 Cor. x. 5.

"Endeavoring to keep the unity of the Spirit in the bond of peace." — Eph. iv. 3.

Why deem the captive's lot so drear,
And doomed to toil to grief and pain?
Not so, if love hath cast out fear,
And bound us with her mystic chain.

How blest are those whose every power
Is all controlled by grace divine;
Who walk by faith each passing hour;
In whom the Spirit's graces shine.

Happy the flock, — that little flock,
So sweetly joined in bonds of peace,
And safely kept in Christ their Rock,
Whose watchful care shall never cease.

Has hope by faith her anchor cast,
And lifted up her piercing eye?
The soul thus moored, both sure and fast,
Can smile to hear the breakers nigh.

Blest be those bonds which join each heart
To him who bought us on the tree;
Thus heirs of God, we share a part
With Christ the Son, who makes us free.

Happy, indeed, are those who know
That they are one with Christ their head;
While thus made free from every foe,
With joy they are blest captives led.

This bond of love, this fruit of grace,
Shall cheer the pilgrim's journey home;
This bond shall join the ransomed race,
When the redeemed to Zion come.

[Original.]

PROFESSING THE BLESSING OF HOLINESS.

BY J. H. B.

THAT it is the duty of those who enjoy this blessing, publicly to profess it, is plain. It is duty to profess Jesus Christ publicly. A public profession of Christ consists in part in a specific statement of what has been wrought in the soul. If it has been entirely sanctified, explicit testimony to this effect should be publicly given. It is not the design of God that this operation of grace should be locked up in perpetual

seclusion. When the lamp of holiness is lit up in an individual heart, it is not that its light may illuminate the chambers of that one heart alone; but that its hallowed rays may shoot forth and light up the multitude of hearts around.

While this general obligation is thus readily admitted, questions as to how, and where and when, this public profession shall take place, are not so easily answered. The nature of the subject forbids the statement of specific rules of general application. A large discretion must be allowed. Yet it seems very necessary that great discretion be used. "It will often require great wisdom to determine when to speak and when to keep silent upon this subject. This wisdom is to be gained by experience and observation, and he who has the most of it will be likely to render most service to the cause of holiness." Yet, while each individual, after all that may be said, must decide the case by an appeal to his own judgment, some general suggestions may be made. We suggest, then,

This profession should not be made on all occasions indiscriminately. It would seem that the propriety of this suggestion would commend itself to every enlightened Christian judgment. Yet some, whose judgments are blinded by their zeal, have fallen into error upon this very plain point. Let us consider this point further. The language of some of our standard authors on this subject is very explicit. Mr. Wesley says, "We grant that the inspired writers almost continually speak of or to those who were justified, but very rarely of or to those who were wholly sanctified. That, consequently, it behooves us to speak almost continually of the state of justification; but more rarely, 'at least in full and explicit terms,' concerning entire sanctification." Dr. Peck remarks in his "Address to Professors of Christian perfection," — "But I say on all *proper* occasions" this profession should be made, "and not on all occasions indiscriminately." "It is easy to see that it would not be proper to speak

of your attainments in this respect in the presence of a mixed assembly, where there were many who would not be edified, but, on the other hand, would be scandalized or offended by it; nor would it be proper to do so in conversation with scoffers or cavillers, or any of the various classes of opposers of the doctrine of Christian perfection." Again, although we are speaking particularly of the public profession of sanctification, it may have some relevancy to quote the sentiment of the English Conference at its second session, concerning preaching sanctification. In reply to the question, "In what manner shall we preach sanctification?" they say, "Scarce at all to those who are not pressing forward."

Whatever other points may be set forth in these quotations, this is brought clearly to view, namely, an indiscriminate profession of holiness on all occasions is improper. The acknowledged piety and wisdom of the authors quoted commend their opinions to our favorable regard, and perhaps no more need be said on this point. Yet we remark, such a profession of holiness as that named above, gives undue prominence to one doctrine of revelation. The doctrine of Christian perfection we believe is based on the clear testimony of the word of God; yet it is not the only doctrine thus based, and should not be named to the exclusion of all others. No better rule can be adopted than that deduced from apostolic practice. That rule, as deduced by Mr. Wesley, favors, under ordinary circumstances, only an occasional mention of the doctrine "at least in full and explicit terms." It is certain that other doctrines are mentioned in Scripture more frequently than this, and the frequency of its mention in religious conversation should be influenced by this fact.

Still further, a very frequent mention of it tends to give it in the eyes of men the very objectionable features of a hobby. We suggest again, that all professions of this blessing should be marked with true

humility. The vast amount of prejudice existing against the doctrine of Christian perfection leads to very severe criticisms upon all professions of it, and if either spiritual pride or affected humility is apparent the profession is looked upon with very great distrust. Christian perfection itself implies perfect humility, and hence a profession of it, in which there is a manifest want of humility, is evidently inconsistent. "Let all you say and do show that you are little, and base, and mean, and vile in your own eyes." This is shown, not by a studied effort to appear humble, but by simplicity and ingenuousness of manner and expression, by a willingness to be admonished of error, and to receive instruction from even the humblest of God's children. We are not to suppose that reiterated expressions of our low opinions of ourselves will be sufficient to convince others of our humility. Testimony more welcome, and more powerful to produce conviction, is drawn from the general tone of conversation and the general bearing. A humility which seeks rather to hide than to display itself should mark all professions of the blessing of holiness. With such humility, it is hard to reconcile what sometimes appears an ill-disguised insinuation, I am better than thou, and a sharp rebuke which breathes the spirit of censoriousness rather than true zeal in a holy cause.

We suggest still further that cautious terms should be used, lest an incautious expression present a false idea. We do not expect that all that is said on this subject can be said with critical exactness. This is practically impossible. What we mean is simply that such language be used as will express no more than the idea intended. Strong prejudices against the doctrine prevail, which have no other basis than the false views presented by the unhappy expressions of some who advocate the doctrine. We think, therefore, that more cautious expressions would tend to dissipate false opinions, disseminate correct

ones, and thus promote the cause of holiness. The doctrine of Christian perfection, distinctly and properly stated, is symmetrical and beautiful. To go a step beyond it, is to go into gross and palpable error. Our expressions, then, should always imply that what we are, we are by the grace of God ! that we do not claim total exemption from erroneous views and judgments, nor, consequently, from practical error ; and that, consequently, we, in this state of holiness, stand in absolute need of Christ, not only to maintain the life of holiness in our souls, but also to make atonement for our involuntary errors. Language implying these ideas can easily be employed on every occasion of professing the enjoyment of Christian perfection, and must tend to a general dissemination of the true Wesleyan view of this subject.

We consider this suggestion important. Two things are greatly necessary in order to the spread of scriptural holiness : first, that men have correct views of the doctrine ; and secondly, that the influence of those who profess it be carefully guarded. The influence of such persons is frequently crippled through injudicious professions. Their language places before the world a false standard of action. Men judge them by the standard their own professions have set up, and tried by this they are found defective. Reflections are cast upon their sincerity, and then upon the general doctrine professed. Thus their own influence is robbed of a part at least of its saving power, and unjust prejudices excited against the doctrine.

Let those who profess this blessing, so guard their manner and expressions in professing it, as to guard the doctrine, so far as possible, from the unjust charges which a wicked and uncharitable world are ever ready to bring against it, and against those who profess it.

"THEREFORE if thine enemy hunger, feed him ; if he thirst, give him drink : for in so doing thou shalt heap coals of fire on his head."

[From the Christian Advocate and Journal.]

THE MINISTER AND CHURCH-MEMBER.

No matter how comparatively obscure may be your sphere of action in Christendom ; if you place yourself, and remain without self-will, in the divine hand, there may be some wondrously momentous result through your instrumentality. You may forget the instrument in the thought of the Almighty hand which stirred Bunyan's brain in a prison unto the evolution of saving thoughts through continents and generations. The quiet, obscure, and comparatively uneducated man, as he wrote in prison, could not have dreamed of the greatness of his mission. Many a wonderful and time-lasting result in the scientific and political, as well as the religious world, has accrued from the patient tension of some calm brain, which was unaspiring if not unconscious in regard to after millions of praise-shouting beneficiaries ; and, dear reader, if in the sight of God you are truly humble, whether your humanly-graded station be lowly or lofty, by a quiescent waiting upon the divine will, and a diligent acting it out, you may do some great thing for God and souls. Your littleness disproves not the greatness of divine power, nor your adaptation to the divine choice for an instrument. He hath chosen weak things. It may seem to you that past intellectual and moral heroism in Zion, leaves no room for great things. Before the discovery of the Western continent it did not seem that there was room for it. So in regard to all great inventions and discoveries, as of printing, gravitation, steam, and telegraph power. So in regard to a Butler's Analogy, a Baxter's Saint's Rest, as well as a Bunyan's Pilgrim's Progress. So in regard to the moral movement of a Luther, a Calvin, a Knox, or a Wesley. In the nature of the case, no invention, discovery, or new conception can previously and *a priori* seem

to have room adjusted to it in the world. It is unknown till it arrives; and mankind has not come to a standstill. The current century has not proved the field to be exhausted. Most of the world, in population, is just opening to the gospel; and some new, peculiar blaze, for a masterly marshalling of hearts, heads, tongues, hands, feet, and dollars, to meet the world's great exigency, may break forth, notwithstanding the present worthy and faithfully pressed routine. The discoverer, the prince, — entire servant under Christ, greater than the "Prince of Waterloo," and one instrumentally to make greater changes for earth than did he and Blucher for Europe, — this prince in Zion, little, and to remain little in his own eyes, may now, an old church counsellor, be in a revery over the last missionary report; or he may be some stripling on his knees in a log-cabin chamber; or a moneyless college graduate reaching for his scanty cloak, and for a pen to write "yes" to a missionary secretary; or the hard thinker, who has been weeks gathering in his brain the moral elements of the world for one great timely induction; or he may be a money-making, shrewd, and comprehensive business man, who is so patiently studying to discipline himself to liberality as to be qualifying himself for leader in a pecuniary revolution for missions. These broken lines may reach the eye of the future instrument, and among greater means, help to strengthen him in patient investigation of what the world just now needs. No preacher or church-member can tell but God may make him the medium of at least the germ of the grand conception, provided he at once, in everything and forever, submits to the divine hand. He need not disqualify himself for something large by negligence of obscure duties; but let his prayerful glance be steadily world-wide, and if in some agony of prayer he finds his heart swell and his brain heave with a great thought, let him publish it to the world.

THE UNTRODDEN PATH.

"Ye have not passed this way heretofore." — *Josh. iii. 4.*

How solemn is the reflection, that with a new cycle of time, commences with each traveller to Zion, a *new* and untrodden path! New events in his history will transpire, — new scenes in the panorama of life will unfold, — new phases of character will develop, — new temptations will assail, — new duties will devolve, — new trials will be experienced, — new sorrows will be felt, — new friendships will be formed, — and new mercies will be bestowed. How truly may it be said of the pilgrim journeying through the wilderness to his eternal home, as he stands upon the threshold of this untried period of his existence, pondering the unknown and uncertain future, "*Ye have not passed this way heretofore.*" Reader! if you are a believer in the Lord Jesus, you will enter upon every new stage of your journey by a renewed surrender of yourself to the Lord. You will make the *cross* the starting-point of a fresh setting out in the heavenly race. Each period will be commenced with a renewed application to the "*blood of sprinkling.*" There is vitality in that blood; and its fresh sprinkling on your conscience will be as a new importation of spiritual life to your soul. Oh to live always beneath the *cross* of Immanuel! looking through that cross to the heart of a *loving*, forgiving Father. He has provided for *all* the future, — "casting all your care upon *him*, for *he* careth for you." Let every day be one of more spiritual *advance*. "Speak to the children of Israel, that they go *forward.*" Forward in the path of *duty*, — in the path of *suffering*, of *conflict*, of *labor*, — forward in the path of *faith* and *holiness*, and take possession of the *promised rest*.

COVETOUSNESS. — "Though ye take from a covetous man his treasure, he has yet one jewel left; ye cannot take from him his covetousness." — *Milton*.

[Original.]

CHRIST'S CLEANSING BLOOD.

BY F. G. MORRIS.

I SAW a beauteous maiden as she passed;
Her step was graceful, and her heart seemed pure;
But she was weeping; sorrow raised his power,
And dimmed her eyes with frequent falling tears.
I looked again; I could not think why she
Should be thus sad; she was so amiable,
So virtuous, so good, so kind. — She knelt
And prayed; and as her voice was heard on high,
The Father listened. Lo! her look was changed.
And from that time she smiled, then prayed again
And as a holier, deeper peace stole o'er,
She passed to heaven with angels. Then I asked
Why? And I heard, "The blood of Jesus Christ
cleanseth."

Returning thence I saw a man, —
A wretched drunkard; bloated was his cheek;
He staggered out and fell. No longer man,
But beast, he lay, the sport of devils: hell
Condemned him; fiends and goblins crowded
round
To taunt his drunken shame.

— A few months passed, —

But what a change! His form was manly now,
His step was firm, and, what was best of all,
All loved him whom before they pitied or
Despised. He lived both long and well, then
died,

"And was not, for God took him." Then again
I sought the reason; but the same reply
Came quickly down to explain the mystery:
"The blood of Jesus cleanseth from *all* sin."
Thus doth the grace of Christ descend on all;
Thus each, however sinful, may be saved.
Then I came also: — still, it was the same,
All glory to the power of Jesus' blood.

But some object to this. They say, "Not so;
We all must sin, shall sin, do sin, now sin;
And when we would do good, we do it not,
While evil is our constant work. But why?
Sin dwelleth in us,—that's the reason why."
Some say "it cannot be." Mortal, beware
How thou dost offer God insulting words;
For surely, 'tis an insult to his power
To say he cannot save. "But death," they urge.
What of death? It is death,—nought else.
"Oh! when we die, corruption shall put on
Most glorious incorruption then, and we
Shall then be saved." Then death is your best
friend,

And He who died on Calvary is nought?
But how doth death destroy thy sin? The seat
Of sin is not thy body, but thy wicked heart;
And death shall only free thee from restraint,
While the long range of years shall still mature
Thy God-resistant powers, enabling thee
To vie with sin itself. Trust not to death.
A nother says. "It is not. I ne'er saw
A holy man such as you now describe."

Then judgment of that thing of which thou
say'st

Thou knowest nothing is immodest and
All powerless. Ne'er saw a holy man!
Simply because thou wouldst not! Wonder not;
Some say that Jesus Christ was not without
Error occasional, and sometimes sin;
But can the servant evermore expect
To be above his Lord? Most surely not.
But if thou never hast seen, others have,
And quick will testify to saving power;
Their clear experience meets thy ignorance
To overthrow it; talk not then so much
Of darkness self-induced,—of wilful doubt.
"Walk in the light as he is in the light."
Then shalt thou see thy holy privilege;
Then shalt thou know how "Enoch walked with
God."

And why Elijah entered not the grave;
How Hebrews handled burning coals unhurt,
How all, who ever did, have lived to God.
Then shall the darkest question of thy heart
Be clearly solved; then sin shall die from thee,
And thou shalt live in Christ to God on earth.

Angelic symphonies now rise in heaven;
Seraphic and cherubic legions shout;
The elders quick with joy, respond Amen.
"The precious blood of Jesus cleanseth." Yea,
And Earth, redeemed from sin, now sounds the
same
Most glorious message.

Ipswich Feb. 1, 1860.

[Selected.]

"YE ARE NOT YOUR OWN."

A PLEASANT thought! Then there is
some one to whom I belong, — who loves
and cares for me, — who will defend me,
and right my wrongs. Then I need not
feel as if I had got to take care of myself,
or defend myself; and when I am misun-
derstood or falsely accused, I need not be
in a hurry to justify myself. Whatever I
do, wherever I go, let me think, "I belong
to God," and all shall be done *in* him,
and *for* him. By this consideration, I
may dignify and ennoble the petty duties
of every-day life, and make them *all* so
many expressions of my love to him. *I
belong to God.* Then I have no burdens
to bear; he will bear them for me. In a
sense, I have nothing to do,—for "he
worketh" in me "to *will*, and to *do*, of his
good pleasure."

From our New York Correspondent.

EXTRACTS FROM MRS. PALMER'S LAST LETTER. REVIVAL IN GLASGOW.

MY BELOVED SISTER S.:—

Here we are in Glasgow, within five minutes' walk of the hill where Mary, Queen of Scots, was defeated.

And here the Lord has permitted us to witness the defeat of the hosts of sin to a remarkable degree. We have been here a little over four weeks, and have never perhaps labored at any place where the results in view of eternity look more hopeful.

The established church here, as you know, is the Kirk of Scotland. The opinion is quite general, both among ministers and people, that it is possible for persons to be converted without knowing it,—unmindful of the fact that all true believers receive of that Spirit whereby they *know* the things freely given to them of God. It is unpopular not to be a church-member; almost every one maintaining any sort of position belongs to either the Kirk, or some other branch of Zion, and partakes of the sacrament once a quarter.

I have just been conversing with a lady who speaks of the exceeding injuriousness of this state of things, inasmuch as it is a quietus; and conscience sleeps under the opiate of a religious profession. But as the clergy are not willing to baptize the children of those who are not church-members, and it is regarded as heathenish not to have children baptized, it becomes a sort of necessity to unite with a church. Hence it is only common for church-members to know nothing experimentally about a change of heart. With many it is thought presumptuous to speak of the knowledge of sins forgiven. Never have we labored at a place where the words of the Saviour might be urged with more peculiar appropriateness: "Strive to enter in at the strait gate, for many, I

say unto you, will seek to enter in, but shall not be able." Many, I fear, who eat and drink in God's presence, that is, partake of the sacrament, are strangers to the doctrine of the new birth. We have never felt more imperatively called to faithfulness, than since we have been here; and have never seen more marked fruits of our labors; but I will not enter largely into particulars now.

The Lord has wrought marvellously in the upbuilding of Zion here, and to his name alone be all the glory.

Says a Wesleyan author: "Wesleyan Methodism, as an instrument for the conversion of sinners, and for the establishment thereby of a church of Christ, has made less progress in Scotland than in any other part of the world in which it has had the opportunity to make known its principles, and exercise its power."

The highest point that has ever been reached was in 1819, when the return of members to Conference from Edinburgh, Glasgow, and Scotland entire, was 3,786.

"THE PECULIAR DOCTRINE COMMITTED TO OUR TRUST."

Since that point, there has been a decrease of membership, and the number till now has been something less than 3,000. In fact, Methodist usages and doctrines seem never fully to have obtained here. Says Mr. Wesley concerning Methodism in Edinburgh:—

"Thursday, June 17, 1779. When Mr. Brackenbury preached the old Methodist doctrine, one of them said, 'You must not preach such doctrine here; the doctrine of Christian perfection is not calculated for the meridian of Edinburgh.' Waiving all other hindrances, is it any wonder that the work of God has not prospered here?"

Doubtless it was the neglect of this, "the peculiar doctrine committed to our trust," according to Wesley, that has been the greatest difficulty in the way of prosperity. Then our peculiar usages have not been carried out here as in England.

and America. Think of no communion rail for sacramental occasions or seekers.

We had been somewhat dissuaded from going to Scotland, but having been most pressing and affectionately invited by the minister, etc., we consented to come. We were told that the people were cold, and slow to move, and so settled in doctrinal dogmas calculated to repel such efforts as we might put forth; and that there were not the same probabilities of success as awaited us elsewhere. But we at once found open, loving hearts, and most toiling hands.

I presume you have seen "The Watchman," published in London, giving an account of the removal of the "Bard," or, as we would say, the choir pew and other contiguous pews, and the erection of an altar-rail, with its surroundings, and all in less than twenty-four hours from the time we commenced our first service; thus repudiating, as it were, a custom of over half a century, standing, and throwing themselves, heart and soul, in readiness for a revival, after the fashion of the Wesleyan family in other regions. Could we ask for manifestations of zealous co-operation which might exceed this? The Lord began to work at once in great power; the church came up to the work nobly; persons of all denominations attended largely.

The Scotch are a race of *theologians*, and are remarkable for religious technicalities, and the strength of their prejudices; they are great adepts in hair-splitting niceties, and making a man an offender for a word, than any other people I ever saw. For these qualities they are famed. Ministers of other denominations came and intermingled with the congregation, but did not take part in the exercises as in England. Said one to me, "I came, not supposing that my people would follow — but lo! they came. I have got out of the woods, where I have been for years; my people told me yesterday they had got a new minister!"

This minister was one of Dr. Chalmers's most favorite students; though he lives three miles distant from the Wesleyan church, he has attended many of the afternoon and evening meetings. We have been out to dine with him; he expresses the most earnest appreciation of the doctrine of holiness, and would like to have us hold a series of meetings in his church. He has given us some most interesting reminiscences of his old preceptor, Dr. Chalmers.

We have repeatedly seen the church where Dr. Chalmers delivered his famous astronomical discourses. They created a great sensation at the time, and the crowd extended to the middle of the street, said our informant.

Antiquities abound in these regions, and if we are permitted to return to our home in the "New World," the "Old World," or our father-land, will possess a significance beyond our former realizations.

We have been looking at a magnificent cathedral, whose foundation was laid as early as 1124; consecrated July, 1136. It came very near being destroyed in the time of the Reformation. This cathedral has been the scene of many remarkable occurrences in church and state. Kings, queens, and nobles have been buried in its crypts, centuries ago; the ashes and bones of many of these have been recently removed, and indiscriminately buried in grounds contiguous to the Cathedral. And thus ends human glory. Never have I had such a realization of the importance of the admonition, "Lay up for yourselves treasure in heaven, where neither moth nor rust doth corrupt," than now. We may indeed lay up for ourselves treasure *now*, which we may go to enjoy after millions of ages have passed away. To be instrumental in the hands of God in turning many to righteousness, is a consideration which infinitely outweighs all human conceptions of gain.

Tuesday, Feb. 6. Last night closed our

labors, for the present, at Glasgow. I wish I could describe the interest of the occasion.

Never have we entered a field of labor feeling more deeply our dependence on God; and never, all things considered, have we witnessed more significant displays of saving power. In the last number of "The Watchman," the Superintendent of the Glasgow circuit reports the number of names, as taken by the secretary of the meeting, 1,300. Over 1,000 of these, we trust, have received the blessing of pardon, and are newly rejoicing in the witness that their names are written in heaven. Others have been healed of their backslidings; and many more than those whose names have been recorded have received the blessing of a clean heart. Many church-members, and ministers also, have come from miles distant, seeking the full baptism of the Holy Ghost, and have returned to their homes filled with faith and power. These have scattered the fire in various places, and thus the revival flame is spreading.

Never have we labored with a people to whom we feel more warmly attached. At our parting meeting, last night, the Rev. Mr. Hay said that many, of various denominations, had expressed a wish that we might be induced to revisit Glasgow, and all who wished to unite in the invitation might have the privilege of doing so by raising the right hand. The chapel was densely crowded. Instantly, every person in the house appeared to be on their feet, with hands upraised; many held up both hands. An Independent minister, standing in the gallery, said he never saw anything like it; the simultaneous rush seemed as an electric spark. Many, with himself, had their hands well-nigh pinioned down with the crowd, and the effort to raise them created a sudden whiz that seemed really electrical. Dr. P— turned to me, and said, "What shall we say?" You will conclude that my ruling passion has not abated, if I tell

you my stipulations. The answer was about this: If 300 will unite to carry out the principles of the "Christian Vigilance Band,"—that is, to work at least one half-hour daily in specific efforts to save souls, we will endeavor, in case the Lord opens our way, to return and labor again with you. The requisitions being met, we stand pledged to return, if possible.

[Original.]

PRAISE AND THANKSGIVING.

BY T. H. D.

THERE is no duty more pleasing to a truly pious soul than that of thanksgiving to God, and perhaps there is no stronger proof of the soul's advancement in the divine life than that of its increasing power to praise the divine Being with a joyful, grateful heart. Permit me then, Mr. Editor, to present to the readers of your very useful Guide some of the benefits accruing from the performance of the duty of praise and thanksgiving.

1. To praise God fervently, affords a strong proof of the sincerity of our religion.

To know whether we are actuated by gracious principles, and actually possess grounds for hope that our eternal interests will be secured by our continuing to walk in the path we are now pursuing, is highly important and desirable. To discover in ourselves scriptural marks of dispositions which God approves, is to have pure sources of pleasure within us. But as self-love is so flattering, and desire of heaven common to many mere professors of Christianity, we cannot have too many scriptural proofs of the sincerity of our religion. If we lack that one afforded by a disposition to praise our Maker both in prosperity and adversity, for the smallest and for the greatest gifts, for temporal and spiritual mercies, we are destitute of a very important evidence of the existence of religious affections. A hypocrite may

apparently to others praise God in public, whilst his heart is destitute of the true disposition of praise. His motive in using the language of praise before his fellow-men may be to procure praise to himself; to win attention for his gifts, his fluency, his apparent zeal and attainments. But to praise God in secret, ardent, devout, constant aspirations of the soul, as well as to praise him on proper public occasions, is proof of the existence of the deeply implanted fear and love of God in a renewed heart.

2. An attention to this duty would produce in us a deeper humility; for the more we survey the instances of the divine goodness to us, the more cause shall we perceive of self-abasement, for such few and poor returns to our Benefactor.

He who stirs himself to the performance of the duty of praise, will see the propriety of meditating on the various causes he has for the exercise of a grateful, thankful disposition. That his praise may be the rational, sincere, and fervent effusion of his mind and heart, he will call to mind as many instances of his Maker's goodness to him and mankind as possible. The delightful duty of thanksgiving will set him on the work of recounting his mercies, and these he cannot think upon without humility, because he has made so poor returns for their impartation.

3. Thanksgiving by God's people would give mankind a favorable opinion of religion and piety, and have a tendency to obviate the thought of worldly minds, that to serve God is but a melancholy business.

How greatly did the pious Psalmist, David, glorify his Maker by his thankful spirit; how many fervent, beautiful strains of praise are afforded us in his sacred songs! It is their abounding expressions of thankfulness that endear them to the pious; and this has, no doubt, given to many an inquirer after religion, encouraging, cheerful, correct views of the nature of piety to God. It is not difficult to suppose that soul happy that can repeatedly

pour out the most fervent praises of God in sacred numbers,—and abound in praise for creation, preservation, redemption; for affliction and prosperity; for nature, grace, and glory. Praise to God is of an enlivening nature; it disperses the darkness of affliction, and turns the chamber of sickness into the antechamber of heaven. When worldly men perceive that religion enables the righteous to rejoice, to praise God even on a bed of death, they condescend to admire its grace and efficacy, and desire its aid when they shall be placed in a similar condition;—"Let me die the death of the righteous, and let my last end be like his," has been the language of many worldly-minded people.

4. To praise God for his goodness, and for his wonderful works to the children of men, would be a happy means of glorifying our Maker on earth; and it would prepare us for that happy world where praise is unceasing.

The great disparity between heaven and earth consists in the fulness of God's praise in the one, and the emptiness of it in the other. Earth would be a counterpart of heaven if its inhabitants abounded in praise to the Most High. A necessary preparation to the enjoyments of a heavenly world is a spirit of praise. That heart which can find full matter for praise to God in prosperous and adverse events, and whose praise runs on with the various changes of this life, is well tuned for the region of ceaseless, unmingled praise. A soul praising God with seraphic ardor in a furnace of affliction is the brightest display of the energy,—the triumph of divine grace. Such a soul has but to leave the clay tuncement to find its suitable home in heaven.

And here you will permit me, Mr. Editor, to insert some beautiful sentiments on the subject of praise contained in a letter addressed to me a few months since, by the devoted, gifted, and honored servant of the Lord, Mrs. Phoebe Palmer. These

quotations, I am sure, will impart a value to my contribution, which it would not otherwise possess, and be received with pleasure by your numerous readers.

"What angel lives should we all live on earth if we were only answerable to our privileges and duties. How innumerable are the blessings ever flowing out to us from the Father through the Son of his love. Yet of these we might not know, only as the ever blessed Spirit takes of the things of the Father and the Son and reveals them to us. Oh for more power to give to God the glory due to his name!

"My heart is constantly impressed with the fact, that in few things we feel more than in the duty of praise and thanksgiving. Our God is the giver of every good and perfect gift. And the Apostle says, 'That the communication of your faith may be effectual to the acknowledgment of every good thing that is in you by Christ Jesus.' To the degree we fail to do this, we fail in giving God the glory due to his name. And will a man rob God?

"Yes, unless we are careful, and endeavor to live angel lives of love and praise, we shall fail in this great duty of giving the glory due. *Giving* implies an *act* on our part. Many withhold the glory due. No wonder that David's truthful perceptions of serving the Lord with gladness should move him to say, 'I will bless the Lord at all times, and his praise shall be continually in my mouth.' Many, we have reason to fear, have the curse of God upon them who might have his blessing, and for the reason set forth in Deut. xxviii. 47; that is, because they serve not the Lord with joyfulness, and with gladness of heart, for the abundance of all things.

"On the occasion when the first temple was dedicated, after all the congregation of Israel were assembled with Solomon, sacrificing sheep and oxen that could not be numbered for multitude; it was not when these costly sacrifices were being offered that the cloud of divine glory

came down and filled the house, so that the priests could not stand and minister. No; these numberless and costly sacrifices, though important,—for God requireth according to that a man hath,—yet though needful and acceptable, there were yet sacrifices to be offered which were far more acceptable. It was when the sound of exalted praise went up; it was when the trumpeters and singers *were as one to make one sound to be heard in praising and thanksgiving the Lord*; it was then that the house, 'even the house of the Lord, was filled with a cloud, so that the priests could not stand to minister.'

"Oh! no wonder that the Psalmist says 'it is good to praise the Lord;' and the Apostle enjoins the duty of continuous praise. Shall we not be more than ever intent on offering the sacrifice of praise continually, that is, the fruit of our lips, giving thanks to his name? for whosoever offereth praise glorifieth me, saith our God. And if in regard to this matter we order our conversation aright, then will God, even our God, show us his salvation to a degree that will astonish us, and from this point it will be said of us as never before, 'What hath God wrought!'"

Truro, N. S., Feb. 21, 1860.

[Selected.]

WESLEY'S SUMMARY ON PERFECTION.

In 1764 Mr. Wesley thus summed up the doctrine in a series of short propositions:—

1. There is such a thing as perfection; for it is again and again mentioned in scripture.
2. It is not so early as justification; for justified persons are to "go on unto perfection." (Heb. vi. 1.)
3. It is not so late as death; for St. Paul speaks of living men that were perfect. (Philip. iii. 15.)
4. It is not absolute. Absolute per-

fection belongs not to man, nor to angels, but to God alone.

5. It does not make a man infallible; none is infallible while he remains in the body.

6. Is it sinless? It is not worth while to contend for a term. It is "salvation from sin."

7. It is "perfect love." (1 John iv. 18.) This is the essence of it; its properties, or inseparable fruits, are, rejoicing evermore, praying without ceasing, and in everything giving thanks, &c. (1 Thess. v. 16.)

8. It is improvable. It is so far from lying in an indivisible point, from being incapable of increase, that one perfected in love may grow in grace far swifter than he did before.

9. It is amissible, capable of being lost; of which we have numerous instances. But we were not thoroughly convinced of this till five or six years ago.

10. It is constantly both preceded and followed by a gradual work.

11. But is it in itself instantaneous or not? In examining this, let us go on step by step.

An instantaneous change has been wrought in some believers; none can deny this.

Since that change they enjoy perfect love; they feel this and this alone; they "rejoice evermore, pray without ceasing, and in everything give thanks." Now this is all I mean by perfection; therefore, these are witnesses of the perfection which I preach.

"But in some this change was not instantaneous." They did not perceive the instant when it was wrought. It is often difficult to perceive the instant when a man dies; yet there is an instant in which life ceases. And when sin ceases, there must be a last moment of its existence, and a first moment of our deliverance from it.

"But if they have this love now, they will lose it." They may; but they need

not. And whether they do or not, they have it now; they now experience what we teach. They now are all love; they now rejoice, pray, and praise without ceasing.

"However, sin is only suspended in them; it is not destroyed." Call it which you please. — They are all love to-day and they take no thought for the morrow.

"But this doctrine has been much abused." So has that of justification by faith. But that is no reason for giving up either this or any other scriptural doctrine. "When you wash your child," as one speaks, "throw away the water; but do not throw away the child."

"But those who think they are saved from sin say they have no need of the merits of Christ." They say just the contrary. Their language is, —

"Every moment, Lord, I want
The merits of thy death!"

They never before had so deep, so unspeakable conviction of the need of Christ in all his offices as they have now.

Therefore, all our preachers should make a point of preaching perfection to believers, constantly, strongly, and explicitly; and all believers should mind this one thing, and continually agonize for it.

[Original.]

DEATH AND LIFE.

BY MRS. C. W. JORDON.

"For ye are dead, and your life is hid with Christ in God."

"For ye are dead."
Dead, and behold I live;
Live, and yet dead;
Strange living death I have!
Alive as from the dead,
And yet so hid
That life is death;
Extinct, yet all surviving!
Oh mystery of living death!
Oh, life and death united!
Death, to gain life,
Life lost for living death!
Oh, glorious resurrection!
Hid with Christ!
Visible, invisible;
Union full, complete;
Shut out from life of nature, —
Death, life, in God!

[Original.]

ILLUSTRATIONS OF CHRISTIAN EXPERIENCE.

BY DORA.

MY DEAR SISTER: I will now notice some more of Satan's devices respecting which we have had too much experience to be altogether in ignorance. He takes advantage of circumstances, in order to give greater effect to his temptations. Disappointments come, and then comes the temptation to murmur. Bereavements fall to our lot: then comes the temptation to rebel against the divine appointment. Friends prove treacherous, enemies abuse and slander us; then comes the temptation to distrust every friend, and avenge ourselves of our persecutors. Feelings of retaliation and of hate sue hard for indulgence. Children are troublesome and disobedient; then come the angry thoughts, pressing hard upon the tongue to incite it to express angry words,—and upon the hand, to impel it to hasty action. Through the fascinating novel and enchanting newspaper story, Satan casts a piercing dart. By means of an attractive dress, or a beautiful ornament, the "lust of the eye" is enticed. Through the alluring charms of taste, the "pride of life" is awakened. By means of elegant furniture, luxurious dainties, and splendid equipages, the "lust of the flesh" is tempted to indulgence. The handsome form and features, the well-arranged apparel, the well-developed intellect, and the large store of acquired information, are all chosen as mediums through which to inject pride, and thus exalt the creature.

And may I not say further, that he acts upon the mind by means of the eloquent sermon, the well-expressed prayer, and the talented exhortation?

Did the minister, think you, never hear an inward whisper, "What a fine sermon that was! The people will like that"? Do you think that a brother or sister, after having had much freedom in prayer or

exhortation, have ever had such thoughts as these: "I prayed beautifully," or, "I spoke eloquently?" If cherished, how filled up they become with feelings of self-gratification and complacency. They begin to think pretty highly of their performances, and suppose that others do also.

But we will change the picture. An individual possessing but little self-confidence, prays earnestly to God for assistance in the performance of Christian duty. He feels that without the assistance of the Holy Spirit, his exercises are unprofitable and unavailing. In accordance with convictions of duty, he preaches, exhorts, or prays. He seems to himself to have had a barren time. His sermons have lacked, to his view, the divine unction; his prayers have been apparently lifeless; his exhortations dry and uninteresting. Now comes a very specious temptation, clad in very humble garb,—the indulgence of unbelieving, desponding, self-accusing feelings, on account of this apparent deadness in these exercises.

Often its effect is immediately manifest by the downcast look, the hidden countenance, the falling tears, sometimes, and, if in the public assembly, by the silent withdrawal. The soul is overwhelmed with feelings of mortification, and tortured with self-reproaches. Often does the minister think, when suffering from the influence of this temptation: "I have mistaken my calling. I have made such wretched work with my text that no one will want to hear me again." The brother or sister says: "I have fully exposed my ignorance, my weakness. I have tired the people; it was not my duty to speak; God did not help me. Oh, I never can speak again in public." If it was prayer: "I had no access to God. I mocked him with heartless words. The Spirit helped me not. I feel much worse for praying. I did wrong. It cannot be my duty to pray publicly."

Now, the Christian is far more ready to

indulge such reflections as these, than the temptation to self-complacency, because they assume a garb of humility. They see that there is *pride* in the one, but these *humbling* views of one's exercise, these self-depreciating feelings, these self-accusations, why,—they cannot be sinful! But what produces them? Does the Spirit of God awaken them? Let them be closely criticised. Is it not *wounded pride* that thus deeply suffers? Is it, after all, the thought, “I have not spoken acceptably to *God*,” that grieves the heart,—or this: “I have not pleased the *people*.” Is not *that* the great trouble? But if it be otherwise; if it be that the doubt is awakened of having been called to preach, or speak, or pray, because of a lack of freedom,—is not the indulgence of this a sin? Does it not deprive the soul of faith, and turn the eye away from Christ to self?

With a certain class of minds this is one of Satan's most successful stratagem to discourage and deter them from active duties. If he cannot succeed in persuading them to bury their talents, to cease from public labors, he will harass them continually, if possible; and the only way to successfully withstand these attacks is to put away those thoughts immediately, and permit them to have no lodgment in the heart.

Yours as ever.

[Selected.]

THE FAMILY REVIVAL.

BY REV. J. YOUNG.

A GENTLEMAN and lady, who resided in a pleasant and retired villa not exceeding eight miles from the metropolis, moved in circumstances that are called easy and respectable,—that is, they knew no temporal want, and they visited and were visited by the polite and fashionable. They were the descendants of two fami-

lies who had long walked before God in righteousness. At the time of the union of these persons, it was believed the profession they made, and which from their youth had been sustained, was certainly genuine. In a few years, however, they so far departed from the faith of their pious parents, as scarcely to retain any external respect for it. They had prospered in their worldly engagements, and were made the happy parents of four lovely daughters and three fine sons. Edward, the first-born, had directed his thoughts to the acquirement of knowledge. He had, however, attained his sixteenth year, before a thought of a lasting kind, in reference to his soul's happiness or a future world, was indulged by him. About this period an evangelical clergyman visited the church where Edward usually attended. He ascended the sacred desk with a mien which seemed to say that his thoughts were occupied with the responsible and awful situation he was called to fill. All eyes were riveted upon him. The youthful Edward saw only the “ambassador of God;” and then he read his text,—in itself strikingly awful,—“*Horror hath taken hold upon me, because of the wicked that forsake thy law.*” (Ps. cxix. 53.)

The character of the wicked was portrayed with a vividness and familiarity which precluded misconception. Their awful circumstances and fearful exposure, as exciting the fears of those who knew, in some degree, the terrors of the Lord, were overpowering. Edward heard and trembled, and at the close of the service retired; but not, as usual, to the splendid parade, where the exhilarating sounds of music and a thoughtless group tended to put far from the thoughts, God and eternity;—no! he repaired, like Isaac of old to meditate in the fields.

The gay adorning of summer covered the country; flowers, fruits, and foliage met the eye in every direction; a thousand woodland choristers poured forth

songs of praise to him who maketh the outgoings of the morning and evening to rejoice; yet these no longer had charms for Edward. His spirit had received a wound which these could not heal; a melancholy oppression was felt at his heart, which these could not cheer. The last rays of the setting sun had an hour since thrown its broad chastened bearing over the map of nature, still Edward continued to walk, and meditate, and pray. At length, he returned home; and on that night, before retiring to rest, poured out his soul in prayer to God. Weeks passed on: his change of spirit and conduct attracted the attention of some who feared God. These became guides to the inexperienced youth. A short period only elapsed before he experienced that peace which passeth understanding, and rejoiced in the possession of redemption through the blood of Christ; "even the forgiveness of sin, according to the riches of the grace of God."

Now his anxiety turned into a new channel. His parents, and brothers, and sisters, were far from God; for them he prayed, for them he shed the tear of agony; still, no change was perceived. One evening he returned as usual from a party of Christian friends, with his mind more than usually excited, both in reference to the importance of religion, and the condition of the members of his beloved family. As he entered the apartment, a cheerful group presented itself, wanting nothing but piety; but in that want, wanting *all*! There sat his parents, one on either side a blazing fire, like two fruitful vines; while the branches of the family formed the radius of a circle before the enlivening hearth. Edward felt a sensation which he could not resist; he approached his father, and in a tone more expressive of the strength of his feelings than language can describe, exclaimed, "Father, we must, indeed we *must*, have family prayer." The effect produced was perfectly electrical. The parents looked

at each other, silent, condemned. A tear filled the eye of the mother; while his father hid his face with his right hand, and strove to stifle his emotions. Each of the party appeared to catch the influence; but not a word was spoken. Edward again broke silence, and suggested that what he had proposed should be considered of by his parents until the next evening; this was in silence acquiesced in. To describe the emotions which possessed each member of the family during the remainder of the evening and on the following day, would be unnecessary; and to *attempt* to describe the feelings of Edward, as the time referred to approached, would be folly. He felt his situation, and trembled to think that on himself would devolve to become the priest of the family. Duty, however, urged him on; and after supper had been taken, he affectionately inquired if his beloved parents had considered what on the past evening he had proposed, and if it accorded with their disposition to grant it. An answer was given in the affirmative; and Edward, taking down the family Bible, which had heretofore been chiefly used as an album in which to register births and burials, read from the sacred page; and then, with a freedom which frequent exercise had rendered familiar, and with a fervency which his full feelings gave energy to, he presented the evening sacrifice of the family to God. The former feelings of the parents were revived, their apostasy was mourned over, and departed from. Subsequently, Edward, after a course of preparation, entered the Christian ministry. The whole family became regular and devout worshippers of God; while the father, a few years afterwards, died in the assurance of faith, and without doubt is now employed in praising God for the means employed for his restoration, and surveys with ineffable delight the advantages which resulted to the whole family through the instrumentality of such a

REVIVAL.

[Original.]

IT MAY BE.

BY RUTH.

BEFORE another tear its trace
 Upon these cheeks shall leave,
 I may be in that happy clime,
 Where souls have ceased to grieve.
 And e'er I breathe another strain
 Of poesy or of song,
 Perchance I'll mingle in the strains
 Of heaven's exultant throng.
 Perchance, e'er rolls around again
 The hour of evening rest,
 This weary head shall pillow'd be
 Upon a Saviour's breast.
 It may be, may it not, my Lord,
 The next loved friend I see
 Will be some dear one gone before,
 To heaven and rest and Thee?
 It may be ere I quench my thirst
 From out an earthly well,
 From new wine I shall drink in heaven,
 It may be — who can tell?
 Oh, sweet yet solemn thought, that thou
 Mayst be so near me, Death!
 That 'tween me and the world of souls
 There may be just one breath.
 Oh! let the summons find me not
 Amidst unhallowed mirth,
 Nor drunk with fame, nor drunk with joys,
 Nor drunk with cares of earth.
 With wandering feet, or idle hands,
 Or earth-detracted heart,
 Oh may it find me not, nor cause
 With guilty fear to start.
 But let me in the narrow way
 A saintly pilgrim be;
 With meek, uplifted eyes, my God,
 Waiting the call from thee.

[Original.]

SECRET PRAYER.

BY B. O.

WE are taught by the Scriptures to engage in various *kinds* of prayer; namely, in audible prayer, mental prayer, and secret prayer, and these, of course, are to be employed respectively in various places, and under certain circumstances.

Prayer in itself, to be acceptable to God, must always have the same elements, — be of the same nature, come from the same place, and embody the same spirit. It must be devout, — must include sub-

mission, love, humility, confession, a forgiving temper, faith, and godly sincerity. These, as occasion requires, must go up to heaven from the heart of him who prays acceptably. These must ever reside, and be predominant in his soul, and always must that soul be profoundly sincere, and be mighty in faith when calling on the Father through the merits of the Son, in the voice of prayer and supplication. Anything short of these is but a mockery to God.

As noticed, secret prayer is taught us by the Holy Book, and enjoined upon us by the most positive requirements of that book.

"When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly." Oh, what a blessed consolation to the Christian. How should his soul dwell with delight upon this passage of Scripture; — can he neglect to comply with it, and still have in his heart the love of God? Alas! a neglect of this duty fully indicates a barren soul. It shows too plainly that a beautiful communion with Heaven is almost cut off; for the vital Christian derives his chief pleasure and comfort from his secret converse with the smiling Father; nor would he be deprived of this duty and this privilege, this means of access to the throne, so long as his Christian vitality pervades him, by the substitution of any other means of grace, were it possible. But, thank Heaven, he *may* enjoy *this* and *every other* means of grace taught by the Bible.

For secret prayer, one leaves the bustle, confusion, and care of the great, strife-engendering world, and retires to his chamber, that secret and sacred spot from whence his prayers have ascended for months, perhaps years, and are recorded on the rolls of heaven, preserved in the archives of eternity against the Great Day. In that chamber he finds

himself alone with his God,—impressive thought!—and there he loses himself in his communings with the Invisible. His cares and troubles are presented,—his wants laid before the eye of his Father,—his soul-petitions breathed forth with an earnestness and agony of spirit, which must bring the blessing. Nothing of an extrinsic character is occurring around him to distract his mind, or to interrupt his converse; but weaknesses and frailties, temptations, all are alike opened up before Heaven. It is done with the confidence and simplicity of childhood, in the energy of true devotion, and God hears it.

Some of the most endeared and beautiful recollections of other days, are those of a kind mother, now in heaven, who would seek the secret chamber for prayer, and would teach us, too, how to say, in the sincerity of childhood, the evening and morning petition. And some of the loveliest scenes of earth are those connected with the child, who at eventide, clasps its innocent hands in secret prayer to its kind Parent,—the author of the universe. May we all ever keep the spirit of secret prayer!

[Original.]

PERSONAL ACQUAINTANCE WITH GOD.

BY E. L. E.

WE have talked—a few friends of us who have learned the love of Jesus—at different times, of our personal experience with God. Some of the precious thoughts that came spontaneously to the lips of those believers have been like this.

Said one, “I used to think when I had done wrong, or in my weakness or wilfulness forsaken God, that I must make the process of repentance as long and painful as possible; and it was only after long weeping and praying that I could believe myself forgiven. But now it is just like

a true-hearted child and a good father who perfectly understand each other; the little one has only to ask, to be sure of pardon. I say in my heart, ‘Father, I am sorry,’ and I feel at once an assurance of forgiveness. When anything tries me, when I miss what would be for my own comfort in this world, I think how all these good things will be found abundantly in that future state, which is but just beyond. What matter whether I read this book or learn that portion of human wisdom which so attracts me? *There* I shall have all I desire or need, and my being made wholly spiritual in all its forms and conditions, will be complete without these earthly accomplishments. And so I am happy, bearing my daily burdens, and waiting for the better day.”

Another says, “I think I loved God before, but my heart was not at rest toward him. I had supposed, as the command to be complete in goodness was so explicit, there must be some latent power in me to keep the whole law. I never found it, and so went on from year to year with a restless sense of condemnation,—a feeling such as I might have toward a friend who attracted me, but whose spirit and my own never exactly came together. I was not acquainted with God. At the time I speak of I was in trial and perplexity,—just such a trouble as every one at some time knows. There was no human help, and perhaps for that very want I came more fully to my heavenly friend. I resolved to trust him to bring me out of the difficulty; or rather I trusted him from a *feeling of confidence*,—from a warming and yearning of my poor weak heart towards the infinite heart of God. It was not sudden. I know not why it might not have as well occurred at many other times; but I became restful and quiet. I laid all my little burdens at his feet, and went away without the care. Oh! what an infinite loveliness I had discovered in him!—a beauty that rested on all things he had touched. The world became almost glorious; the

trivial affairs of every-day life were dignified by the exaltation of my spirit, even when I did not think of them with any consideration at all. And yet I felt no rapture, — manifested no emotion. I simply felt that *I loved God*, — that there was a direct communication between his Spirit and my spirit, — and that sufficed me.

"After a time, when I had, perhaps, from earthly associations, lost something of this peculiar state, I began to fear that my want of emotion was a sort of indifference, — that my moral nature was sleeping. The truth of such an idea was soon tested. A little difficulty occurred between a very near friend and an acquaintance. Both were Christians, and both were at fault. One had been long remiss in a matter of honor, and the other, after long forbearance, had, in a fit of indignation, retaliated. Every interest of mine was of course that the friend — and the world might justify him — should be justified. But so quickened was my sense of heart-uprightness, so exacting had that sense become of perfect justice and faultless charity, that I suffered exquisite pain at the thought that those two great principles had been violated by real Christians. I could readily forgive, but I could not cover in my best friend a heart-wrong. Nothing would answer but honest repentance and mutual forgiveness. It was thus I learned that I had made acquaintance with God. Now my happiest moments are those when I forget self entirely and think only of God as he exists in himself, and of Jesus the great manifestation of God to man. It is a vast happiness — a blessedness, rather, even to *think* of such a Deity, such a Redeemer. It is joy enough for an eternity."

Another friend bears higher testimony to the acquaintance and friendship of God than I had dared to record. He had just returned from a long absence where errands of duty had called him. I shall never forget the solemn and beautiful eagerness with which he spoke my name, and

added, "*I believe in God!* — *yes, I have learned to believe in God!* You know what a worldly-wise, unspiritual creature I used to be, and how, after I was converted, I resisted my convictions of duty, and how, to get rid of preaching to the Ninevites, I took a long Jonah-voyage, until God brought me up where I couldn't get away. It was a hard process, but I find now that I have given up my own will, that I can perform terrible duties. You would hardly believe through what I have been sustained, and how I have the victory through our Lord Jesus Christ. Yes, — the victory over attachments, ambition, and pride. God has brought me safely through many strait places, been my helper and comforter in many bitter experiences. I have been in a strange city more than once without money to buy a supper or shelter for a night, and yet I never lacked: some unexpected providence supplied my wants, and often in doing so gave me opportunity to preach Christ to business men and wayfarers like myself. When in doubt as to a course of duty, if I am fully given up to God, some indication of the right, will be surely given, and I often feel that my path is marked out with as much clearness as though a voice from heaven announced, '*This is the way, walk ye in it.*'"

"The great thing in all this is the giving up of one's own will to God. There must be no keeping back of opinion, or principle, or personality. We may be led where there is much sorrowing, but we will find also much rejoicing; and if we be poor, we will have those riches which are like possessing all things. This has been my experience, and do you wonder that I say emphatically, '*I believe in God!*'"

CONSCIENCE, or reflection, compared with the rest as they stand together in the nature of man, plainly bears upon it marks of authority over all the rest, and claims the absolute direction of them all to allow or forbid their gratification. — *Butler.*

[Selected.]

RESIGNATION.

"Weeping may endure for a night, but joy cometh in the morning." "God shall wipe away all tears." "Whom the Lord loveth, he chasteneth."

Brother,—Sister,—you who are suffering that which words cannot describe,—be of good cheer; clouds and tempests shall not beset thy path forever. The heavens are growing bright at the approach of earth's rightful King. Look up! He shall come to you "without sin unto salvation."

"HEART, be still;
In the darkness of thy woe,
Bow thee silently and low;
Come to thee whate'er God will,
Be thou still.

"Be thou still;
Vainly all thy words are spoken,
Till the word of God hath broken
Life's dark mysteries, good or ill,
Be thou still.

"Rest thou still;
'Tis thy Father's work of grace,—
Wait thou yet before his face,—
He thy sure deliverance will,
Keep thou still.

"Lord, my God,
By thy grace, oh! may I be
All submissive silently,
To the chastening of thy rod,
Lord, my God.

"Shepherd King!
From thy fulness grant to me,
Still, yet fearless, faith in thee,
Till from night the day shall spring,
Shepherd King!"

WHEREIN DOES SANCTIFICATION DIFFER FROM REGENERATION?

BY REV. C. D. PILLSBURY.

A DIRECT and concise answer to this question would be that it differs in *degree*, but not in *nature*. Both are internal purifying works, wrought by the Holy Spirit. Sanctification, however, in the judgment of the writer, commences where regeneration terminates, using the terms as generally used by inspiration. Regeneration is the removal of the internal effects of personal transgressions, or actual sins. Sanctification is the removal of the inherent taint of moral evil, or natural bias to

sin, consequent upon the fall of our first parents.

In the actual redemption of a soul from sin, several distinct works are wrought by God, to which specific terms are applied in the Scriptures. The better to understand the distinction given between regeneration and sanctification, let us glance at the several steps, and the scripture terms applied to them.

Actual transgressions produce a twofold effect. *First*, they incur the penalty of the divine law, which is an infliction of positive punishment. *Secondly*, they harden the heart, or, in other words, strengthen the propensity to sin. It may not be unreasonable to suppose that every violation of God's moral law adds to the growth and strength of the whole man of sin. An actual sinner, while unsaved, is both *guilty* and *condemned*.

Upon condition of real *faith* in Jesus Christ, the sinner is promised the remission of his sins. When this remission takes place, two things are done for the believer, or the twofold effect of transgressions is removed. *First*, the sinner is reprieved, or pardoned, so that he is no longer exposed to the infliction of merited, positive punishment. A criminal, really guilty of some crime, sentenced to prison for a term of years, if pardoned by the executive, escapes imprisonment, the penalty not being inflicted. But this act of pardoning does not affect the *guilt* of the criminal, nor remove the disposition or propensity to commit crime. He walks out, with the written reprieve in his hand, really the same guilty man and feeling the beatings of the same wicked heart. A sinner, simply pardoned, would be, in a legal sense, in a justified state,—that is, the law would have no penalty to inflict; but the real guilt of transgressions would still abide on the soul, and all their hardening effects would still remain in the heart.

But, *secondly*, God does for the penitent, believing sinner, what human authority and human power cannot do; and,

working in the heart, removes all the strength which actual transgressions have imparted to evil propensities, and all the burden of guilt which has accumulated upon the soul, by oft-repeated violations of the holy law. This internal work of the Holy Spirit, by which all the additional strength which actual sins have imparted to the natural propensity to evil, is removed, carrying with it all the guilt incurred by such transgressions, is the work of *regeneration*. He who has experienced this work has been born again, — is regenerated, — he has become as a little child, and has entered the kingdom of grace.

This theory harmonizes with experience. The heart which has been born again is possessed of quick, tender, childlike sensibilities, and a conscience as quick to appreciate the right, and to be grieved by any slight variation from the same, as the artless, guiltless, unsophisticated heart of the child. The regenerated *man* has become a *child* again.

Pardon and regeneration, though distinct works, are, probably, never separate in time. The necessity for both being the results of the same cause, — actual transgressions, — both are naturally promised upon the one and the same condition, — *faith* in the Lord Jesus Christ. There is no delay with God, in performing his work; and when the condition is met, on the part of man, the work of pardon and regeneration is instantly wrought.

That regeneration has to do with the effects of actual sins only, is indicated by the different degrees of guilt and sorrow experienced by the penitent; and the fact that the change from nature to grace is much more marked and striking in some cases than in others. Persons cannot be convicted of sins never committed; nor can guilt, beyond such sins, weigh down the soul. Who, familiar with religious revivals, and accustomed to watch the strugglings of penitents pressing their way to the Saviour's side, has not marked, as a general rule, a striking contrast between

the amiable youth and the aged, hard-hearted sinner? And are not the pangs of the repenting moral man, whose external life, so far as positive, outbreathing sins are concerned, has been exemplary, generally less severe than those of the notoriously wicked, who return to God? Do we expect the same marked change in the one case as in the other?

Also, in cases of wandering, the heart does not sink back to its original hardness and insensibility, at a single step, or by a single omission of duty. The downward course is progressive, and coldness, indifference, and stupidity creep over the heart by degrees, though, in consequence of increased light and superior knowledge, the wanderer distances God and heaven with fearful rapidity.

The difference between a regenerated adult and an infant consists principally, if not wholly, as I apprehend, in knowledge and experience. The adult has learned something of the evils of sin, and the goodness of God, and the power of grace, in bringing him back morally to the state of a child again. His heart naturally turns towards that God affectionately; and personal enjoyment and love to God prompt to obedience. He now fears sin, and strives to shun it; he loves righteousness, and cleaves to it.

If this view of regeneration is correct, the recent doctrine of the regeneration of infants in Christ is absurd, — there can be no work of regeneration, in this sense, to be wrought. Infants and justified believers are alike in a justified state; and, so long as they remain uncondemned, they are in possession of a title to heaven.

But the child very soon gives evidence of a natural bias to sin. Having no experience of the fearful consequences of sin, and having never experienced the special mercy of God in rescuing him from the grasp of spiritual death, and thereby drawing his heart to his Maker and Redeemer, he naturally follows the suggestions of the heart, and becomes a

practical sinner. The simply regenerated believer soon finds the same natural propensity, consequent upon original sin, springing up in his heart. But past experience in the evils of sin, and present attachment to God, stimulate to resist the wrong, and to cleave to the right. In resisting the internal promptings to evil, justified persons soon find themselves engaged in a fearful contest; and many, we regret to say, suffer themselves to be overcome, as numerous wrecks, along the coast to heaven, too plainly declare. Still, so long as the ground of justification is maintained, the title to heaven remains valid and sure.

A title to heaven, and a complete moral fitness for that state of holiness, are, however, two things. Infants and justified adults, though in possession of a title to heaven, must have the inherited moral taint taken away, before they can come into actual possession of their inheritance. The immutable goodness and justness of God secure this work to all who are without condemnation, when summoned from a state of probation.

The goodness and justice of God have, consequently, made provision for the removal of the inherited bias to sin. "The blood of his Son, Jesus Christ, cleanseth from all unrighteousness." This fact made known to the pardoned, entire holiness becomes an object of pursuit, enjoined by both privilege and duty. He who fails, anxiously and perseveringly, to seek it, becomes guilty of neglecting duty, and falls into condemnation. Sought with the whole heart, and with faith resting upon the altar of entire consecration, and grasping the promise of God and the blood of his Son with a resolution that "smiles at seeming impossibilities, and cries, It must be done," this deeper, internal work of taking out the native roots of depravity is accomplished by the same Holy Spirit of God. This taking out of the roots of depravity is the work of *sanctification*, and

the state consequent upon it is that of holiness.

Generally, as represented, the work of sanctification is sought and obtained subsequently to that of regeneration. This may not, however, be necessarily so. I think the Scriptures do not teach that sanctification can be sought only when in a justified state. It may be possible for a penitent, unpardoned person to look so deeply into his guilty soul as to be fully awakened to a sense of natural depravity; and his prayers and faith may grapple with personal transgressions and inherited depravity at the same time. Should this be the case, the soul could not rest, nor would it be likely to recognize the work of regeneration, with a deep, painful consciousness of the opposition of the heart itself to God. Faith may, and, doubtless, sometimes does carry the whole burden to the cross at once. And when this occurs, God, cutting his work short in righteousness, is faithful and just to pardon, renew, and sanctify with a single application of the all-healing "blood of the Lamb."

Racine, Wis., March 24, 1860.

[Original.]

SELF-DENIAL.

BY C. W.

HAD the Saviour of mankind made his advent into this world surrounded by the pomp and in the pride of an earthly potentate; had he promised to his followers unlimited indulgence in the carnal pleasures of this world; had he exacted no *self-denial*, no *cross-bearing*, no *humility* of his disciples; this would all well have accorded with the inclinations of the unrenewed heart, and, instead of a few poor "*fishermen*," we should have seen the world immediately gather around his standard. But no! this was not our Saviour's mission. He came in *meek* and *lowly* guise, and the religion he taught was one of *meekness*,

self-denial, and *holiness*. His mission was to seek and save the lost, — to save us from our *sins*. He laid down, for a time, the glory he had with the Father, "took the form of a servant," "became of no reputation," "a man of sorrows and acquainted with grief," "that we, through his poverty, might be made rich." And, now, having finished the work of redemption, led captivity captive, and ascended to the right hand of the Father, he still calls to us, as his witnesses, by his word, "to walk also even as he walked," meekly and humbly. "If any man will come after me, let him deny himself, take up his cross, and follow me." If, then, we would be true disciples of Him who was meek and lowly, we must deny ourselves. How many there are who practise little or no *real self-denial*, and yet presume to take upon themselves the sacred name of Christ! What is this self-denial? Of what does our holy religion call upon us to deny ourselves? Of that only which it is no sacrifice, which gives us no pain to surrender? Nay, what saith our divine *Exemplar*? "If thy *right hand* or *eye* offend thee, cast them from thee." Not only must all outward sin be renounced, but whatever is in its nature sinful, or can, in the least, retard our progress in the Christian race, even were it dear to us as a *right hand* or *eye*, must be dethroned. No idol, however good in itself, may come between God and our own souls. He that loveth *father* or *mother* more than me is not worthy of me." This is the self-denial taught by our Saviour and practised by his apostles; and nowhere in the holy word are we told that time, custom, or circumstances will render that right, which he, "with whom there is neither variableness nor shadow of turning" hath pronounced sinful. We may try to *excuse ourselves*; but *God's word* remains *unchanged*. "The willing and obedient shall eat the good of the land," "Wilt thou also disannul my judgment? wilt thou condemn me, that thou mayest be righteous?" (Job xl. 8.) It is not sufficient

that the world commend our walk, or that we have been faithful in the observance of the outward duties of religion. What was the Saviour's reply to the rich young man who came to him, and, kneeling at his feet, desired to be instructed in the way of eternal life? "*One thing thou lackest.*" Jesus looked upon the young man tenderly, — he loved him. He knew that his moral character was untarnished. His daily walk was orderly and upright, and he was undoubtedly esteemed by others as a model of piety, yet he who *seeth not as man seeth*, knew that his heart was fixed upon his possessions. Our Lord required of him, as he does of us, that every idol be laid upon the altar. "Sell what thou hast," said he, "and give to the poor." Here was the trial of his faith and love to his Saviour. Will he deny himself? Will he part with his idol, or his God? Part with Christ, whispered Satan, if thou must sell *him*, but keep thy wealth. He went away sad and grieved, it is true, but hugging his darling idol closer to his breast. He will not part with this. How many *would-be Christians* there are at the present day, who, wrapped up in their robes of self-righteousness, are vainly expecting to merit eternal life by the "*good things which they do*," who, nevertheless, if tried to-day, would "sell their birthright for a mess of pottage," — would part with their *Master for thirty pieces of silver*! "Be not conformèd to the world;" "love not the world;" "deny thyself;" and many other commands of the same import, are accounted by them as idle words. The Christian's whole life is one of *self-denial* and *cross-bearing*, and he who expects to reach heaven by any other path, will find his hopes vain. Vain will be all our prayers or protestations of love to God, if we obey not his voice, and follow where he leads! Fellow Christians, let us examine ourselves and see if *we* are living up to the standard of gospel *purity* and *self-denial*, and, if not, let us now seek out our *bosom idol*, and lay it, together with all we have

and are, a willing sacrifice upon the altar of consecration, believing that it is accepted through the merits of the Beloved. Then, and not till then, shall we be fully prepared through grace, to go forth without the camp, and hear his reproach joyfully, to take up our cross humbly, follow him faithfully, and glorify him in all we do. How have we followed him hitherto? He *went about doing good*, — we *profess* to be his followers. May it not be said of some of us, "What do ye more than others?" We do good to our friends, — we are anxious about their souls. Are we equally solicitous about the salvation of others? Do we go out into the "highways and hedges" to seek out the sick and sorrowing, the despised and degraded, — to pour into their wounded hearts the balm of love and kindness, and "point them to the Lamb of God, which taketh away the sin of the world?" The great mass of mankind are still unsaved. "The harvest truly is great." God grant that the number of efficient laborers may be greatly increased! Oh for a *holy church*, a "*peculiar people*," baptized with the Holy Ghost, to labor in this great field! If our hearts are thus prepared with the "anointing" from above, we shall be enabled to perform every known duty, regardless of the opprobrium which the world will cast upon us. We shall be as willing to follow our Leader to the rescue of *Mary Magdalene*, as into the sumptuous apartments of the *proud pharisee*, "having respect," not to the opinion of the world, or cold-hearted professors, "but to the recompense of reward," "esteeming the reproach of Christ greater riches than the treasures of Egypt" or the whole world.

[Original.]

"THOU SHALT LOVE THY
NEIGHBOR AS THYSELF."

BY Y. J.

IN no passage of holy writ have we a more valuable prescription for the comfort of society than in the above, which was

spoken by one who, of all beings, should know what was essential for man's well-being. The value of any scripture sentiment is not ascertained by the testimony of the mass, but from those who have searched those truths with the candle of experience. The testimony of all such has gone to prove that the above sentiment, if universally observed, and based upon truly Christian motive, would provide harmony for a world. Let the chain intimated in the above expression bind Adam's race, and that race become as one, bidding farewell to those distinctions which now divide it. The interests of one would be the interests of all. The sorrows of one would be the sorrows of all. And, while friend would weep with friend, joy would be reciprocated, and the shout of praise would no longer wing its way to heaven alone, but, as its echo reached the mind of others, it would be joined by a tide of thanksgiving. Oh, how would heaven be filled with earth's exultations, were this glorious unanimity binding nations and kindred together! There might still be distinction in color and clime, but no sea could then divide friendly feeling. Nor could difference in the sun's rays lessen the ardency of universal charity. The man under the tropical sun would reciprocate the same affection as that manifested by the inhabitant of a frigid zone.

All that is unpleasant and disagreeable in the family of earth may be banished by strict conformity to the above rule. And was not this the delightful picture that reflected from the distant future upon the Saviour's penetrating mind, — that lent ardor to this language when he uttered the above prescription?

We need not say that a strict observance of the above rule cannot be expected from a heart that does not love God, and consequently not changed by grace. The only source of this affection is a regenerated state of mind. There may, indeed, be a certain degree of natural benev-

lence, which, springing from a kind disposition, would counteract the malevolent feelings of nature. But this is not, in reality, that principle embodied in the idea of loving our neighbor as ourselves. For, whereas natural benevolence *counteracts* evil passion, love for our neighbor, springing from a regenerated heart, *subdues* those passions; and that love would not be proportionate to the merits of that neighbor.

Firstly. This affection excludes all revenge which would impel us to exact punishment of one who has offended us. This does not deny the propriety of enforcing civil law by punishing its violator.

Secondly. It excludes all feelings of anger, beyond that degree of defence which is legitimate to a man who, being injured, should show his sense of the evil committed.

Thirdly. It excludes all stubbornness in forgiving our enemy. So criminal is this act, that Scripture implies that, acting thus, God will not forgive us.

Fourthly. It excludes all aggression which may be made upon the interests of others. We should do unto others as they would do unto us.

We might notice other opposing influences, (with which a rightly-guided moral nature has to contend,) that this love excludes. But perhaps the last noticed may embrace many unnoticed.

We must experience this love ere we can realize its advantages. It has its advantages, or it would not have been enjoined.

It gives us special interest in others; happiness growing out of their happiness; sympathy for them when in distress; compassion when they are injured; pleasing liberality in ministering to their wants; and, best of all, it gives us a special interest in the salvation of our neighbors.

Ah! here lies the secret of the inactivity of the Christian church. Were we to ask a large portion of God's servants why

their talents are not in use, to gain an honest expression, we should hear that their love for their neighbor was not strong enough to induce them to go a little out of the way to speak to them on the subject of religion.

Yes, many in whom the professor ought to have been interested, were he actuated by true love for his neighbor, have been allowed to live and die, and their duty to God comparatively unnoticed. Perhaps my reader feels that this want of burning love for his neighbor has kept him from leading him beneath the banner of the cross, and perhaps is ready to weep over that neglect. Well, *weeping will not do, dear friend. Go back to the root of defect. Thy heart needs more of the love of God. Go to him humbly, telling him all about it, and, getting low at the foot of the cross, let a wave of gospel full salvation roll over that discouraged soul; and thy love for thy neighbor will not be so cool. Thy zeal in his welfare will be burning, and thy words will burn.*

Get down, Christian, — get down before God, and ask him to fill thy heart with his love, so that thy love for thy neighbor may equal thy love for thyself. It will not then be such a cross to say, "Behold the Lamb of God, which taketh away the sin of the world!"

Recollect the phraseology, — "THOU SHALT love thy neighbor as thyself." Now, unless we attribute to God a species of trifling, we must admit that virtues recommended, as well as those enjoined by him, are necessary. Therefore, as this is a strict injunction, it indeed is incumbent on us to comply. Oh that God would fan up the fire of neighborly love, that the church might rise to a higher summit of influence!

Mount Brydges, C. W.

TRUTH is a good dog; but beware of barking too close to the heels of an error, lest you get your brains kicked out. — *Coleridge.*

The Guide to Holiness.

MAY, 1860.

EDITORIAL PAPERS.

THE REVIVAL.

In our last issue we noticed some of the facts connected with the work of God now going on in the kingdom of Great Britain, and referred to the encouraging results of the revival in the United States. We have had occasion to observe the different outward developments of the work, at different times and in different places. But these do not most demand our attention. We need to study, not the incidents, but

Its essential Elements.

It is well known that there were many characteristics of the revival of true godliness under Luther, which did not appear in that in the days of Wesley and Jonathan Edwards. The work which commenced in this country in 1857, progressed with marked peculiarities, distinguishing it from all others. Yet the work of God in all these eras of divine visitation had its common and essential element. To them all the *special influences of the Holy Spirit* belonged. When Joel spoke of "that great and notable day of the Lord," he had the Spirit's descent in his prophetic eye, which should constitute the pentecostal revival. But for his presence, Luther and his co-laborers would have been, before the terrible wrath of the Pope and Papal rulers, as chaff in a tempest.

Jonathan Edwards complained that, just before the revival of his ministry at Northampton, the young people, as well as others, disregarded the common restraints of morality. But the Spirit swept these hindrances away; and when his presence disappeared, the returning tide of wickedness drove the good man from the field of labor where he had been greatly honored both by God and man. How plainly was the Spirit with the Wesleys, making them stronger and wiser in the things of God than the thousands of their enemies. And so has it been, and so it is now, in the gracious work of England and the United States. It cannot be too much emphasized that none of the favoring circumstances, such as the commercial embarrassments and the consequent disappointed worldly hopes of the people, nor the presence of "revivalists," and the establishment of special meetings, constituted a sufficient cause of the wonderful work. We cannot too fully give the glory to the Spirit who quickens and sanctifies. As individuals, we must never lose sight of this. He is jealous of his own glory, and will not give it to another.

But while the Holy Spirit is the essential ele-

ment in every revival, the coöperation of God's people is

Its essential Condition.

Prayer must be offered in earnestness and faith. Every idol must be put away, and all that we have and are,—our time, our abilities of mind and body, our substance, our position, social and official,—*all* must be consecrated to God. There must be great self-abasement; much self-denial; intense and unremitted labor. We do not say that the Spirit which *revives* is never given where these conditions are lacking. We dare not assume to know the reasons in every case of his coming to bless. Much of his holy work is past finding out. But sure we are, that if he sometimes begins a revival without them, he never fails to honor them where they exist. And further, we are assured that these conditions are always essential to his stay. His love must be reciprocated. His constrainings must be met with yielding. His labor must meet with an earnest, believing, and persevering coöperation. His first teaching, after he has unveiled the corruption of the heart and taken it away, is the necessity of activity. We are told that the disciples, immediately on receiving the Holy Ghost, ceased not to teach and to preach Christ, both in the temple and from house to house. They went everywhere, and "suffered the loss of all things," that the revival might continue. For this they took joyfully the spoiling of their goods, and counted not their lives dear unto them.

The essential work of the minister is to coöperate with the Spirit. Every man and every woman who are born of the Spirit, have an important part to act in this matter. *We are laborers together with him.* None must say we are too obscure or weak. None must secretly indulge the feeling that they are too rich and dignified,—nor too elevated in social position,—nor too refined in feeling. Weakness must glorify him, for when we are weak *then* are we strong. Riches, dignity, social position, refined feeling, are *his*,—they must lie in lowliness at his feet.

Crosses must be borne; mortifications must be endured, and sacrifices, such as are *keenly felt*, must be made.

What say you, Christian brother, to these things? Are you ready, sister in Christ, for the work? Are we ready to pay God's price for a continued revival? Is it any cost, in view of the help he extends and the reward he bestows? Have we not been too enthusiastic in this matter, expecting the end without the means? Are we ever more sober and rational than when we grasp the truth that we can do all things through Christ who strengthens us?

We truly believe that a close observation of the revivals now and everywhere will confirm the points we have aimed to enforce. The Spirit is the essential element in the work. He comes and abides on the condition of concurrent agency of God's people.

CHILDREN'S CORNER.

THE WISH OF JOHNNY BRIGGS.

"I wish I was a kitten," said little John Briggs. How sad he did look, poor John Briggs. Before him was a blazing fire. The snow fell without,—many a child was crying with cold.

"What would you like to be a kitten for, Johnny?" spoke up his mother, her shining needles click-clacking through the bright red yarn that was fast growing into a stocking to make Johnny's toes warm.

"Kittens don't have to go to school, nor go to bed at seven, nor get up at six,—nor—nor—"

"Say their prayers," said Mrs. Briggs, trying to help him out.

This struck Johnny as being quite ludicrous, and he burst out in a loud laugh, that made the white kitten open her gray eyes, and sit winking and blinking at him, as if she too were pondering on the strange thoughts that would come into Johnny's head.

"Nor be kissed by father and mother, nor have Christmas presents of new sleds, new books, new boots, new balls; nor pleasant cousins to come and play with them; nor have nice rides in sleighs, nor kind parents to get them all they want; nor a Bible to read, a Christ to save them, a heaven to go to. Why, what a delightful thing it must seem to be a little kitten, and sit and sleep by the fire from morning till night!"

"Oh, mother!" cried Johnny, blushing as red as his new stockings; "I didn't think of all that; come here, kitty; I s'pose *you'd* like very well to be a little boy, and have all the nice things I have; but you can't possibly be anything but a kitten, or at best a great cat, while I can grow into a man, and be a teacher, or a doctor, or a lawyer, or even, perhaps, a minister. Who knows?"

"I hope my little boy will never make any more foolish speeches," said his mother gravely. "You cannot possibly be anything better than what you are,—except a better boy. Ask God, dear Johnny, to give you a *thankful heart*."

So the mother gathered together her shining needles and bright red yarn, and went to get supper for Johnny, who thought, as the kettle sang and the toast grew brown, that he would never wish to be a kitten again.

And when he knelt at his mother's feet that night, he asked God to forgive him for being ungrateful.

"IT IS WELL."

A girl at Portsea, who died at nine years of age, said to her aunt, "When I am dead, I want Mr. Griffin to preach a sermon to children to persuade them to love Jesus Christ, to obey their parents, not to tell lies, but to think about dying, and going to heaven. I have been thinking," said she, "I should like him to preach from 2

Kings iv. 26. You are the Shunamite, Mr. G. is the prophet, and I am the Shunamite's child; when I am dead, I dare say you will be grieved, though you need not. The prophet will come to see you, and when he says, How is it with the child? you may say, It is well. I am sure it will then be well with me, for I shall be in heaven, singing the praises of God. You ought to think it well too." Mr. G. accordingly fulfilled the wish of the pious child.

VOICES AT THE THRONE.

BY T. WESTFORD.

A little child,
A little meek-faced, quiet, village child,
Sat singing by her cottage-door at eve,
A low, sweet Sabbath song. No human ear
Caught the faint melody, no human eye
Beheld the upturned aspect, or the smile
That wreathed her innocent lips, the while they
breathed

The oft-repeated burden of the hymn,
"Praise God," "Praise God."

A seraph by the Throne
In the full glory stood. With eager hand
He smote the golden harp-strings, till a flood
Of harmony on the celestial air
Welled forth unceasing. Then with a great voice
He sang the "Holy, Holy, evermore,
Lord God Almighty." And the eternal courts
Thrilled with the rapture, and the hierarchies,—
Angel and rapt archangel throbbed and burned
With vehement adoration. Higher yet
Rose the majestic anthem, without pause,
Higher with rich magnificence of sound
To its full strength, and still the infinite heavens
Rung with the "Holy, Holy, evermore,"
Till, trembling from excess of awe and love,
Each sceptered spirit sank before the throne
With a mute hallelujah. But even there,
While the ecstatic song was at its height,
Stole in another voice,—a voice that seemed
To float, float upward from some world afar,—
A meek and childlike voice,—faint, but how
sweet!

That blended with the seraph's rushing strain,
Even as a fountain's music with the roll
Of the reverberate thunder. Loving smiles
Lit up the beauty of each angel's face
At that new utterance,—smiles of joy that grew
More joyous yet, as, ever and anon
Was heard the simple burden of the hymn
"Praise God," "Praise God." And when the
seraph's song

Had reached its close, and o'er the golden lyre
Silence hung brooding; when the eternal courts
Rung but with echoes of his chant sublime,
Still through the abyssmal space, that wandering
voice
Came floating upward from its world afar,—
Still murmured sweet on the celestial air,
"Praise God," "Praise God."

SCRIPTURE CABINET.

THE DEAD MADE ALIVE.

"You hath he quickened, who were dead in trespasses and sins." — Eph. ii. 1.

"She that liveth in pleasure is dead while she liveth." — 1 Tim. v. 6.

"The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." — John v. 25.

The Scriptures represent man's unrenewed state as one of death, and his regeneration as a resurrection. The soul, by nature, is without spiritual life, — dead "in trespasses and sins." This is true of *all* who have not been "quickened" by the Holy Ghost. But it is most revoltingly true of those who "live in pleasure" in an unlawful sense. Yet even these the gospel can and does save. Examples of such power are given in the New Testament history, and now everywhere in the case of those who come to Christ for life. The faith of the church ought to embrace all sinners, and, like its Head, cast none away. The following interesting facts, taken from the Revival Record of January, 1865, will stimulate such a faith. Speaking of the work of grace in Grassmarket, Edinburgh, it says:—

Mr. D—, a medical student, had long attended a school there to instruct poor boys. Lately, they had become so unruly that order was despaired of. One night last week they had to give up working, and Mr. D. commenced to pray. Suddenly, one after another of these ragged wild boys cried out for mercy, and in a few minutes they had all begun to pray for themselves. Leaving them at present, I will describe the beginning of a work unexampled in the present revival. While these boys were praying, two prostitutes passed by the door. They listened, but passed on. The Spirit forced them back, and they began to cry for mercy. Mr. D. found lodgings for them, and continued all night in prayer alone, that they might be kept from returning to their evil course. Next morning the noble youth began to relieve their bodily wants. Their clothes had all been pledged, except a few rags. He got the tickets, and went to the pawn-shop to redeem the clothes. While there, he exultingly exclaimed, "They'll walk the streets no more." A companion of theirs in sin, heard these words, and cried, "Is Bessy dead?" "Yes," cried he, "she's dead, and is alive again; Jesus has found her, and taken her to himself." "Oh," she cried in agony, "will he take me too?" He took this one with him, and all three abandoned their course for Jesus, and willingly entered into close confinement in the House of Refuge, where they will continue for two years. These make seven of this class from who have been caught in the gospel net from these meetings. When leaving the Carrubbers' Close meeting on Sabbath evening, a female missionary told Mr. D. to be much in prayer till next day at 11 o'clock, when she would meet him and give him some work. He did pray, and met the lady. She led him down the Canongate to a high land of houses. "That's the Sebastopol of Edinburgh,—the fortress of the devil." She said, "Will you go up?" This building was a den of prostitutes from top to bottom, and formerly none could go up the stair without being protected by policemen. Three of the seven above mentioned had been rescued from its lower

story. Up they went to the highest flat. They entered a room. There were five fallen ones here. "I'm come," said he, "to tell you about Jesus." He read, prayed, and spoke to them, and so did the lady. One after another fell down and cried for mercy, till all five were engaged in imploring God to save them. They told him of their lives, and were extremely anxious about their souls. He left them all praying. Yesterday, he again went back, and he says, "The whole building is shaken, and will soon fall."

DARKNESS AND LIGHT.

"The people which sat in darkness saw great light." — Matt. iv. 16.

Darkness and light are other strong scriptural expressions setting forth a state of nature and a state of grace. The sinner who turns to God is described as passing "from darkness to light." They who obey Christ "walk in the light." Those who continue in sin "walk in darkness." The throne of God, where there is perfect holiness, is a place of "light unapproachable." Banishment from God, where only sin reigns, is a place of "outer darkness," where there is "weeping and gnashing of teeth." A striking illustration of these great truths, and of the beauty and force of the Bible imagery occurs in Dr. Kane's Arctic Explorations, and also in the recent work of Dr. Hayes, entitled "An Arctic Boat Journey." Dr. Kane says that among the many severe tests of human endurance of an Arctic winter, the darkness is one of the greatest. Day after day of tedious, unbroken darkness,—nights without a morning,—hours unmarked by dawn or twilight, wore slowly away. When at last the sun's return was expected, the highest ice-crag was sought by the worn sailors to welcome his coming, and his first rays were hailed with a rapturous shout of joy. Dr. Hayes speaks of days during which his party could afford even a poor artificial light only two hours of the twenty-four. When nearing the brig, on their return from an unsuccessful effort of four months' duration, to escape from their ice-prison, the darkness was so great that they could not see the track of the advanced sledges, without stooping and eyeing narrowly the way. They literally groped in darkness, often stumbling upon the projecting "hummocks." Thus do sinners "sit in darkness," and "stumble upon the dark mountains." "Their way is dark, and leads to death." But the condemning fact is, that they love darkness rather than light. Unlike the Arctic sailors, they do not hail with joy the coming of the Sun. The Sun of Righteousness has healing in his beams, but they receive it not. Having eyes, they see not, so that light is come in vain. How fearful a foreshadowing is the darkness of their present state, of the everlasting darkness into which hope never comes! Oh, how should the Christian rejoice that he has been brought to the light. How earnestly and promptly should the sinner come to the light and be saved!

THE TRANSFIGURATION OF CHRIST.

"He was transfigured before them; and his face did shine as the sun, and his raiment was white as the light," etc. — *Matt. xvii. 1-9; Luke ix. 28-35; Mark ix. 2-8.*

The transfiguration was a fitting preparation of "the man Christ Jesus," for the terrible conflict of the Garden of Gethsemane, and for the bitter revilings of the judgment-hall, and the unspeakable sufferings of the cross. The following seem to be its prominent facts, which are indeed rich in instruction, and abundant in incentives to devotion: 1. The glorious appearance of Christ. "The fashion of his countenance was altered." "His face did shine as the sun." "His raiment was white as the light." "It was exceeding white as snow; so as no fuller on earth can white them." These set forth his purity. The "Ancient of Days" is represented with "garments white as snow." (Daniel vii. 9.) He who walks "in the midst of the seven candlesticks" has "his head and hairs white like wool, as white as snow." The saints in glory are "arrayed in white robes." (Rev. vii. 13.) This appearance was an outward manifestation of the divine communications to the soul. When Moses talked with God "face to face," the children of Israel could not endure the shinings of his countenance. 2. This divine communication, whereby "the fashion of his countenance was altered," was made to him in prayer. Luke says, "as he prayed," this occurred. We receive heavenly effusion through prayer. While Daniel prayed, Gabriel came to him. "The whole multitude of the people were *praying* without," and Zacharias himself was offering incense, when the angel came to him from God. While Peter prayed on the house-top, he was taught in vision. While the disciples on one occasion "prayed, the place was shaken, and they were all filled with the Holy Ghost." 3. The fact that Moses and Elias appeared "in glory," and talked with him. The one had been dead nearly 1,500 years, and the other had been translated about 900 years. Yet they lived. The souls of the departed do not sleep until the resurrection, as some vainly teach. They manifested an interest in the atonement he was about to make. They spake of his decease, — of his approaching death at Jerusalem. Christ's death is the grand topic of heaven. Christ was not dependent upon these saints for sympathy and aid in the coming struggle, but their presence could but encourage his holy soul. If "an angel" could "strengthen him" in his agony in the garden, why not Moses and Elias in the anticipation of it? 4. The occasion of this "excellent glory" (2 Peter i. 17) was seized by God to command attention to the words of Christ, "This is my beloved Son in whom I am well pleased; hear ye him." This whole occasion receives its greatest significance from this "voice out of the cloud." The law was represented in the person of Moses. But Christ's words are above the law, for he is its author. The pro-

phets were present in the character of Elijah. But a greater than the prophets was there, for they spake by him, therefore let all hear the beloved Son. 5. Where the divine glory is displayed, there it is good for the people of God to be. In such a place, these willing souls would stay. Peter said, "It is good to be here." He spake from his warm emotions, though his intellect was somewhat confused, "for he wist not what he said." He did not comprehend the occasion, yet he felt its power. God's glory takes hold of the soul and transforms its nature, though the facts of its revelations are too great for finite comprehension. Peter made no mistake when he said, "It is good to be here." There was a depth and a glory in what he said sufficient to task an archangel's mind, though Peter little understood it. Sinners under special awakenings of the Spirit, and Christians under extraordinary baptisms of holy fire, utter great truths, though in a measure they "wist not what they say," their words being all too full of divine inspiration for their slow perceptions. 6. The three disciples were overawed by the occasion, especially when they "entered into the cloud," and while "they heard the voice." It was a "bright cloud" which came upon them, namely, a cloud from which Jehovah sent forth a brightness. See 18th Psalm. It is well for us to fear in the presence of God, when he is working mightily among his people. He is infinite. We are finite. He is holy and we sinful. Yet we need not have a slavish fear. This, our faith in him, as *our* Father and Redeemer, forbids. 7. The disciples undoubtedly lost a part of this wonderful occasion, by being "heavy with sleep." (Luke.) It was only when they were awake that "they saw his glory." If that daring Christian had been awake and on the lookout for the coming of the Lord, he would not have lost, as he did, half of the benefits of the revival. It was only the *retiring* glories, as the bright cloud passed, that he saw. Irreparable loss! Dearly-bought sleep which cost him a part of the heaven of earth! Strange that these same disciples were caught sleeping after this, on a very different, but even more important occasion. If they had not slept at the transfiguration, they might not in the garden of agony. If we improve the hours of light and glory, we may endure those of darkness and conflict which are sure to follow. If the disciples had not slept in the garden, the angel who strengthened Christ might have mercifully aided them, and their courage not have so failed at his betrayal and condemnation.

All who are the sons of God will see Christ and be with him, "in glory," if not on the mount of transfiguration, yet *with* him, and with Moses and Elias, and all the redeemed. Our vile bodies will be changed, and made like unto his glorious body. We may then hear the voice of God and not be afraid. It will be good to be there, and we shall go no more out forever. The slumbering of unwatchfulness will not overtake us; we shall praise him day and night.

EDITOR'S DRAWER.

The following account of a "Ladies' Prayer Meeting," at Edinburgh, Scotland, we clip from a foreign exchange. Will the sisters, whose hearts are set upon "doing good of every possible sort," mark its happy results? Meetings so honored of God should not fall into neglect in the churches.

LADIES' PRAYER MEETING.

We gladly record the blessings of our kind Father during another week. On Monday and Tuesday we had extra good meetings as regards numbers; but there was not such manifest evidence of the spirit of prayer. We had more strangers, and fewer of those who usually take part in prayer; but the ranks must be filled up, so that when those upon whom we depend are prevented from being present, those who have hitherto been silent spectators and hearers must "come up to the help of the Lord." We were very much cheered one afternoon when told that a young Christian, from hearing a few remarks made upon the passage, "Open thy mouth wide, and I will fill it," was enabled afterwards to pray before others, a thing from which her whole being had previously shrunk. We have likewise had a thank-offering from "a happy, a grateful wife," who asked prayers for her husband, and who told us with tears that she never knew of a more certain answer to prayer. Would to God that we could say the same of all those husbands for whom our prayers have risen! Let us hope and trust, and never despair of any one. A mother likewise came forward one day, saying that she desired to return thanks to God for the change upon her family. She saw it manifest in their conversation and conduct. The same afternoon a young person arose, and said that she could not express the benefit she had received by attending. She said: "I had often heard about this meeting; but I was long in coming. However, I would just advise any here who are in trouble of mind, to wait as I did and have conversation, for I have been quite happy ever since; and I return thanks to God for what he has done for me." Thus our gracious Father continues to bless us with cheering evidence of success in our humble efforts, and we feel thankful for the past, and take courage for the future. We will not forget all those who have written us from distant places. Let them "go forward" in prayer and effort, and they shall see the salvation of the Lord. Our anonymous Christian friend in the North must be earnest in prayer at home, when her health does not permit her to go abroad. She can, perhaps, send a request to the prayer-meeting, or write a few words that would be read, and this would always encourage the hearts and strengthen the hands of those who are doing what they can to keep up the meetings. We shall be glad to make her acquaintance "in the Spring," when she comes South. Meanwhile, let her do all she can, and God will accept the offering. The requests for prayer are numerous and interesting. We will not forget our Liverpool, Melrose, and Fife friends, as well as others who are seeking to do good in the daily walks of life. In Richmond Place Chapel a meeting for prayer has been begun. It is chiefly composed of the wives of working men and others, who are interested in the present revival efforts put forth in that place by laymen of various denominations. Thus our meeting in the hall is spreading its branches. May the blessing of God follow the efforts of this little band, and as the mother's heart rejoices over the spiritual growth of her children, so would we rejoice over this prayer-meeting, and pray that it may have abundant success. Daily meetings are held this week in

Queen Street Hall. Oh, that decided action may follow! May these crowds not pray merely, but may they work, and enter heartily into the conversion of souls! The Spirit and the Bride say, Come. *All things are ready.* God waits for his church coming into such sympathy with himself as shall lead all his people to follow Jesus as he went about seeking to bless mankind. Oh that the Spirit may indeed be poured upon all flesh, and that the church may have a double portion!

AN APOLOGY. — Having been deprived by sickness of the services of one of our clerks, our work got somewhat behindhand. Let this be our apology for the delay in mailing our last three issues. We regret this the more as it has subjected our Canadian friends to great inconvenience. Bro. Wadsworth, our agent, is not at all to blame in the matter.

BOOK NOTICES.

Three new and attractive appearing books for young people have been laid upon our table.

"THE WIDOW DAVIS AND THE YOUNG MILLINERS" is a story for young ladies, by the popular author of "The Object of Life." It is full of hints and instruction, to which every young lady will do well to take heed.

"THE TELESCOPE" is an allegory by which the principal features of the "broad" and "narrow" ways are impressed upon the reader. It will be best appreciated by adult minds, though it has attractions for the young. Its teachings will improve the heart of both.

"MOORCROFT HATCH, OR DARKNESS AND LIGHT," by A. L. O. E., is a story written with much more than usual ability. Its incidents are rather too romantic for common life, but it teaches clearly the soul-saving doctrine of a change from "Darkness to Light."

These volumes are from the active press of Henry Hoyt, 9 Cornhill, Boston.

"THE HAPPY ISLANDS; OR PARADISE RESTORED." By W. F. EVANS. Boston: H. V. Degen & Son, 22 Cornhill; 1860. — Under the figure of a group of islands, which are sought, found, and described in detail by the voyager, the work of grace in the purification of the soul is attractively set forth. The author's style is compact and chaste; his conceptions of divine truth are clear, and his experience of their power on his own heart is evidently such as to give a genial glow to his narrative. The allegory which he has adopted affords freshness of interest to even old truths; while his patient, and, we may add, profound thought has elicited much original matter in reference to his theme. Upon the whole we feel safe in saying, that "The Happy Islands" cannot fail to interest and profit its readers in a superior degree.

[Original.]

EUREKA.

BY REV. C. D. PILLSBURY.

It has often been my privilege to tell how the Lord has led me. But my testimony has been comparatively limited, having been confined to the social circle in which I move; through your pages I hope to gain the attention, if not the interest, of many more hearers. In many respects my experience is a general one, and just what many will recognize as a counterpart of their own; but in other respects it is, I think, peculiar, and the relation, I trust, may aid travellers in entering the *King's highway of holiness*, who, coming to cross roads, and almost benighted, are about faintheartedly to retreat, but perchance, reading the finger-board of my experience, may become reassured, and successful. God grant it! For some time I have intended to publish a sketch of my Christian experience, but various causes have prevented preparation, and fearing that delay will not lessen the difficulty, I have abandoned the idea of a studied article, and have determined to furnish, instead, an extract from my private records, — and this plan will not be altogether disadvantageous in my view, for, though the article may be rough hewn and crude, it is also familiar and faithful. To begin, then, the quotations thus abruptly.

Ever since I had begun to preach, I had received accounts through the newspapers of the "great awakening" in the different cities, and every account I read stirred me up to more ardent prayer for a revival among my own people. Finally, I grew so anxious to have them receive a spiritual blessing, that I set apart one day of each week to be observed privately as a day of fasting and prayer to beg for a revival. The answer came in a way I little dreamed of. I saw sin only in those around me, and desired most earnestly its removal, but God's eye was turned upon

me as the sinner. And he seemed to say, "Thou art the man!" Before there was any indication of his presence among my people, the Holy Spirit first visited my own heart, and I was led to see my secret sins of *literary pride*, and selfishness, as never before. I saw that when I presented the cross to my people, I placed myself, my talents, *before* instead of behind it. I had indulged a contemptible pride and vanity in using metaphors, and logic, and critical ingenuity; not that I felt these adjuncts of the pulpit *essentially* wrong, but *relatively* and *associatively* wrong, for my motives, the source of them all, had been selfish and vain. I saw that all I did was painted with sin and self, and I longed unutterably for inward purity. I felt that I must first be cleansed anew before God could consistently use me in an extensive work of saving souls; that, although I was a Christian, I was not such a Christian as I ought and wanted to be. I discovered that there were parts of my nature which I had never given to God, deep recesses of my being, undiscovered till then, which I hardly dared to let conscience explore, and where I felt conscious that God did not reign. I began to see that I did not give all my cares and fears up to God; that I did not know what it was to cast *all my care* on him who cared for me; that I had been making, unconsciously, mental reservations in my consecrations, and lying to the Holy Ghost by keeping back part of the price; that pride, vanity, selfishness, unsubdued and unrelinquished, lurked insidiously in my efforts and prayers. Blacker and blacker the picture grew, the longer I scrutinized it. I longed more than ever for freedom from sinful motives, and for a transparent purity of soul, that might be, as it were, a spiritual mirror, clearly imaging the Saviour's loveliness as he should gaze into its depths. I longed to be conformed to his will, but it seemed to be hope against hope. I could see no way of release from the slavish bondage of sin. In view of my besetting sins, I cried, "Who

is sufficient for these things?" "Who shall deliver me from the body of this death?" I had not arrived at the meaning of the exulting joy of the apostle's discovery in the following verse. I felt that I needed renewing, though I never doubted I had *once* been converted; and I could see, too, that I had made progress in spiritual knowledge and aspiration; but in *attainment* I had always balked. I had made progress in holiness very slowly. Or ever the stone neared the summit of the hill, back it rolled heavy as ever. I found no success in laying aside *every* weight, and *easily* besetting sins, and running with *patience* the race. Oh, thought I, how unattainable those quiet, passive, unobtrusive, *negative* characteristics of true holiness, that are like oil to the Christian harness, causing it to work noiselessly, naturally, and without friction!

And here the blind was led in a way he knew not, not only into the light, but also into the liberty of the gospel.

At this juncture, as if in answer to my prayers, a friend sent me the *Guide* for the month of January, 1859. I remember well the loathing prejudice I felt against the title of the Magazine. "*The Guide to Holiness.*" It shocked me. "The Pharisees! they mean to take the Bible's place!" It seemed like blasphemy! And Satan was exceedingly given to quoting scripture just then. "I am the door of the sheep." "He that entereth not by the door unto the sheepfold, but climbeth up some other way, the same is a thief and a robber." Ah, Satan knew I was knocking at the wicket gate, and he shot deeply poisoned darts to frighten me off. He came arrayed as an angel of light. But God thwarted him. I determined to read very cautiously. But what was my surprise to find that the different articles seemed to contain the balm I had long sought. They echoed my soul's longings, or rather they were the realizations of what I had hoped and dreamed. They breathed in a purer atmosphere than I,

they seemed nearer heaven, fairly in the land of Beulah! But I was still more affected as I read the first article in the No. entitled "The Baptism of Fire." It was a thrilling description of the writer's religious experience. What struck me particularly in this piece was, that in so many particulars it corroborated my own experience, especially my conversion, backslidings, repentings, resolves, failures, longings, more and more fervent consecrations, and gradual conquests over old habits of sin, with earnest yet vain struggles after greater and entire triumphs not only in action, but still more in thoughts, feelings, and motives. This I could comprehend to its core of misery. But even to *apprehend* the realization of his next step seemed looking through a glass darkly. What he termed his *baptism of fire*, was a sealed volume, and the question was, who should I find able to loose the seals?

I reasoned thus: "Since this man has told so circumstantially for *his* experience, previous to this new light he received, just what I know to be true in *my own* experience, why should I distrust the rest of his story, when he speaks of his remarkable after-experience? I felt that it was no argument to prove the falsity of his account, that I had never had a similar experience. But then I had an aversion to what I considered religious phenomena. Their assumption seemed unsafe. However, I felt the same longings gnawing at my heart after the same blessedness, and I saw that, his, too, had experienced the same aspirations before the attainment was made. Then I ventured a little further, and gazing intently, said, "Lo, here is a mystery! But if it was unlocked for him, why not for me also?" But then I cautiously drew back, I felt as if I was treading on quicksands, and was leaving the ancient landmarks of my faith. And here Satan liked to have made shipwreck of my faith, by sharpening memory and caution. It was steering between Scylla and Charybdis, and needed a careful

helmsman; but an unseen power presided. It was suggested, "You had better beware, this is that exploded subject of sanctification, dangerous to meddle with, for it is a maelstrom that turns every inquirer's brain, and makes him a visionary. And you have particular need to beware; you remember what a curse this subject proved to you twelve years ago when you were at —, how faithfully you tried to attain it, with what tears and prayers, and how it faded like moonshine, and left night darker for the contrast; and how it has cost you years of trials to regain the steadiness of faith you lost then; and now here you are crossing the reptile's path again, and that too while you vividly remember its stings, and how you deeply regretted ever meddling with it, and cursed the day you saw it." These recollections staggered me, and I felt inclined to retreat. But reason came to parley with me. I asked myself whether I was quite sure there was nothing in the subject, after all? Had I fully investigated the subject before? Might it not be the purpose of Satan to lead me into a disbelief of sanctification, in the same way that he continually misrepresents the subject of *conversion* to impenitent sinners? And might he not have foiled me before, just as he often does the inquirer in religion? Might he not make me a *partial* infidel, just as he certainly does make *entire* infidels, by mystifying, and misleading? How many times had I heard sinners object to the possibility of conversion because they had missed the mark at some anxious period of their lives, and now had grown blind in their unbelief, and bolder and more prejudiced in their atheism? Moreover, another recollection strengthened my faith in the new doctrine. I remembered that when I had before studied the subject of sanctification, I had endeavored to go altogether according to human authority, contented to walk a line chalked by human wisdom, instead of seeking and relying upon divine aid alone.

And as I thus had received only partial light, so I had only partial faith, and consequently only partial purpose. I had gone to God not believing him to be (in this matter) the rewarder of them that diligently seek him. Thus I had wavered in faith on the very threshold of glory; had faltered between the Holy Place and Holy of Holies, and just as the veil was about to be rent. I had not trusted wholly to him and his guidance; instead of using means as means, I had made them an end. I remembered that I had gone in prayer to God with certain preconceived notions of just the way in which he would bless me. And I knew that many an impenitent sinner had failed in obtaining a sense of pardon for the same reason. I saw that I had before made these and other radical mistakes, and I saw that these were reasons sufficient why I failed in obtaining the blessing, and that there might be after all such a truth as instantaneous sanctification, notwithstanding my failures. And if there was such a blessing, it was desirable; if there was any more of religion to be had this side of heaven, I needed and longed for it. I needed it as a Christian, and a pastor, for how could I be able otherwise to lead the flock through green pastures and beside still waters. I had longings for such a state; they only must be acceptable in God's sight. He could have inspired them. Would he do so only to produce a life-long, hankering, thirsty disappointment? Ah, does he not say, "Blessed are they that hunger and thirst after righteousness, for they shall be filled?" "Blessed are the pure in heart?" Then, are there no "pure in heart?" Therefore, I determined to know further concerning this matter; but also determined that I would inquire only of God. Here Satan suggested that I was only going over the same track as before, for as I had followed a certain treatise on sanctification before, so now I was merely exchanging it for another, and that I was now about to fol-

low the teachings of the *Guide to Holiness*. "No," I replied, "I will not take the word of this pamphlet, nor any other human authority, however respectable. But the subject, if true, is a precious one, and is at least worthy of Bible study." So I determined to inquire only of God, searching as never before the Holy Scriptures with earnest prayer, desiring to learn whether there was such a truth as instantaneous sanctification as well as conversion taught there, and whether it was attainable. I reasoned that the Bible was God's book, and that it was both to his credit and honor that the diligent inquirer should find only truth there. That although a certain degree of knowledge might be obtained from the Bible by even the most casual reader, yet that only he who prayed while he read, that his eyes might be spiritually enlightened, would arrive at hidden meaning of truths, not intellectually, but *spiritually* discerned. That many Bible readers did not even believe in *conversion*, but that I had been enlightened to believe and receive the doctrine; that to me the Bible was full of it, and corroborating everywhere my own experience every day. I saw that I had been instructed by the Spirit to perceive the Bible taught conversion, and the question arose, "Why may I not all this time have been as blind concerning sanctification, as others are in regard to conversion? The darkness is in the soul, not in God's word." "The entrance of thy word giveth light." "Besides, this magazine has been published a number of years, a rather long period to be increasingly sustained if it is only a deception about so experimental a subject. Those who profess the doctrine, have done so for years with all confidence, as much at least, as professors of conversion; and in the magazine there are continually fresh testimonials of experience, characteristically different, essentially alike." And I drew the conclusion, that as the Holy Spirit wrote the Bible, and as it had spiritual

meanings, so he himself must interpret it to the reader, operating upon his heart; and that if the Holy Spirit was given to me, I might understand still more of the Bible's blessed truths. Then I found this promise. "Your heavenly Father is more willing to give the Holy Spirit to them that ask him, than parents to give good gifts to their children." "But," thought I, "this can only be addressed to the unconverted, for every Christian has received the Holy Spirit, so it does not apply to me." But Satan's suggestion was soon answered by another passage. "He dwelleth *with* you, and shall be *in* you." Here Christ was addressing his disciples, who had long been converted, and he tells them, that the Holy Spirit who had already enlightened them, should hereafter dwell in them. I saw here a deep meaning hidden in the little preposition "*in*." And I remembered, too, how the Spirit had descended with power on the day of Pentecost, when thousands were not only *converted*, but "*filled with the Holy Ghost*." My course was now a clear one comparatively. I had found a definite object to pray for,—that the Holy Spirit, who I felt was "*with*" me, might be "*in*" me. And I began to feel sure that when he came I should be taught the mystery of godliness, for I found the passage, "He shall" (not only "reprove the world of sin," but also) "guide you into all truth." So I determined to take the Bible as if I was the only individual in the world, as if it was a message to me, as if I was alone, like Moses, on the mount, and receiving the sacred volume handed down to me by God's own hand. I determined to believe the Bible as I understood it by God's instruction, and to appropriate all of it that I believed; to call every promise mine, and rest upon it. As I read, so, I trust, literally my soul lived by every word that proceeded from the mouth of God. I came to God according to the specific direction. "If any of you lack wisdom, let him ask of God that giveth to all men

liberally, and upbraideth not, and it shall be given him; but let him ask in faith, nothing wavering." "He that cometh to God must believe that he is, and that he is the rewarder of them that diligently seek him." "Search the Scriptures, for in them ye think ye have eternal life, and they are they that testify of me." "Said I not unto thee that if thou wouldst believe, thou should'st see the glory of God?"

It was not long after this that I discovered the Wesleyan view of sanctification to be biblical,—all at once the Bible seemed to flash with the brightness of the doctrine, from Genesis to Revelation. Passage after passage appeared bearing upon the subject, unlocking, as of its own accord, all its hidden glory to my newly inspired view. The Bible seemed a delightfully new book. I turned its leaves as one walking through a garden early on a Spring morning; new flowers were opening their dew-cups, and releasing the fragrance which had nestled for refuge in their bosoms during the shadows of the night. Freshness, and beauty, and music were on every side. Holiness, I saw, was taught all through the Bible, both as a privilege and duty, to be secured, not by works of merit, but only by faith on the Lord Jesus Christ. One day I was surprised and delighted on opening the Bible to see the very letters down page after page fairly shine as if they were all gilded; and there was an especial brilliancy in those portions which taught the beauty and attainableness of sanctification. This recalled a similar circumstance which had occurred about the time of my conversion, and which I had always thought so remarkable. Both of these incidents seemed inexplicable. I had heard of similar instances occurring at the conversion of other individuals, and always regarded them as peculiar to the period of conversion, and never after repeated in the course of earthly experience. But here was the same phenomenon a second time in my own experience, and that, too, thirteen

years after the first instance. The difference between the two occurrences seemed to be, that the first impressed upon me the fact of conversion being found in the Bible, and the second revealed in the same wonderful way, the sweeter truth of the reality of a life of holiness by faith in Jesus. Moreover, in the second instance the marvellous light was of longer duration, lasting for days, appearing whenever I opened the Bible. With this came the sure conviction that God had answered my prayer, and opened my spiritual understanding to behold the fulness of the great mystery of godliness. But all this seemed to be as yet but an intellectual comprehension, pleasing, rejoicing, stimulating, but not satisfying. I now longed to have the recognized truth burn into my soul. For this I prayed, understandingly, importunately, in faith, for I now saw that I might come with all boldness by a new and living way; that I did not hope against hope, or fight as one beating the air, or come into a mount that could not be touched, piled high with angry clouds. But I felt drawn instinctively. I felt the Spirit helping my infirmities with groanings I could not utter, and a sweetly constrained power seemed drawing me on, and a still small voice whispered, "Friend, come up higher." At length he assured my heart before him, but how surprising the method, how mysterious the simplicity of faith! How astonished and humbled I was to find that after all my struggles, after all my preconceived notions and roundabout resolves,—after all, Christ, only Christ, was the way; that there was no going beyond him, and nothing excepting him; that he himself was the very blessing I sought, the sum and substance of it all; that to receive and apprehend a newer fulness of Christ, was to apprehend and receive the blessing; that he was the "all in all." My desire was to be emptied of self, and to be filled with Christ; that I might be dead, and Christ formed within me; that my life

might be hid with Christ in God; that I, being dead, might live only as I lived in Christ, or, better, as he lived in me. "He brought me to the banqueting-house, and his banner over me was love." Yes, but the struggle was fierce and tedious, nature and self were hard to kill, and I was inadequate to the task; they refused to die, but grace slew them, and made me a living sacrifice, willing to be forever nothing upon God's altar, and to let Christ be everything forever, to be my all in all, to occupy the former throne of self in my soul. I found that Christ became all mine the moment I became all his, the moment that I ceased to desire (as I had desired all along, secretly, but unconsciously) to be *nothing* in God's sight in order that I might become *something* in my own sight in consequence! Oh, is not the heart deceitful above all things, since pride, in order to linger a little longer in God's temple of the soul, when the Holy Spirit would drive it forth, must needs counterfeits the garb of humility! But the last idol must be slain; pride fell; I consented to become nothing, to stay nothing, — not as the means of becoming something afterwards; not exactly for the purpose of merely being humble, but to be nothing that Christ be something, — might be everything, might be the *all* that I had desired to be. I now saw that holiness was not a quality that could be abstracted from Christ, and built up in the soul as an adornment, but that Christ must forever retain the beauty, the holiness, the righteousness, the sanctification, the redemption, all of it, and that the Christian only possessed it as he possessed Christ. Oh, there is a meaning in that expression, the *fulness of Christ*! It is not the fulness of the Christian, but the fulness of Christ, and then the Christian becomes by an appropriating faith, full of *Christ*, who brings with him all his fulness to abide in the heart, in a living union. God gave me the faith that opened the door of my

heart where Christ had stood so long knocking, while his locks were wet with the dews of the night. Heavenly peace and calmness entered with him. There was perfect satisfaction. I seemed at times too happy to live, but oftener it was a serene, even joy. Satan was bound, and I had a foretaste of the millennium, if not heaven. Then Satan was let loose for a season, and came with all his malice and ingenuity, to try me (it almost seemed) as he did Job, and sift me as he did Peter. But Christ had prayed for me. He bade the tempest be still, and there was a great calm. Since then, the storms have often been rough and boisterous, I have been cast adrift on a sea of circumstances, in the midst of night, without rudder, or anchor, or mast, but faith has always been steady enough to stand firmly, and clear-sighted enough to pierce the blackest darkness, and see the Star of Bethlehem beaming quietly above me, while within my breast I can feel its unruffled reflection.

I may add, that though a narrow path, the way has become plain and lovely. My feet are growing, I trust, firmer and surer in keeping the straight course. Errors, temptations, and weaknesses lie always in wait for me, and when least suspected, start from an ambuscade, but Christ is ever near me, admonishing: "What I say unto you, I say unto all, — watch!"

One other word he is compelled very often to repeat, for I am very wayward in one respect, and he guards my frailty.

During the first weeks of my experience Christ favored me with many peculiar manifestations. I thought it would be always so. Their cessation, or very rare occurrence, seemed to leave me comfortless, till I learned the true meaning of the passage, — "The just shall live by faith." Never can I doubt this glorious change which Jesus wrought in my soul. Life is now all a Providence, every moment a

circumstance. And, thanks be to God! I can still cry as at the first moment of the change, "Eureka!" "I have found him of whom Moses and the prophets did write!"

[Original.]

SUPREME LOVE TO GOD.

BY Y. J.

A KNOWLEDGE of God must first be attained if we would meet the claims which he holds upon our service. And it is not essential that our minds should grasp the attributes of his character so perfectly as to be able to delineate his power, dominion, and glory. If this were necessary we might die in despair. But the mind must be acquainted with him. A knowledge of his love and forbearance will lead to an appreciation of his dealings toward us. A knowledge of his justice and holiness will lead us to that filial fear which is inseparable from the Christian character. Thus a knowledge of his love will attract us, and a knowledge of his justice, combined with a knowledge of his power, will prevent our trespassing upon his mercy, and thereby excite the divine anger.

What is more necessary to inflame our affection toward God, than a deeply seated approbation of his character and dealings toward us? And the more we search his character, the more that character meets with our approval. Some attribute a want of love and a disposition to harass our lives to that good God who doeth all things well. But they surely do not mean it. No rightly balanced reason can attach to God's character any disposition but what in its exercise would promote our welfare. There are some objects that are despised the more they are observed. Not so in our study of God's character. The more we study, the more we admire; and that admiration does not merely include an appreciation of its beauties, but *excites us to love and respect the teachings of the pos-*

session of that character. "WE LOVE HIM BECAUSE HE FIRST LOVED US."

This is the only legitimate motive that can stimulate in us an affection toward God acceptable to him. Love not begotten by love, must be of a selfish tendency, manifested for some secular reason, or it is simply a regard for the object arising from admiration of its character. Man may be ever so reverential, and careful to obey the precepts of God's law, and yet possess none of those attachments which a study of Calvary would produce. Some men are professing love to God in order to realize his protection in the day of wrath. We look upon such a motive as savoring of selfishness; and although the fear of death leads often to reflection, which leads to dedication to God, yet love to God, arising from his love to us, should lay at the basis of our devotion to him;—and that love our Saviour tells us should be *supreme*.

To the Christian it appears strange that a duty so delightful in its exercise, such as loving God, should have to be presented to us in the form of command. A glance at the dealings of God,—his love in preserving and redeeming us, should fan up our affections and centre them upon God without any command from Christ, such as is contained in the words, "*Thou shalt love the Lord thy God with all thy heart,*" &c. But this fact proves more forcibly the necessity of our loving God supremely.

First,—with all our heart,—all the powers of affection employed in loving God,—ready to obey his command if it requires to leave the dearest object of past affection,—father, mother, sister, or brother, or whatever it might be. In complying with this command we are not supposed to love other objects that are proper objects of affection any less than formerly. Our love for relatives and friends should not be lessened by our love to God; but our love to him should be strongest. Indeed, it is not until we do love God thus supremely that we are enabled to love our enemies as we ought, and love our fellow-

creatures with an apostle's love. Supreme love to God includes love for all his creatures, and a passionate regard for their spiritual welfare, which is God's cause. Secondly, with all our soul, — with all our life. Not merely in prosperity, nor merely while engaged in the forms and ceremonies of religious worship, but constantly and unto the end. Consider your love to God the essence, the sweetness of life.

Thirdly, with all our mind. No unholy motive can stimulate this love, when our disposition to love God is undivided. The disposition should attend every manifestation of our love to God, and any action in God's cause called forth by our love to him should be performed with that delight that the world may prove that the ways of religion are "ways of pleasantness." And as in the Gospel by Mark, where an additional limit to Christian love is given, we should love God.

Fourthly, with all our strength. It is not sufficient that we merely occupy the time in loving God best of all, and labor constantly for him. But we should seek expansion to our powers of affection, by stretching them and trying how much we can love him, and in obedience to that growing love, we will be stimulated to more extended usefulness. Why should our talents bring only a hundred-fold, when they may bring a thousand? Why should we try to get to heaven with as little pains as possible, and as silent as possible, while by meeting the above easy claim we may be ambassadors for Christ; useful, and enjoying increasing grace; and then have it said at the close of life, he "*hath done what he could.*"

Dear reader, let true principle lead you to supreme love to God, and you will know all that is meant in that important word, Holiness.

Mount Brydges, C. W.

It is to Christ's death and the Christian's life that the word of God gives special prominence.—*Thomson.*

[Original.]

"LOOKING UNTO JESUS."

BY MARY R. STANFORD.

TRAV'LER in the narrow way,
Hast thou found it long?
In thy journey, day by day,
Hast thou suffered wrong?
Look to Jesus, — he will keep,
He will guide through waters deep, —
Kindly bear thee in his arms,
Gently soothe when fear alarms;
Oh! trust in him.

Dost thou mourn because of sin?
Know'st not peace nor rest?
Does Temptation enter in,
And the Foe molest?
Trust in Jesus, — he will save;
He hath risen from the grave;
Pleadeth now at God's right hand,
That his weakest child may stand
Secure in him.

Bring to him the heavy load,
Cast on him thy care;
Bending from his bright abode,
Still he heareth prayer.
Take his burden, — it shall be
Light and easy unto thee;
Jesus gives the weary rest,
Closely clasps them to his breast;
Rely on him.

Come with broken, aching heart,
Wait not for relief;
He will bid all sin depart,
He'll assuage thy grief.
Count for him earth's joys as dross,
Reckon all thy gain as loss;
Only seek his love to know,
Daily in his footsteps go;
So rest in him.

Salem, Mass., Feb. 1860.

[Original.]

A CRY FOR LIGHT.

My heart is sinking down in dark despair,
My straining eyes search this thick gloom to find
One struggling ray of light, — but none is here.
One long, deep cry I lift, O God, to thee;
Is there a balm in Gilead, — a rest
For weary, longing souls? — can the tried heart
Look up to thee, a Father and a Friend?
My heart is waiting, waiting now for thee;
No sound breaks the deep stillness of the air;
I listen. Art thou near? Reveal thyself,
And shine upon my troubled heart, as when
At thy supreme command, "Let there be light,"
The golden beams lit up the troubled depths.

MARY.

[Original.]

LETTER FROM MRS. PALMER.

ARTHUR VILLA, PENRITH, April 10, 1860.

REV. H. V. DEGEN.

DEAR BROTHER: We send you for the thousands of your readers scattered throughout America and Europe, what we have been enjoying this morning as a feast of fat things.

Through the kindness of John Steele, Esq., of Barnard Castle, and as copied by his own hand, we have just received the accompanying extracts, from the *manuscript* journal of Hester Ann Roe, afterwards Mrs. Rogers. Says Mr. Steele: The journal, in her own handwriting, is in the possession of Mr. John Rogers, Marske, near Redcar, Cleveland, son of Rev. James Rogers, husband of Hester Ann, but not the mother of the above-named John; Mr. Rogers having been three times married; Hester Ann was his second wife, and his last wife was the mother of John.

These extracts show the manner in which Mr. Wesley labored, when just bordering on his fourscore years; how he was "in labors more abundant;" with what pleasure he hailed a glorious revival which had broke out at Macclesfield; how he encouraged the new converts, especially the young in years, to bear their testimony to what God had done for them; and his mature views in his 80th year on the great subject of "The Way of Holiness," and "Faith and its Effects." Mr. Wesley refers to the visit to Macclesfield in his printed journal, see March, 1782.

"Good Friday, March 29th, 1782. I had a good time in private, especially in interceding for dear Mr. Wesley; the Lord sweetly assured me he should be made a blessing to my soul, and many others. I just got to Mr. Riles's in time to meet him at the door, and was filled with grateful praise to see him still in health and spirits, all devoted to the God of love.

At the new church, (Rev. D. Simpson's,) the service for the day was very solemn. Mr. Wesley preached from "Ye know all the grace of our Lord Jesus Christ," &c. He showed that to know the grace of our Lord Jesus Christ was to know him as our prophet, priest, and king; he spoke freely, and sweetly, of his divinity and condescension in becoming man, that we hereby might become heirs of God. While insisting on the riches and privileges of believers, how was my soul filled with love. He said, faith and love were inseparable; that faith preceded love, and our love was always in proportion to our faith, and our obedience to our love. Nay, that holiness is love, and love is holiness; and there can be nothing higher than love which casteth out fear, in this life; and that in eternity, our all in all shall be love, for "God is love," &c.

He said, a person who is *sanctified* feels more resignation to live here in this world of trials, though surrounded by a host of foes, than a person who only experiences *justification* can do, because the pure in heart, dwelling in love and in God, have a heaven below, and therefore can say, "Not as I will, but as thou wilt." In the afternoon, Mr. Wesley preached in the new church, from "Wherefore laying aside all malice," &c. At night, in the preaching house, from "Dearly beloved, I beseech you, as strangers and pilgrims, abstain from fleshly lusts," &c. Some words in this sermon gave me to believe he had been warned not to preach on the doctrine of faith, and I found a desire to speak to him on the subject, but when I was with him, my mouth was shut respecting it, though I found liberty to speak fully and unreservedly on other things. He behaved with fatherly affection; indeed, I had never more solid comfort and satisfaction in his company, and never found it more truly profitable.

Saturday, 30th. I had little sleep in the night, but was filled with divine love. I rose at 4, had sweet intercourse with my

God in private prayer. At 5 o'clock I heard dear Mr. Wesley, from "Blessed are they that hunger and thirst," &c. His words were with power as he offered a present salvation to all. At one o'clock, Mr. Wesley preached at Leek. He took me with him in the chaise. Glory be to God, I had a good season on the road, and at Leek we found a few precious souls. Two women with whom I spoke were thirsting for sanctification, and others for pardon. God's dear servant preached from "The kingdom of heaven is at hand." The room was much crowded with a hungry, attentive congregation. His word was with the power and demonstration of the Spirit, and every one seemed as melting wax before the fire. My soul was filled with the goodness of the Lord; all my powers were swallowed up in his precious love.

He showed, first, that when the pure gospel of Christ was preached and received in any nation or kingdom, the kingdom of God was set up there; also any city or town; or, if any *family* was converted and believed in Jesus, it was set up in that family; that when it respected individuals, it consisted in righteousness, peace, and joy in the Holy Ghost, and began to be set up when we were justified, but is not completed in the soul till we are fully renewed. He insisted "*the kingdom of heaven is at hand.*"

He addressed himself to children of six, seven, or eight years old; to young men, young women, old men, old women, high and low, rich and poor, drunkards, swearers, sabbath-breakers, liars, thieves, &c. and told them, "You may now be delivered from all the power of your besetting sins, even *this day, this moment*, for "*the kingdom of heaven is at hand.*" Serve the devil no longer; he is a bad master. Yield now to *him* who loveth you, who died for you, who will save you from all your sins here, and from hell hereafter. He loves you all,—even *thee*, O poor sinner, he bled for *thee*; and wilt thou re-

sist him still? 'Dost thou feel thy sins? Art thou willing to know Jesus as thy Saviour? and art thou afraid to come? Fear not,—look up,—he is nigh thee.—Dost thou want pardon? Shall I tell thee thou mayst have it next year? Nay, I dare not;—thou mayst have it sooner. Shall I say next week? thou mayst have it sooner; to-morrow is not thy own,—thou mayst have it to-day, "*it is at hand,*"—look up *now*, even *this moment*. "Believe on the Lord Jesus Christ, and thou shalt be saved."

It is true, we *must* acknowledge that in general the work of repentance is carried on by very slow degrees. Most people are a long time after they are convinced of sin, before they are justified. But why is it? It is because of their unbelief. "The kingdom of heaven is at hand,"—the word of faith is nigh thee,—fear not,—only believe. Art thou a child of God, and feelest his kingdom in a measure set up in thy heart? Dost thou know, and canst thou say, "He has loved me, and given himself for me?" Hast thou a *measure* of righteousness, peace, and joy in the Holy Ghost, and yet, dost thou feel the remains of anger, pride, self-will, inordinate affections, or evil desires? Then thou knowest the meaning of those words,

"'Tis worse than death my God to love,
And not my God alone."

Thou seest, and art assured "without holiness no man shall see the Lord," and thou feelest thou art unholy. Thou art convinced, none but God can bring a clean thing out of an unclean. His will is thy sanctification. "He will sprinkle clean water upon thee, and thou shalt be clean," &c. "He will circumcise thy heart," &c. But, art thou to wait a year, a month, a week? Art thou to stay till thou art more worthy? Not at all,—come *just as thou art, come now, a helpless sinner*, to a *perfect Saviour*. But some may say, Is not sanctification a gradual, as well as an instantaneous work? Yes, it is both, and

most persons are a long time after they are justified, before they are sanctified. But, does it need to be so? Not at all. I have known a person justified one month, and sanctified the next,—yea, justified one week, and sanctified the next; nay, I have known a person justified and sanctified in an hour, and *glorified* the next.

A thousand years are with the Lord as one day, and one day as a thousand years. "He that believeth shall be saved." Where art thou, O believer, who art longing for all that peace, righteousness, and joy in the Holy Ghost, spoken of in my text? "The kingdom of heaven is at hand," it is *nigh* thee, it is here,—take it,—(holding out his hand) *now believe*,—wait for nothing,—Lord Jesus, speak to that heart, &c. I forget to say, that when he described the righteousness spoken of, he showed it was right affections, right dispositions and tempers to God and man, and might be comprehended in love,—pure love to God, and pure love to man; and that peace and joy in the Holy Ghost were certain consequences, for "God is love," and he that dwelleth in God, &c., and where God dwells, must be joy unspeakable, and full of glory. The moment we receive this righteousness by faith, then is the kingdom of heaven set up in the heart, and we are all love, all peace, all joy in the Holy Ghost, and we grow and increase therein, till we arrive in the kingdom of glory.

He prayed with such life, power, and liberty, as I never before heard him, for children, yea, for every one present. The unction of the Holy One was present of a truth. A young man, who was under conviction, was greatly encouraged to come to Christ by faith for a present pardon. A young boy, nine or ten years of age, appearing to be much affected, I spoke to him, and he burst into tears. I asked, Are you determined to seek and serve the Lord? He said, yes. Do you feel yourself a sinner, and are your sins a burden? He then wept more still, and cried, yes.

Do you know that if you die before Christ pardons your sins, you will go to hell? Yes. I then endeavored to encourage him, and a woman told me he had just lost his mother, and was an orphan. Oh, how was I filled with humble love and praise!

On our return home, Mr. Wesley said, "I never saw a more lovely congregation, Hetty; I had peculiar liberty." I told of the young man and the child, and his soul seemed full of love and praise. While he slept in the chaise, I had half an hour of precious, silent intercourse with the Eternal Trinity, and such calm, uninterrupted sweetness as none knoweth but the soul that is *one with God*. Oh, how he filled my soul with a plenitude of his presence! I was truly swallowed up in Father, Son, and Spirit. Mr. Wesley preached at 6 o'clock, from "God giveth grace to the humble."

Easterday, March 31. At the new church, (Mr. Simpson's.) I was peculiarly blessed; all my powers were swallowed up in love; and the hymns, suitable for the day, were truly sweet; I felt, indeed, the resurrection's power of Jesus, the fruits of his glorification, even the indwelling presence of a triune God. Mr. Wesley preached from "The Lord is risen indeed." He showed there was a rational and an experimental evidence of this, and how much preferable the latter was to the former, sweetly describing who might be said to have the latter. He said the moment any polluted sinner, however vile, believes on Christ for justification, that instant the experimental evidence begins; he then feels the virtue of his death, by receiving the forgiveness of sins, and the spirit of adoption, whereby he can in that moment cry, "Abba Father," My Lord and my God. And this experimental evidence is completed, when that promise is fulfilled, "I and my Father will come in unto you, and make our abode with you," "and the Comforter whom I will send, he shall abide with you forever." This is

the privilege of all believers, and is received by faith. He gave much encouragement to those who were seeking this, and to those who had attained.

After I had been at the altar, and there feasted on the living bread, I had a heart-felt sense of his approbation. In the afternoon Mr. Wesley again preached at the new church an excellent sermon from "The wages of sin is death, but the gift of God is eternal life," &c. He insisted strongly on the eternal life spoken of, being the free gift of God, not obtained by works in whole, or in part, but alone through Jesus Christ, our Lord, through faith in his blood. He showed that this eternal life is *love*, begun in justification, though then mixed with unbelief and inbred sin, ruling and filling the whole soul in sanctification, and consummated in glory. Faith is the hand instrument, or receiver of this, but shortly faith will be swallowed up in sight, whereas, love never faileth, &c. He spoke very lovingly with sinners, besought them to flee the service of so bad a master, whose only wages was misery here, and death and misery eternally hereafter. Mr. Wesley's text in the evening, at the preaching house, was "Set your affections on things above," &c. After preaching was the love feast, and glory be to God, it was a season much to be remembered; near forty made a noble confession. George Bradock spake humbly and wisely, and declared boldly he was cleansed from all sin. Soon after I spoke, and how was I filled with glory, and with God; my soul was wrapped up in his presence and love. John Bowby spoke clearly of receiving sanctification by faith alone, and retaining it nineteen years by still acting a momentary faith. He mentioned two women at Kettlesum, one of whom had for twenty years been seeking a gradual sanctification from all sin, by self-righteousness, watchings, prayer, &c., yet she was now convinced she never could watch and pray in the gospel sense, till she had received a heart from sin set free

by faith alone, and that to every soul who feels its need, "now is the accepted time, now is the day of salvation." As soon as she discovered this, she ventured her soul on Jesus as a *perfect Saviour*, and proved him to be to her according to her faith.

T. Ridgeway bore a glorious testimony for God, and declared he received the blessing of sanctification in a moment, by simple faith, after trying to sanctify *himself* for three years together, by *gradually* mortifying every corrupt affection, &c. Several others all declared the same precious truths, that by grace they are saved through faith, and that from all sin.

S. Bradshaw professed justification, but owned he did not experience what he now heard, though he had been a Methodist twenty-nine years. Mr. Wesley got up and said, those who love God with all their heart must expect much opposition from professors who have gone on for twenty years in a lazy, old beaten track, and fancy they are wiser than all the world; these always oppose the work of sanctification most. When I. Goostry, a boy spoke, Mr. Wesley ordered him to stand on the form, that he might be heard, but he was then so confused, he could not say all he intended; but Mr. Wesley was much pleased with him; and said many things to encourage the young in years. He also said, some people accuse us of seeking salvation by works; they may as well accuse us of playing at push pin. How many have declared to-night, that they are saved by grace and through faith alone. Mr. Wesley allowed the meeting to continue two hours, which I never knew him to do before, but his whole soul was filled with love and thankfulness for so many witnesses of redeeming love and full salvation.

Monday, April 1. Mr. Wesley preached in the morning at 5 o'clock from "Who hath heard such a thing, who hath seen such a thing," &c. (Isaiah lxvi. 8, 9.) He showed in a literal sense it could not be, but in a spiritual sense it could, nay, it had

been the case. He spoke of the three thousand who were converted on the day of Pentecost, and the rapid progress of the gospel among all nations in the days of the Apostles, and then of the work of God among the Methodists, and lastly in individuals.

He said he had known many convinced one month, justified the next, or justified one month and sanctified the next. Nay, many convinced one week, or one day, and justified the next, or justified one week, or one day, and sanctified the next; nay, he said, he knew one young lady, who was convinced of sin, justified and sanctified in twelve hours, who before was quite carnal and unawakened. Another young lady, he said, was seeking sanctification by prayers, tears, watching, fasting, and a diligent use of all the means, and one day she determined, "I will wrestle till I prevail, *I will have the blessing this day.*" She wrestled in her closet a long time, but not obtaining it there, she went into the wood, and wrestled there for four hours, till her body was wet with perspiration, and all her strength spent; so at last she cried out, "Lord, I have done *all that I can do,—I can do no more,—I am helpless,—Oh, save me!*" And then the Lord instantly broke into her soul; she was filled with love, and joy, and peace in believing, and prayer was lost in praise. "Then," said Mr. Wesley, "when she could *do no more,—do nothing,—* she was just fit for the blessing."

He insisted, "All things are now ready; one day is with the Lord as a thousand years;" only believe; and he greatly encouraged those who have believed. His word was truly with power, and the unction from above, so' was his prayer for a present salvation, especially for children. Lord send a gracious answer.

I went to him at Mr. Riles's (the superintendent minister), and he said, We had a lovely meeting, Hetty; such an evidence cannot be withstood. I said, Ah, sir, there are some who cannot receive all the testi-

monies that were borne last night; they think those who were justified only a few weeks or months ago, are deceived when they pretend to know any thing of sanctification. "Well," said he, "but you and I do not limit God, and indeed the time is now come, when a fuller dispensation of the Spirit is given than has ever been known before. Fifty years ago, and indeed before that time, there was *here* one, and *there* one instance of the power of God, but it was rarely the case. We seldom heard of *instantaneous sanctification by faith alone.*"

"The Moravian brethren seemed, for a time, the most clear, but now there is no people in the world speak so clear and distinct as the Methodists, and *we* now see much clearer than at first; there are more living witnesses of the power of God. I knew one Hannah Hooley, in this town, that was justified at fourteen years old, sanctified in about six weeks afterwards, stood firm for about two years, and now she is in Abraham's bosom, and you have now several witnesses. I was quite delighted with that little girl, (Matty Goostry, ten years old,) who told me 'When I felt the love of God, and that my sins were forgiven me, it overjoyed me.' You must strengthen the young ones, &c."

He met the select band, and it was a precious season indeed. Mr. Wesley called little John Goostry, and desired him to finish what he was saying last night, and to speak freely. He hesitated a little, but then gave a clear account of his justification; how he was afterwards convinced of inbred sin, and received sanctification. Mr. Wesley expressed himself as much pleased. Molly Rydall said she had long sought sanctification in a self-righteous spirit, and when cousin R. Roe told her, "You may come *as you are*, and come *now by faith*," she thought he talked nonsense; but as soon as she was convinced of this truth, and cast herself by faith on the all-cleansing blood of Jesus Christ, she found "He was made unto her sanctifica-

tion." Others testify to their having obtained the same blessing, and holding it fast in the midst of trials and temptations, that they could "Rejoice evermore, pray without ceasing, and in everything give thanks."

We breakfasted at Mr. Simpson's. Dear Mr. Wesley prayed with us, and I took leave of him there. O my God, let a plenitude of thy presence attend him! I never found more sweet and holy union with his spirit, nor more profit from his conversation. Just at parting he said to me, "I never before saw the nature of *instantaneous sanctification* as I do now." He said he now saw he had been led by the mystics, to seek something more than *love*,—a deliverance from mistakes, infirmities, and temptations; that if Christian perfection was simply loving God with all the heart, he blessed God he did experience a measure of this; that with God's help, he would preach the doctrines of faith, and a *present salvation from all sin* at Chester, though he expected much opposition. He blessed God for bringing him to Macclesfield, and begged he would pray for him. Asking me, "If a person is perfect in love, how can he afterward grow therein?" I replied by asking another question. How was it that Jesus increased in wisdom and stature, and in favor with God and man? He said, "Your answer is sufficient," and after taking an affectionate leave, he set off to preach at Northwich, on his way to Chester.

A fortnight after this Mr. Wesley wrote to Mrs. Rogers (then Miss Hester Ann Roe) the following letter, which she has transcribed into her journal, from whence I copied it. It forms a beautiful appendix to the foregoing account.

APRIL 15, 1782.

MY DEAR HETTY: You should always have in readiness that little tract, "The plain account of Christian Perfection;" there is nothing which so effectually stops the mouths of those who

call this a "*new doctrine*." All who object to it, are really (though they suspect nothing less) seeking sanctification by works. If it be by works, then there will certainly need time, in order to the doing of those works; but if it be by faith, it is plain a moment is as a thousand years. Then God says, (in the spiritual as in the outward world,) "*Let there be light*," and there is light.

As his own soul is much quickened, I am in great hopes J. Tellers will be a blessing to many in Chester. A few witnesses of pure love remain there still, but several are gone to Abraham's bosom. You will encourage those at Macclesfield that enjoy it to speak explicitly what they experience, and to go on till they know all the love of God, which passeth knowledge.

Give all the help you can, my dear Hetty, to them, and to

Yours affectionately,

J. WESLEY.

"This letter," says she in her journal, "was made a great blessing to me."

[Original.]

THE HIGHEST BOON.

No higher boon I crave,
I ask no purer bliss,
Than still to feel thee near,—
O Father, grant me this!

To feel around me twine
Thine arms of strength and love;
To feel upon me shine
Thy glory from above;

To feel that thou, Most High,
My God, my Saviour art;
To feel thee still by faith
Dwelling within my heart.

Oh! this indeed brings tears
Of rapture to my eyes;
This cheers the pilgrim's path,
Makes earth a paradise.

No higher boon I crave,
I ask no purer bliss,
Than still to feel thee near,—
O Father, grant me this!

RUTH.

[Original.]

ON LOVING OUR NEIGHBOR AS OURSELVES.

It is a remark of Mr. Wesley to this effect, that, whatever may be our progress in experimental religion, we can never get beyond *love*. It is a maxim which is attributed in its origin to St. Augustine, that the man who truly loves may, in the exercise of such love, do what he pleases. It is the express declaration of the Apostle Paul, that "love is the fulfilling of the law." Christ, who stands preëminent as the world's great teacher, has told us, that the first and great commandment is this: "Thou shalt love the Lord thy God with all thy heart, and *thy neighbor as thyself*."

Our object at the present time is to make a few remarks on the subject of loving others as ourselves. The meaning which is commonly attached to the command that requires us to love our neighbor as ourselves, is, that we are to love our neighbor in the *same degree* as ourselves. And this is generally supposed to be the whole extent of its import. It is safer and better, we think, to suppose the meaning to be this, namely: we are to love our neighbor in the same manner as we love ourselves; (the word manner of course including degree, and implying something more than mere degree.) In having a knowledge, therefore, of self-love, we may be supposed, by implication, to have a knowledge of universal love, or that love which the great Teacher requires as due to all our fellow-men.

Some of the characteristics of self-love are these.

1. Self-love is characterized, in the first place, by what is variously termed an instinctive or connatural foundation. The natural or Adamic man, in distinction from the fully regenerated or sanctified man, is what he is in his natural selfhood, by the natural or constitutional development of his nature. In other words, his selfhood, (his *proprium*, as it is expressed

in the Latin language,) is not the result of calculation, but a gift of his being; is not a volition or the outbirth of a volition, but an implanted instinct; is not what he makes himself, but what is made in him. It is true, that this instinctive tendency is, in some degree, under the control of reason and the will; but still it is a connatural, an implanted element or principle of man's being, which is both instinctive in its origin, and to a great degree instinctive or constitutional in its action.

2. A second characteristic of self-love is, that it is self-centred. The influences, which go out from it, all recognize a common origin; all go out from one point. It is true, that the natural man's actions do sometimes, and perhaps not unfrequently, manifest themselves in kindness to others; but on a close examination, it will always be found, that there is some tie which binds them to a central, appropriating element. The "*proprium*" rules, and the kindly manifestations, which sometimes exist, always go home, and take the outline and hue of their image from what is found at the heart.

3. A third characteristic of self-love, considered as an active principle of our nature, is, that it is constant in its action; meaning by constancy, that it acts constantly or invariably in the same direction. The closest scrutiny to which it can be subjected will fail to detect any variation. At all times and under all circumstances, it keeps its watchful eye on its own purposes, and employs its busy hand for its own good. So fixed, so constant is the tendency in one direction, that you might as well expect the lion and the tiger to change their nature, as to expect a change in its invariable devotedness to itself.

4. A fourth characteristic of the principle of self-love is, its extreme intensity. It is not a principle which ever compromises its position by the doubtfulness of its attachments. Its love turns back upon its own centre with the energy of the whole

heart. It is a love as intense as the capacity of our nature allows to be possible. It is as strong as it can be.

5. And once more, another characteristic of self-love is, that it has its natural manifestations, its irrepressible signs, as it has its centre in itself, acting by the law of its being always in the same direction, so continually through the eye, the tones of the voice, the language of the countenance, and the whole physical action; it writes daily and hourly, and in every moment of the day, the inward life of the heart in the outward expression of the various signs, which are appropriate to such expression. The natural man, in his selfish nature, is known and read of all men, and cannot help being so read. His outward life is the superscription of his inward life; and the letters, which show what he is, are large, and plain, and ineffaceable.

6. Such is a man's love of himself. We are required, in the words of the great Teacher, to love our neighbor as ourselves; that is to say, in the same manner as ourselves; and such, therefore, in all these particulars, if we have correctly stated them, is required to be man's love of his neighbor.

1. In the first place, the love of our neighbor must be so inwrought into our nature by the Spirit of God, that it shall exist and move in the holy man instinctively or constitutionally. He has not only taken his stand on the side of God by an act of the will, but has become "*a new creature*" in God. When such is the case, the person who is the subject of such love does not act slowly and with hesitation, as if his work were a thing doubtful or difficult to be done; but with great ease and readiness, by a tendency of his being, and as if he could not do otherwise. His actions flow out, as from an implanted life principle.

2. In the second place, as the natural man's love is self-centred, so the spiritual man's love, which is the love of our neigh-

bor, finds its centre outside of ourselves and in the good and happiness of *others*. The selfhood of the natural man is his kingdom. It is just as much the centre of all the outsides and externalities of his being, as the sun is the centre of the solar system; and in like manner, as in the natural man, all thoughts, all feelings, all hopes, all aspirations, revolve around the self-centre, so the love of our neighbor, which goes outside of ourselves, consolidates itself in the *all* in distinction from the *one*, and makes *humanity* its centre; and it requires no more effort to think of humanity, to act for humanity, to love humanity, than it does for the natural man to think, act, and love for himself. The centres are changed; but in both cases the action is by a fixed law of the mind. And truly regenerated and holy men will everywhere testify, that their love and their activity for the whole human race, cost them no effort, but have become easy, and are a part of their nature.

3. In the third place, the love of our neighbor or of humanity, when it comes up to the measurement which Christ has assigned to it, has the great attribute of fixedness or constancy. This naturally results from its having become an established and fixed principle of the mind. It stands firm and unchangeable to-day, to-morrow, and onward through life, watchful as the rising sun, and steadfast as its fixed and onward course, in its multiplied acts in behalf of all mankind.

4. And in degree, also, there is an entire correspondence in the two mental positions. We are to love our neighbor as we love ourselves, by loving him with the whole strength of our being. The holy man, according to the Christ measurement, is to love his neighbor,—in other words, is to love the whole human race,—just as intensely as the natural man loves himself. And how extreme this intensity is, all who have studied the operations of the unsanctified mind will be likely to understand.

5. And in the fifth place, the love of our neighbor, like the love of ourselves, has its appropriate outward signs. The man who loves his neighbor in the high, scriptural sense of the terms, is, as well as the man in whom the selfhood prevails, an "epistle," known and read of all men. This love to the whole human race speaks in his eye, in his countenance, in his action; just as in the natural life the selfhood speaks clearly and emphatically through the same instrumentalities. Nature admits of no permanent concealments. Every man, whatever may be his mental state, is necessarily a revelation of himself.

A single practical remark remains. The love of our neighbor, existing in accordance with the rule of Christ, is *holiness*. And as every one is supposed to understand the nature of self-love, so every one, by applying his knowledge of self-love to the subject of neighborly or universal love, can determine very nearly whether he ought to regard himself as a holy person.

T. C.

[Original.]

GOLDEN MOMENTS.

BY ABBIE F. EMERY.

GOLDEN moments, flitting, flitting
 'Neath the veil beyond the skies,—
 Tell us, are we flitting, flitting
 For the joy that never dies?
 How is ev'ry moment laden?
 "With thy life-marks!" Time replies.

When the day is closing, closing,
 And the sun sinks down to rest,
 May we look within us closely,—
 Ask ourselves if we are blest;
 If this life is gliding, gliding
 Onward to eternal rest!

When the year is ending, ending,
 Weeks and months fast flitting by,—
 Do we feel that we are living,
 Fit to live and fit to die?
 Should we dare to meet the Father
 Ere another day goes by?

Newburyport, Mass.

[Original.]

SALVATION,—ITS MYSTERY,
EXTENT AND RESULTS.

BY MRS. E. R. WELLS.

Who does not exult in the great *fact* of salvation? *salvation!* what a word! Who can tell its wondrous import, or who can compute its mighty power! Do we yet know the first letters of the alphabet of this great salvation, or comprehend the first principles of its all-conquering mightiness? Can those who live nearest the sacred stream, and who are most God-honored in their labors, begin to *understand* the hidden mystery of its mighty workings? Can they give the first solution of the wondrous problem, or compute with any arithmetic what it would do for the world, could every impediment be removed.

O! when the sum of the sacrifice made in heaven; the sufferings of Jesus; the intercession of Christ; the operations of the Spirit; the ministry of angels; the worth of the soul; the bliss of heaven; the pangs of hell, and the tremendous import of the word eternity can all be compressed in an intelligible alphabet,—then, perhaps, some faint idea can be given of the word salvation. Until then it must remain unwritten and untold.

But though this theme is unfathomed and unfathomable, and remains as it must ever a mystery unsolved; still its effects are manifest and overwhelming. It *does* change human hearts, it *does* make men "new creatures in Christ Jesus," so the Scriptures affirm,—so experience proves.

But *how much* can it change us; *how far* may we become *new* creatures? *Where is the limit?*

Stand up, ye that affirm "thus far and no farther," and tell us where the sacred stream ceases its flow, and where is its ebbing-tide mark above which it never rises? Tell us, if ye be able, *how much* pollution Jesus' blood can wash away, and where is the line which divides between its power and that of sin? Sketch upon

the canvas with an artist's skill, a heart defiled, polluted, fallen, and then one upon which salvation's "uttermost" is clearly pencilled, and reveal to us what remains of unholiness and sin. Is the contrast wondrously glorious while unsullied purity brightens the scene; or are the dark shades of fallen humanity darker still, by the bright pencillings of grace revealed? *Dost shrink?* And well thou mayest, for who dare "limit the Holy One of Israel?" or who tell where its salvation's *ne plus ultra*, or who affix its *minimum*.

O! when we can fathom the love of the Father in the gift of the Son; when we can comprehend the "grace of our Lord Jesus Christ," that though he was rich, yet for our sakes he became poor; when we can understand the unnumbered grievings of the Spirit borne with and forgiven; when we can measure the combined influences of earth and heaven to rescue poor fallen human hearts, — then, perhaps, we may tell the *extent* of its wondrous power.

But though we can never describe this salvation, or here fully test its *extent*, still its *results* are glorious. Shall our poor pen linger a moment on this theme which angels have desired to fathom, but, all too finite, they wonderingly wait the unfolding revealments of the mighty scheme?

Salvation present and eternal we dare place upon our banner as the common privilege of the world, — salvation now and forever, through the blood of the Lamb! Salvation from sin, its guilt and pollution from unholy intentions or desires; from impure affections or purposes; from unhallowed emotions or deeds; from sinful thoughts or words. Yea, more; from corroding care or distressing fear; from an accusing conscience or an offended God. Salvation *not* from sickness, bereavement, adversity, or death; but salvation *in the midst of them*. Never knowing a disappointment, for all is ordered by him to whose will a sacred heart is in sweet accordance, but "rejoicing alway, and in

everything giving thanks! "Nothing can disturb or annoy. Each successive stroke of the afflictive rod only draws the soul nearer the hand which holds it, so that it is constantly saying, "Though he slay me, yet will I trust in him." But this is not all. A heart all pure and washed in blood is *filled with love*. Love to God supreme, and to man pure and undefiled. Blessed state! Oh! wondrous scheme! Far above reason, and yet not contrary to reason! Far above poor feeble unassisted human nature, and yet perfectly adapted to it! Far above it in its original dignity and power, and yet wondrously elevating and triumphant in its exercise upon the depraved heart! A scheme worthy of its origin, and only comprehended by him who planned and executed it. A scheme that spans two worlds, and connects two eternities.

But this is not the full measure of result; it stretches on to the final conflict, when all helplessly we lie in death's ice-cold grasp; when the grave yawns widely for our coming; when the world recedes and eternity looms up to view; when friends fail and refuse to accompany us up the untrodden way to God; when the spirit, loosed from its earthly fastenings, poises its wings for flight toward the far-off shore; then, oh! then, who can tell the worth of this salvation?

Then it loosens death's icy grasp, and makes the embrace most welcome; it brightens the passage of the dark, dark tomb with celestial rays, and bids the soul mount in its ecstatic flight toward its native home. It opens the golden portals wide for entrance; it places the starry crown upon the glorified brow, and the golden palm within the sainted hand; it makes the soul all mindful of its past darkness and sin, as exultingly it sings, "Unto him who hath washed us in his own blood, and hath made us kings and priests unto God, unto him be glory, and honor, and dominion forever.

St. Albans, VI.

[Original.]

LETTERS TO AN UNBELIEVING FRIEND.

BY A. P. JOLLIFFE.

NO. I.

DEAR M——: You wish to know what I think of your state, and why you do not attain to that peace that is promised, and which you see others enjoy.

The reason why you do not receive your peace, (I call it your peace, because it is still in store for you, if you persevere, as one of the heirs to this legacy, "My peace I give you,") is, because you do not seek it in the order of the Lord. "First pure, then peaceable," is his order, and he will not reverse it. He is a sovereign, and has a right to make conditions. If he gave it to you in the only way you are willing to receive it, he would become a subject, and you a sovereign. He says, "First pure, then peaceable." But you are seeking peace first, which you never will find until you are first purified, for purity is peace; and in proportion to its attainment, will "the peace that passeth understanding fill both your heart and mind;" — and, more than this, it will "rule in your heart," so that it will be the ascendant emotion, subduing all anxiety, fear, and apprehension of every kind, from whatever source. Now you think that outward things must be made right before you can have this "perfect peace," which is promised to those who "trust God;" but then you will perceive that it does not depend upon things without, but things within. When all is set right within, things will be made right without; for these outward troubles are permitted for the purpose of urging you into this state, and when no longer necessary will be removed. Therefore until you "bear the rod, and him who appointed it," you seek deliverance in vain. For you will be restless, uneasy, and anxious, like a limb out of joint, until set in the order of the Lord. You say he does it. But he has not done it in you, or where is

his peace? that always attends his purity so surely that the terms are nearly synonymous. True, he does it, but not against your consent nor without your coöperation. Because you can do nothing without him, you therefore conclude that you can do nothing with him; but remember who said, "Through Christ, who strengtheneth me, I can do all things."

You truly desire his peace; there is no doubt of that; but do you realize that that desire is selfish and sensual, and not only so, but self-willed? It is selfish, because you want it for self-gratification; it is sensual, because if you get it in advance of purity, (which comes by the Spirit of Christ dwelling in you,) it will be a peace of the senses, which is liable to continual interruptions, and not the peace of spirit which shall keep both your mind and heart in Christ Jesus. It is self-willed, because you want it in your own way, and not in that in which it is offered to you. You may think it is a good desire because it is a good thing that you desire; but, nevertheless, it is both sinful and presumptuous, and may bring a rod rather than a blessing, inasmuch as you want God to conform to your order, instead of your conforming to his, which is saying, (in principle,) Let my will be done.

You will say, what then is to be done? Must I not pray for peace? Most assuredly; but only in God's order. At present you will have to renounce your selfish solicitude about your peace, and be solicitous only to "make yourself pure even as he is pure." But you do not want this unless you could have it and your carnal things too. As a proof of this, you go after teachers who rather explain these passages away, which they can only do by a sophistry that evades their real meaning. Such having only entered the vestibule of grace, an outer court of the temple, can never lead you through the court of sacrifice into the Holy of Holies by the blood of Jesus, by a new and living way. "For this is the covenant that I will make with

them, I will put my laws in their hearts, and in their minds will I write them." This is "the law of the spirit" which St. Paul said had set him "free from sin." The spirit, then, has a law, not to be believed only, but to be done; otherwise it is not "a living way," inasmuch as "faith without works is dead." Not conformity to the word outwardly, while the inward man, so far from conformity to Christ, indulges often a dissatisfied spirit under the crosses by the way, and resentful feelings at personal injuries. For outward obedience to the letter of the law killeth; it is the inward assent or obedience to the spirit of the gospel that giveth life. This spirit of purity, or the Holy Spirit, will be given you if you truly desire it, for "every one that asketh receiveth." It is not the disobedient that receive it, for "the Holy Spirit hath he given to them that obey him. It is to the keeping of his sayings that it is promised; the keeping of them from motives of love. "If ye know these things, happy are ye if ye do them." "For ye are my friends if ye do whatsoever I command you." "Continue ye in my love, for if ye keep my commandments ye shall abide in my love, even as I have kept my Father's commandments, and abide in his love." "He that hath my commandments and keepeth them, he it is that loveth me, and I will manifest myself to him." "For if a man love me, he will keep my words, and my Father will love him; and we will come unto him, and make our abode with him." All these promises rest upon obedience, and I have yet to find the first spiritual blessing that is promised to the disobedient.

Is not your opposition to this part of the word carnal? If you have the spirit of Christ, why have you not his peace? "for to be spiritually minded is peace." And if you "have not the spirit of Christ, you are none of his." Instead, then, of seeking peace by renouncing the carnal mind, and wrestling for the spirit of Christ, you not only have a repugnance to this way,

but you have a carnal resentment against those who urge you to the attainment of it. And is this not most unreasonable? What are they seeking but your good? And, having obtained peace in this way themselves, what greater good could they do you than to invite you to your peace in the same way? You say you are willing to receive the doctrine of sanctification as far as Mr. — teaches it. But beware how you make reservations, for you have had but the beginning of sorrows, if you continue "to limit the Holy One of Israel." Remember, it is not as you please. You act as if you were making laws for God, instead of submitting to the laws he has made for you.

As to my view of your state, it is one which will subject you to chastisement, and that immediately, if you do not come out of it. As to your hindrances, your selfish sensitiveness and carnal fastidiousness are, in addition to those I have mentioned, two which you must renounce; for these two produce that sinful secretiveness which would hinder you even from "testifying of the grace which is in you." And this false shame will be crucified by exposure and humiliations the most mortifying to your self-love, if you do not repudiate it. More of the self-renouncing spirit of Christ is what you most need to correct these things and to insure your peace.

These may be severe words, but may by the blessing of God prevent the severer discipline of chastening. Consider them, therefore, as said in love.

RELIGIOUS TRAINING OF CHILDREN.

—If you bring up your children in a way that puts them out of sympathy with the religious feelings of the nation in which they live, the chances are that they will either turn out ruffians or fanatics, and as likely the one as the other.—*Coleridge*.

The fear of the Lord is the beginning of wisdom, and the knowledge of the holy is understanding.—*Proverbs*.

The Guide to Holiness.

JUNE, 1860.

EDITORIAL PAPERS.

"GROANING AFTER IT."

Ministers who are about to take the ordination vows in the M. E. Church declare that they are "groaning after" the attainment of perfect love. The term by which they express their desire for this blessing, is a strong one. It has an Anglo-Saxon teneness, in which Wesley, who first used it we think in this connection, greatly delighted. It goes straight to the mark. There is no mistaking the meaning. It expresses not only a wish that the attainment may be a part of their personal experience, but a definite, earnest, and continued effort of faith and prayer to make it so. It does more than acknowledge that "perfect love," as stated by the Wesleyan standard, is a Bible doctrine,—it avows a personal committal to the importance and to the practicability of its attainment. It binds them to the maintenance of this position.

We have always regarded this declaration, taken in its connection with the solemn circumstances under which it is made, and the sacred person from whom it comes, as one never to be forgotten. Our convictions were deepened in this respect, by the remarks, at the late N. E. Conference, of Bishop James to the young men about to take ordination.

It seems apparent that if this is a considerate avowal, and that if it expresses the exact fact, its results must be glorious indeed, and widely and clearly seen. He who "groans after" a closer walk with God, allowing that intense desire its legitimate outworkings, must assuredly attain it. If perfect love is the definite object, he will attain that gracious condition. Desire begets inquiry; inquiry secures light,—and both act back upon the sensibilities, and the "groaning" of the soul for the divine fulness is increased; the Spirit, to whom it is a willing work, keeps his infirmities, faith springs up, and the freedom of the soul from indred sin is sure.

Still further, the moral character of the avowal under consideration receives increased importance from the declaration in the same connection, that those who make it, "expect to be made perfect in this life." Intense desire is possible, where there is no expectation. But Methodist preachers take the bold, outspoken stand, that they have a feeling of absorbing interest in a state of grace which they are expecting to attain.

We suggest the inquiry; Have we as ministers brought forth the fruits of these solemn avowals in that degree which the church are authorized

to expect, and their import demands? Has the expectation been realized? If not, why? We are unwilling to believe that they have been forgotten, and still more unwilling to indulge the thought that they have been treated as merely formal, and for this reason disregarded. May we not urge upon our brethren, with Christian courtesy and sincere humility, these inquiries? May we not, ought we not frequently to review, and with increased earnestness reassume our ordination vows? Our personal comfort is concerned in this; our usefulness is vitally interested, in it, and, we may add, the fulness of our reward in heaven must be affected by it. These declarations, acted upon, must result in making holiness in its highest attainments the prevailing characteristics of the Methodist ministry. If they are lightly esteemed, they throw their influence in a serious degree into the other scale. Beloved brother in the ministry, who may now be reading these lines, what answer do you give to God and the church, on this subject? Are you fully acquitted before God? Have you already been made perfect in love?

"KEEP THYSELF PURE."

TIMOTHY, to whom Paul addressed this injunction, was supposed to possess a truly renewed heart. He was "pure," at least, in that sense; and, may we not believe, in view of the faithful apostolic instruction he had received, and the high standard of personal holiness urged upon him in the epistles which bear his name, that Timothy was *pure* in the sense of the highest gospel privilege. Though Paul believed this to be the case concerning his beloved son in the gospel, yet his Christian solicitude did not cease. He desired that he might hold fast whereunto he had attained. He reminded him that it was necessary to "keep himself pure."

1. *By not being a partaker in other men's sins.* (1 Tim. v. 22.) He was not to help unworthy men into the ministry by laying hands on them suddenly, nor was he in a mere general sense to connect himself with them in any unholy conduct. Still further than this, his continued purity demanded that he should not drink in their spirit, nor follow their pernicious examples, however great the sanction either might have from honored names, or the frequency of use. He was to "beware of men." To keep himself unspotted from the world. Timothy was to have the infallible example of Christ and the power of his cross ever with him.

How many have lost the high state of purity granted them through grace, by forbidden intimacies with worldly persons, or from drinking in the unholy tempers, and catching the unbelieving spirit of those not pure, and thus being *partakers* of their unholiness. In this connection, those who are striving to live a life of perfect faith cannot too much feel that they are to be a "peculiar people," "a royal priesthood," sep-

arated unto a great and glorious calling, that they may glorify God in their bodies and spirits, which are the Lord's.

But while we thus aim to keep ourselves from the spiritual contamination of others, we should watch with the most prayerful jealousy, lest we do it in a spirit of vain superiority. The apostle's humbling inquiry should ever be present with us, "What have we that we have not received?" and his declaration that we are by nature the children of wrath, even as others,—catching his spirit which impelled him to declare, "I am less than the least of the saints." (Eph. iii 8.) In a word, we should guard against a loss of purity in our very efforts not to be partakers of other men's sins.

While we believe the apostle referred to the above-cited specific danger of contamination, he doubtless meant to include every avenue by which the soul might lose its intimacy with God. In spirit he enjoins that the soul be kept pure.

2. *By guarding the senses.* Impurity comes in at the eyes. The lust of the eyes is "not of the Father, but of the world." (1 John ii. 16.) Looking at forbidden things excites the imagination and the desires. Impure imaginings and forbidden desires are the incipient forms, often, of the grossest sins. They are the first stains upon the pure soul, that efface or mar the clearly defined image of the Saviour brought in and engraven there by faith in the blood of atonement. So important is the sanctification of this bodily sense, that Christ has declared that the violation of the seventh commandment is involved in its use in certain cases. (Math. v. 28.) How many have fallen from eminent attainments of Christian grace because they did not keep their eyes pure in the sight of God. We are not forbidden to admire what is beautiful in nature and art. Under the regulations which the gospel imposes, the eyes may seek gratification in the good things of God. But the gay adornings of vanity, the extravagant furnishing and equipage of pride, and all the various forms in which the world shows that it is not of the Father, may not be looked upon with desire.

"The lust of the flesh," too, is an everywhere present danger to the purity of the heart. The bodily appetites must be kept a living sacrifice to God. Whatsoever we do, whether we eat or drink, must be done to the glory of God. With St. Paul we must keep our bodies under, lest, having taught others how to be holy by example as well as preaching, we ourselves become cast-aways. How important that the holy person keep himself pure from all unhealthy indulgences. We need not commit the popish error of making a virtue of bodily austerities. We need not, in a pharisaic perversion of the truth, make the kingdom of heaven to consist in meats and drinks. But we must remember, that the body of him who is sanctified, is the temple of the Holy Ghost. (1 Cor. vi. 19.) We must bear in mind that the "whole spirit and soul and body"

is to be preserved blameless unto the coming of our Lord Jesus Christ; we must never forget that our members are not to be yielded as instruments of unrighteousness unto sin, but of righteousness unto God. (Romans vi. 13.) As costly garments are to be carefully kept from moths and precious treasure from rust, so the heart is to be kept pure from all defilement which may come in through the bodily senses and appetites.

3. But keep yourself pure, *in God's order.* Seek to do it in God's appointed way. We should account him foolish who should profess to seek to keep his valuable raiment from moths and mildew while exposing it to the influence of a dilapidated and decaying house. We should pronounce him unwise who should expose his fine cutlery to the dampness of a cellar. Our souls must be kept from all exposure to impurity. Holiness decays amidst the pride of life, and is corrupted by vain imaginings. But the keeping of the heart pure cannot be done by negative means only. Those which secured its sanctification must be maintained. Repentance, in an important sense, must be perpetual with the holy soul. That is, the sorrow for, and the hatred of sin which led to its renunciation, must and will increase with expanding love and faith. Consecration must be the habit of the soul,—an ever-abiding element of its life. It must feel that all is God's for all time, including each passing moment in detail. And so of prayer. It must be unceasing. And faith, by which the soul is to live, must never forsake its hold, nor the *work* of faith cease to demonstrate in the outward life, its gospel and saving character. The word of the living God, that lamp in our Christian pathway, ever shining that our step may not be set in defilement, must dwell richly in our mind and heart.

Thus alone can we keep ourselves pure. And now, let us pause and inquire,—Have we been as earnest to keep, as to obtain purity! Have we ever remembered that we cannot keep ourselves by unassisted efforts?—that it is by faith through grace that we stand, sustained by the power of God unto salvation? The great diamond of the English crown—the "mountain of light" when it was exhibited at the world's fair, was ingeniously enclosed in a box of curious workmanship, and strangely guarded by the Queen's soldiers. Our blood-bought purity is of greater value. It cost a greater price, and its loss would be incomparably more lamentable in its consequences.

RESIGNATION.—Contributors to the Guide will please send their communications to the Editors proper, and *not* to the undersigned, whose responsibility in the Department of Personal Experience hereby ceases. May God bless the "Guide" and its thousands of readers, and enable them to prove the utmost depths of love!

A. A. PHELPS.

Lima, N. Y. April 9, 1860.

CHILDREN'S CORNER.

REWARD OF HONESTY.

BEAUTIFUL AND TOUCHING INCIDENT.

JOHNNY MOORE is the name of a bright-eyed, jolly-faced lad, twelve or fourteen years of age, whose invalid and widowed mother, living on Morgan street, he helps to support by the sale of newspapers, and by such errands and small jobs as he may chance to fall in with. Johnny, who is the hero of the pleasant incident we are about to relate, is extremely neat in his attire, though his clothes have not always been of the best, and may have shown, in sundry patches and mended rents, the results of both poverty and frugal care. In short, Johnny is just such a boy as we used to "read about" in Sunday-school books. Yesterday morning, bright and early, he was trudging along Broadway between Franklin avenue and Washington street, when he chanced to stumble against a large pocketbook, which he found to contain a large number of bank notes and papers. While he was meditating on the sudden riches he had amassed, and which he had slid into a capacious pocket, or racking his youthful mind whether to seek for the owner or conceal his good fortune, a gentleman rushed by him in an anxious, hurried, and nervous manner, which convinced the boy that he was looking for *something*, and he thought he knew what it was.

"Have you lost anything?" asked Johnny.

"Yes,—my pocketbook," was the gentleman's answer; "have you seen it?"

The little fellow "expected" he had,—he didn't know, though. What kind of pocketbook was it?

This led to an adjournment to a neighboring store, where the flushed and almost breathless individual "of the first part" proceeded to say that the pocketbook was a large black one, containing \$1,200 in bank bills and some accounts, a strip of red morocco binding underneath the flap being inscribed "Robert Thomas, Covington, Ky." The description tallied, and Johnny's eyes snapped with cheerfulness as he placed the treasure, just as he had found it, into the stranger's hands; and we opine there was greater joy in that one act than \$10,000 could have purchased, at the expense of a guilty conscience.

Mr. Thomas hardly seemed to know which to feel most,—relief on the recovery of his money and papers, or gratitude to the lad and admiration of his honesty. Taking Johnny by the hand, whose bounding heart (he knew not why) had by this time splashed tears into his eyes, the gentleman took him to a clothing store and dressed him out, from top to toe, in a brand-new suit. Then proceeding to a jewelry store, he purchased a good silver watch, upon which he directed to be engraved the following words:—

ROBERT THOMAS
TO
LITTLE JOHNNY MOORE.
St. Louis, Sept. 3, 1859.
"HONESTY IS THE BEST POLICY."

Not even content with this, the generous stranger placed in a neat bead purse five twenty-dollar gold pieces, which he directed the lad to give to his mother.

We shall not attempt to portray the emotions of the boy. If his quivering lips and choked utterance, and the smiles that strove so hard to get through the great watery globes that trembled in his eyes failed to tell what was going on in his heart how shall we tell it?—

LITTLE TOTTY.

A LITTLE STORY FOR LITTLE CHILDREN.

BY REV. JAMES ENAPTON.

LITTLE Totty went to Ma;

Ma was very busy

Rocking in her old arm-chair

Little sister Lizzy:

"Get to sleep, my pretty one,"

Patiently and cheerly

Sang she oft, for oh, she loved

Little Lizzy dearly!

Soon to dream-land Lizzy went;

Then that happy mother

Thought that like her children twain

Never was another:

Baby was so cherub-like,

Totty was so sprightly,

Day or night to see them smile

Made her heart dance lightly.

Ah! but why o'er Totty's brow

Hangs that shade of sadness?

Why, in rapture from her eye,

Beams no ray of gladness?

Can it be, on life's rough path

One so young hath started?

You shall hear her simple tale,—

Totty is true-hearted:

"Dearest Ma, as Fred and I

On the lawn were playing,

Naughtily I took a stone

In the pathway laying;

It was but a tiny thing,

So in sport I aimed it

At a little robin's head,—

Hit it hard, and maimed it.

"Soon it died. 'Now let us haste

Secretly, and throw it

O'er the hedge,' said cousin Fred,

'Ma will never know it;'

But behind your pretty vase

Carefully we hid it,

Purposing, when found, to say
Little Tibby did it.

"And for such a wicked thought
Now my heart is smitten,
Though poor little Tibby be
But a silly kitten;
And I cannot sleep to-night
First without confessing;
Do you think that God again
E'er will grant his blessing?"

Clasping Totty to her breast,
Heaving with emotion,—
Lifting up her eyes to heaven,
Beaming with devotion:
"Yes, my child," she softly said,
"Go to him in sorrow;
Tell him all, and joy shall be
Thine again to-morrow."

Little reader, when in fault,
Never seek to hide it;
Always to the God above
Faithfully confide it.
He is ever kind and good,—
Over thee and near thee,—
And, though every friend forsake,
He will wait to cheer thee.

Written for the "Children's Corner" of the Guide.

MY LITTLE FRIENDS: Let me write to you a few words about loving Jesus. Perhaps you think that you are too young to love the Saviour, — too young to be Christians, and live a holy life. It cannot be; for if you are old enough to love your parents, brothers, and sisters, and can understand the nature and necessity of obedience, then surely you can be the friends of Jesus, and try earnestly to please him. It is sweet to love Jesus. You are made happy by the affection that you bear to your friends and relatives, but the love of Jesus is sweeter, and far more joy-inspiring. Could I appeal to the experience of no other, I can appeal to my own, and say, that the friendship of Christ is better, far better than any earthly treasure. I knew a little girl who had learned to love the Saviour, and her religion made her very happy. She would go about the house singing to herself, and now and then repeating: "I do love Jesus,—oh, I do love Jesus." Will you not love him, my little friends?

"Little children, love the Saviour;
Turn your wayward hearts to him;
He will guide you, he will lend you
Through life's pathway dark and dim.
Lean on him when you are weary;
He'll support you with fond care;
He will love, protect, and bless you,
For like you his angels are."

Did you ever feel that Jesus is unwilling to receive you,—ever doubt that Jesus loves you, and that you, a poor, humble child, may "come and welcome" to the "sinner's friend?" 'Twas wrong

for you thus to distrust the kind and loving Jesus. Your parents ever bid you welcome to their homes and hearts, but *far more welcome* your coming and presence to the heart of the Infinite Saviour.

Have you never read that sweet invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Oh, "come and welcome, welcome, welcome to Jesus." But you say, "How shall I know that I love Jesus? I cannot see him. He will not speak to me, assuring me of his acceptance." A dear Christian brother, once asked his little daughter, then only seven years old: "My daughter, do you love me?" "Yes, father," she answered. "But how do you know you love me?" he asked. Little Louisa did not wait to prove her love by a logical demonstration, but answered immediately, with an un-mistaken emphasis: "Father, I *know* I love you." She could not tell the reason, she could not prove her affection by words,—but she was so certain of the fact, her assurance of love was so strong, that she could venture upon a confident, "I *know*," and not be mistaken.

Now, children, if you love Jesus, you will *know* it. You know to-day, whether or not you love your parents, brothers and sisters; in the same manner, by an *inward consciousness*, an indwelling assurance amounting to a certainty, you will know whether you love Jesus.

If you do not love him, I earnestly entreat you to begin to love him now. Come to him and tell him you wish to be his friends,—tell him you are sorry you have sinned against him, that you desire his forgiveness, and that you wish to love and serve him always. Kneel down before him in the silence of your closet, and pray for a new and loving heart. Jesus will hear you. Sweetest music in his ears are the prayers of children. The faith, the mighty faith that brings forgiveness to the heart, is only the faith of the child, the faith that you exercise daily in your parents. Have the same confidence in Jesus that you have in your father and mother, and you shall be taken close to the bosom and heart of the Saviour. Thus believe, and the Christian's glad hope is yours. All things are yours,—life, happiness, and heaven. God bless you, dear children, and help you to walk in the path of love and peace.

EDWARD E. ROGERS.

SCRIPTURE CABINET.

JESUS WALKING UPON THE WATERS.

"Be of good cheer; it is I; be not afraid."—Matt. xiv. 27
—30; Mark vi. 50-56; John vi. 15-21.

Fundamental doctrinal truths are impressively illustrated in the Scriptures by graphic narratives. In the connection of our text we have a simple but beautiful picture of Christ on the mountain at night in prayer; the disciples amidst a boisterous sea toiling and afraid; the Saviour gazing, with an omniscient eye, through the dis-

tance and the darkness, beholding and pitying their condition, and hasting to their relief. These are the outlines. The touches of the pencil of inspiration which fill up the scene, are so concise yet so striking, the grouping so varied and natural, that the whole impression seizes upon the mind and heart of the beholder with wonderful power.

Let us study some of the features of this divine sketching.

1. Christ beholds and pities the troubles of his disciples. He may *seem* to be at a great distance. Darkness may surround them, and the tempest may howl and the sea roar, its waters going over them, yet he is not unmindful of all this. If he does not *appear* immediately, it does not prove his indifference. The disciples "when the even had come," about six o'clock P. M., perhaps, had entered the ship: and they seem to have been immediately overtaken by the tempest, yet Christ came not until between three and six o'clock in the morning. He tarried for their good, while his compassionate heart yearned over them.

2. Christ sleeps not during the troubles of his disciples. They are on the sea "toiling in rowing," and he on the mountain in prayer. Did he not remember them in his supplications? Who can doubt it? Christ now lives to make intercession for us. "He is touched with a feeling of our infirmities." He cannot be indifferent to our necessities, but through his pleading and gracious spirit, is ever helping us.

3. The disciples were afraid, though they had such a Master. They were alarmed at the storm, and they trembled at the sight of Jesus, so little did they apprehend their true position. Mark says, "They considered not the miracle of the loaves, and their hearts were hardened." That is, they were neither sufficiently thoughtful in mind nor tender in heart, or they would have learned, from the miracle of the loaves, that their Master was the "very God," and so must be near them, and have been made to *feel* that he who had compassion upon the multitude would hasten to the relief of his fainting disciples. The faith that works by love sees Christ near and expects his interference in every time of need.

4. The words of Christ are full of comfort to the timid. "Be of good cheer; it is I; be not afraid." How timely are these words spoken. How tenderly does he soothe their agitated minds. "It is I." Since I am near, it is enough. What if it be dark and tempestuous, *I am with you*. The true Christian should never fear, for Christ is with him always.

5. Christ, when his people are in trouble, will gratify all who desire to come nearer to him. Though near, the Master seems to the ardent Peter to be too far off. He did not immediately come into the ship, but stood a little way from it, talking with his disciples. He will be sought and desired to come nearer. He says at once to Peter, "Come." He always says to those who desire a nearer view, "*Come.*" Peter obeyed and walked

safely upon the sea, while his eye was upon Christ; but "when he saw the winds boisterous, he was afraid," and began to sink. We faint when we look at our troubles and difficulties and *not* at Christ. But the cry to Christ for help will ever bring his outstretched hand. It brings the gentle chidings, too, for our unbelief,—"Wherefore didst thou doubt?"

6. When Christ enters the ship, the winds cease. When he entered the "upper chamber," his peace came with him, and his disturbed and sorrowing disciples found rest. When he enters the heart where the storm of sinful passions has raged, or the agitations of unbelief have reigned, all becomes calm. John says at this point of the narrative, that "they *willingly* received him into the ship." Mark adds, "He would have passed by them,"—would have, doubtless, but for this willingness to receive him, which his omniscience knew lurked in their heart, and was ready to show itself when their fears should not blind their eyes. Let us willingly receive Christ, and every storm shall be to us as if it were calm. In our hearts we shall have peace.

CHRIST INVITED TO THE FEAST.

"And both Jesus was called, and his disciples, to the marriage."—John ii. 2.

On this marriage occasion, a feast was made, (verse 8,) yet it was *such* a feast, and its attendant circumstances were of such a character, that Jesus could be invited. Nor did his presence seem inconsistent with or mar its festivities. Indeed, he made it an occasion of honoring those immediately concerned, and "manifesting forth his glory."

It would be well if Christians made no feasts to which Christ could not be invited, and to which he would not come "to manifest forth his glory."

The churches have, of late years, quite freely appointed "levees" and "fairs" and "social gatherings" for professedly religious purposes. This is all well if Christ can come to them, and if "his glory" can "be manifested forth" through them, and the world as well as his disciples be led "to believe on him," (verse 11.) No good end sought can justify festive occasions as means to that end, if it is not thus honored. Beloved, let Christ, by all means, be invited to your feasts, and do not go where he is shut out!

THE OLD PATHS.

"Stand ye in the ways, and see and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."—Jeremiah vi. 16.

We are not to rush headlong into any way which may present itself; we are to "stand,"—to pause and consider the paths in the journey of life, for they are many. If a man were going from our Atlantic coast only into the western States, he would stand and reflect upon the various routes leading to them. How much more

would he do so if there was but one *right* way. But we are to "see and ask" for the true path. There are *waymarks* set up by which the path is discerned, and we must not be so filled with the sight of other things as not to see them, nor willingly turn our sight away. There are *guides*, too, appointed by God to lead us safely. We must "ask," that we may gain knowledge of the way. Still further, our sight and inquiries must be directed aright, namely, towards the "old paths," "where is the good way," not any "old" path, for the broad way is an old path, and more trodden, and promising more to the carnal heart than the "good" "old paths." Nor are we at liberty, in our pride of intellect, or our confidence in modern "progression," to seek a new path under a claim that it is better than the old way. "The old paths" have been mapped out by divine wisdom, the necessities of travellers therein have been amply regarded in its provisions, and the command given to enter no others. Christ has reiterated this command, and declared that he himself is the way. He has also renewed the promise of our text, that rest to the soul shall be found in it. He invites to it the "weary" with the roughness of other ways, and those "heavy laden" with the burdens they impose. Because spiritual and eternal life are there found, it is called a "living way," and from the freshness and fullness of the gospel presentation, a "new way." It is a way of pleasantness and all its paths are peace.

THE OFFENCE OF THE CROSS.

Then is the offence (τὸ σκάνδαλον) of the cross ceased. (Gal. v. 2.)

But we preach Christ crucified, unto the Jews a stumbling-block (Greek σκάνδαλον,) and unto the Greeks foolishness. (1 Cor. i. 23.)

The fact is clearly shown in the Acts of the Apostles, and in the epistles, that while the doctrine of "the cross," is set forth as the foundation of the gospel system, none gives more offence to the unrenewed man. Indeed, this offence was the earlier seen. When Christ declared that he must be "lifted up upon the cross,"—that he must die and live again to save its world, the malice of his enemies reached the highest point. The following statement shows how the spirit is still manifest in heathen lands. It is made by the Rev. William Clarkson in his "India and the Gospel," page 175.

"There is a doctrine which on the battlefield of India challenges an extraordinary opposition from all the Indian religionists. It is the doctrine of the cross. This great doctrine kindles more enmity, excites more discord, rouses into energy more passion than all the other doctrines of Scripture. It is the offence of India. Frequently it is said, All you say about the one God is true enough, and him we ought to worship; but what have we to do with Christ? Why do you not give up preaching so much about him? The remark of a

Madras missionary is, we fear, too applicable to India generally: They will listen attentively to a discourse on the unity and perfections of God,—authority, spirituality, and extent of the law, the day of judgment, torments of hell, joys of heaven; but they cannot tolerate the cross. At the name of Jesus, their lip curls with contempt, their eye flashes with rage, and the mouth is filled with blasphemy! Such objections as the following are urged. "Has not our God likewise become incarnate again and again? And has he not done almighty works to save us? Who is this Christ, that, for his sake, we should renounce all our own accredited Saviours? If he be, indeed, almighty, why does he not convert all? and what need of your preaching to us?"

And yet this doctrine is the central one of the gospel system. Christ the hope of the world, but a "stone of stumbling"—given to be a "savor of life" yet made, by man's depravity, a "savor of death."

EDITOR'S DRAWER.

[From the Penrith Chronical.]

DR. AND MRS. PALMER.

IN another place in this number, we publish a letter from Sister Palmer, which cannot fail to attract general attention, and to be read with great interest. Below is additional information of the great work under these honored laborers from recent foreign writers.

REVIVAL SERVICES AT THE WESLEYAN CHAPEL, PENRITH. On Saturday, the 24th ult., through the kind invitation of Mr. Pattinson, Dr. and Mrs. Palmer, the distinguished Americans, arrived at Arthur Villa, with the intention of resting awhile after their labors in Carlisle,—offering, however, to conduct two services in the chapel on the following Sabbath. This was done, but the Holy Spirit being poured out in more than ordinary measure, and so many persons professed to receive the pardon of their sins, while others were made partakers of a clean heart, they determined to continue their services during the ensuing week. Every night, therefore, hundreds have found their way to the Wesleyan Chapel, and every night many believers have been made holy, and many penitent sinners have experienced the forgiveness of their sins. Throughout the week, the interest in these services seemed gradually to increase, and the feeling of the audiences, on the great subject of salvation by faith in Jesus Christ, to become more and more intensified, until last Sabbath, when a scene took place which must have strikingly resembled what the Apostles witnessed on the day of Pentecost. In the morning, a sermon was preached by the Rev. G. Greenwood, on "Entire Holiness." In the afternoon and evening, crowded congregations were addressed by Dr. and Mrs. Palmer, when upwards of seventy individuals professed to receive good,—some purity of heart

and more the pardon of their sins. It is said that near two hundred have been thus blessed during the week. Mrs. Palmer's addresses are very lucid, very pungent, and so richly evangelical,—accompanied by facts so startlingly illustrative,—that they end in all but irresistible conviction, when she is followed by the Doctor, whose pathetic appeals, blended with most affectionate invitations to "flee from the wrath to come," settle the matter, and scores yield to the power of the Holy Spirit attending the addresses. We were delighted with the sacred pieces sung by the Doctor and his beloved companion. "Glory to the Lamb," and "We'll never mind the scoffs," sang in sweet and beautiful strains, very much affected and charmed the people. We understand the services are to be continued every night during this week, at half-past 7 o'clock. On Good Friday, there is to be one in the afternoon, at 2 o'clock; and on Sunday next, in the afternoon and evening, at half-past 2 and 6 o'clock. Such is the interest excited, that many have travelled from fifteen to twenty miles to hear these devoted servants of the Most High, and have returned home with "glad hearts and free," rejoicing, as the first Christians did, in the "God of their salvation." We have seen their plan for the formation of what is called in America, a "Vigilance Band," which requires every individual joining it, to spend at least half an hour every day in endeavoring to bring some poor perishing sinner to Christ; and we have no doubt if such a scheme were adopted in Penrith, it would lead to the conversion of hundreds more. Who would not say with Madame Guion,—

"Adieu, ye vain delights of earth!
 Insuperable sports, and childish mirth!
 I taste no sweets in you;
 Unknown delights are in the Cross,
 All joy beside to me is dross;
 And Jesus thought so too."

THE English correspondent of *Zion's Herald* of the 25th ult. says of Dr. and Mrs. Palmer:—

These devoted servants of God have recently had an invitation which will surprise many. It is from a Church of England clergyman residing near London. Another minister of the Established Church attended the services at Newcastle. This minister had read Mrs. Palmer's views on the great theme of heart-holiness, and went, in consequence of the impression made on his mind, 300 miles to attend the revival services which Dr. and Mrs. P. were conducting in Newcastle. While there he received the "baptism of fire." On his return, he called on a former fellow-curate, and advised him to read Mrs. Palmer's books on entire holiness. While reading, this clergyman also was enabled to feel that the blood of Jesus cleanseth from all sin.

This clergyman seems wonderfully aroused in regard to the state of the Church of England,

and earnestly solicits Dr. and Mrs. P. to visit his parishes. He has two parishes, and he declares that both churches will be crowded in case Dr. and Mrs. P. will come. He also engages to invite the clergy from the surrounding places to his own house, to discuss with Dr. and Mrs. P. and himself the all-important privilege of heart-holiness.

One may not unreasonably hope that this may be the germ of a gracious revival in the Church of England. All should pray that this little leaven may mightily move the mass.

Extract from a business letter from London:—

You will be pleased to learn that there are, at present, many favorable indications of the revival of the work of holiness in this country. Wherever Dr. and Mrs. Palmer labor, there her works circulate very extensively; and the demand for them, I am happy to say, is often beyond the ability of the publisher to supply. Mr. Heylpen has published a cheap, uniform edition of all her works; but "The Way of Holiness," and "Faith and its Effects," find much the largest sale.

There have been two issues here of Boardman's "Higher Life." One, by a London West-end house, with a preface by Miss Marsh, at eighty-four cents; and the other, at Edinburgh, at thirty-six cents. The circulation of this work is very large, and attended with glorious results. Many, through its instrumentality, have found the rest of faith; and ministers begin to preach a full salvation with boldness and power. My own pastor is preaching it in a clear, unflinching manner, and with blessed results.

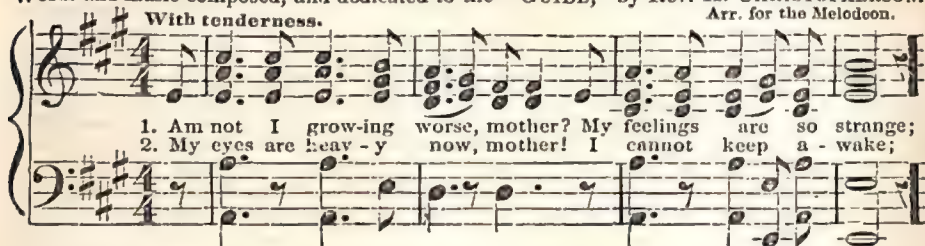
To show you something of the state of things here, I will state what I saw and heard in one day last week. In the morning, I called on my pastor, and found with him a member of our church, who had, in reading the "Higher Life," the night before, obtained the blessing of a clean heart, in a clear, unmistakable manner. In the afternoon I attended the meeting on holiness at Mrs. Morse's, and at its close, was introduced to the wife of an Independent minister, who informed me that she and her husband had been for some time deeply interested in the subject of holiness; and that a few days before, she had called on a friend, the wife of another congregational minister, who stated that she and her husband were also seeking the blessing.

Here were three ministers, of the same denomination, residing in the same neighborhood, with their wives, earnestly seeking the blessing, and the husbands boldly preaching a full salvation; and the instrument of this change of views was Mr. Boardman's book. Probably no similar work has ever produced anything like the impression here, or been attended by such glorious, gratifying results. It goes among every class of Christians outside of the Methodists; and not only pleases, but leads into the higher Christian walks. To the Lord be all the praise.

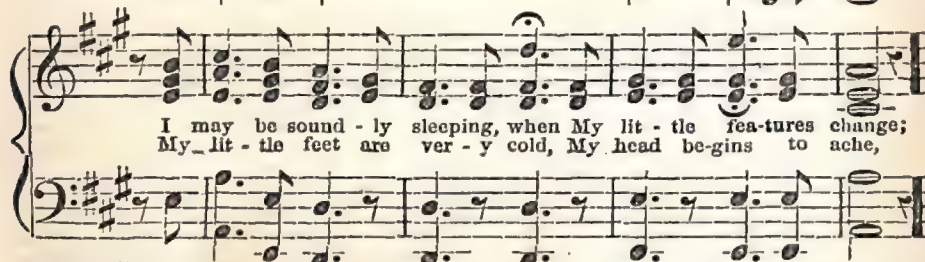
ANNIE'S DEATH.

Words and music composed, and dedicated to the "GUIDE," by Rev. H. CHRISTOPHERSON.
Arr. for the Melodion.

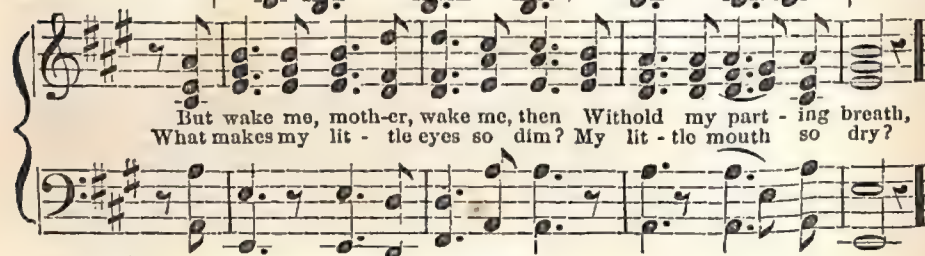
With tenderness.



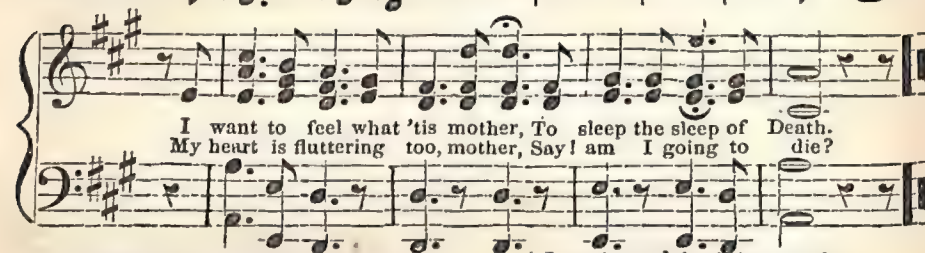
1. Am not I grow-ing worse, mother? My feelings are so strange;
2. My eyes are heav-y now, mother! I cannot keep a-wake;



I may be sound-ly sleeping, when My lit-tle fea-tures change;
My lit-tle feet are ver-y cold, My head be-gins to ache,



But wake me, moth-er, wake me, then Withold my part-ing breath,
What makes my lit-tle eyes so dim? My lit-tle mouth so dry?



I want to feel what 'tis mother, To sleep the sleep of Death.
My heart is fluttering too, mother, Say! am I going to die?

3 'Tis death that chills thy feet, Annie,
That dims thy little eye,
Be thinking now of heaven, dear,
Above yon spangled sky;
Lay still now Annie, dry those tears;
You'll soon be free from pain;
Though you must leave us now, Annie,
We soon shall meet again.

5 Will you not follow me, Willie,
To that celestial shore?
And Lizzie will you not be there?
And we shall part no more;
Farewell dear mother, cheer up, now,
We shall not long be riven;
For angels soon will come, mother
To waft you up to heaven.

4 I surely can't be dying, mother,
I yet can get my breath;
You've spoke of death a gloomy thing,
This surely can't be death;
But take my little hand to hold,
Let not my spirit rise
Till I have said good night mother,
Then close my little eyes.

6 My voice is failing now, mother,
I cannot speak much more;
I'm by the flowing river's side,
I see the distant shore.
Hush mother! there's an angel's voice,
'Tis whispering all is well;
I know I'm dying now, mother,
Farewell, Farewell, Farewell!

THE
GUIDE
TO
HOLINESSES.

EDITORS:
REV. H. V. DEGEN, REV. B. W. GORHAM.

VOLUME XXXVIII.

BOSTON:
PUBLISHED BY H. V. DEGEN & SON,
NO. 456 WASHINGTON STREET.
1860.

GEO. C. RAND & AVERY, 3 CORNHILL, BOSTON.

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THE GUIDE TO HOLINESS.

[Original.]

DR. AND MRS. PALMER.

ARTHUR VILLA, PENRITH, April 24, 1860.

REV. H. V. DEGEN.

BELoved BROTHER: Here we are in Penrith, a town of about six thousand inhabitants, on the borders of Scotland. There is much here to awaken the interest of the admirer of nature, or the antiquarian. We are reliably informed that the history of this town may be traced back to three centuries before the Christian era. It is said that no other part of England possesses such numerous evidences of a high antiquity.

We have looked at dilapidated castles whose origin may be traced, it is presumed, to over a thousand years back. The walls, several feet thick, suggest that the projectors anticipated that they might stand till time should be no more. Seldom have I witnessed more beautiful landscape scenery than here. It is enclosed between the Pennine hills and the Irish sea. Hill and dale, mountains and winding streams, variegate the scene.

Brougham Hall, the residence of Lord Brougham, whose name as one of England's noble statesmen, is familiar to many, is about two miles distant from the town of Penrith. The style of the hall is ancient. Art has been freely taxed to render it a charmingly picturesque place; the site is the summit of a precipitous bank. His lordship generally resides here about three months in the autumn of each year.

The Brougham Chapel stands near the

ball. Tradition says that the history of the chapel may be traced as far back as 1393. It is a small building, apparently sunk in the earth; but the adornments within are of great costliness and splendor. One cannot doubt from a review of the images, that the worship there observed is of the "Tractarian" order.

A few days ago we took a drive about five miles distance to visit the castle of the Earl of Lonsdale. It stands on an eminence, surrounded by an area of several hundred acres; it is said to be by far the most magnificent building of all this region. It is encompassed by sturdy oaks of most venerable appearance, looking as though they had outlived many generations. The northern front of the castle is in the castellated style of the thirteenth century, and the southern front in the Gothic cathedral style. It is very extensive. We passed through room after room, and saw the portraits and busts of kings, queens, and statesmen of present and past generations.

Passing through the library, comprising I should judge some thousands of volumes, we observed many works of great antiquity. Among the more modern volumes we saw the life of Rev. John Wesley, and also the life and letters of Hannah More. We were informed that the earl, who is a bachelor of about seventy years of age, spends but a small portion of his time here, being most of the time at his house in London.

As we rode back from the castle to the neighborhood of Penrith, we looked at a curious mound called "King Arthur's

table." It consists of a circular platform surrounded by a moat. Ballad-traditions have fixed it as the residence of King Arthur. It is regarded as a place of celebrity, some supposing that its peculiarities denote it as a place of worship for the ancient settlers for these regions. These were Celts, and the irreligion a species of fire-worship.

And now, who can say that the former days were better than these? Oh, blessed Christianity, what hast thou done? Here, where once fire-worship obtained, many from various directions twenty miles around, have been pouring in nightly during the past four weeks, seeking the full baptism of the Holy Ghost. These, after receiving the gift of power, have scattered to their near and remote homes, and returning again succeeding evenings have brought their unconverted friends, who in turn have been blessed, till now the flame of heavenly fire is spreading in every direction, and the attention of rich and poor, high and low, seems to have been arrested.

The names of those who have been specially blessed, have as far as practicable been recorded by the secretaries of the meeting. The number is about eight hundred. Seven hundred at least have, we trust, been newly born into the kingdom of Christ. About one hundred have presented themselves as seekers of entire holiness, and have been enabled to claim the witness that the blood of Jesus cleanseth; and still the work is progressing with increasing power.

The Wesleyans have a commodious chapel here. Here, as elsewhere, they were subjected to most bitter and malignant persecution when they first made an effort to plant themselves in the place.

Mr. Wesley, in his journal referring to these regions, says: On the 27th June, 1752, I preached at Clifton, near Penrith, to a civil people, who looked just as if I had been talking Greek. Again, May

5, 1780, he says: Notice having been given, without my knowledge, of my preaching at Ninthead, all the lead miners that could, got together, and I declared unto them, "All things are ready." After riding over another enormous mountain, I preached as I did about thirty years ago to a large congregation of rich and poor. In the evening, a large upper room, designed for an assembly, was procured for me at Penrith, but several poor people were struck with a panic for fear the room should fall. Finding there was no remedy, I went down into the court below and preached in great peace to a multitude of well-behaved people. The rain was suspended while I preached, but afterward returned and continued most of the night. Again, May 11, 1786. Preached at Appleby in the afternoon, and went on to Penrith.

One valuable auxiliary of Wesleyanism in England, is their day schools. These are established in most of the important towns for the purpose of placing within the reach of all classes the means of a useful education based on religious principles. The Wesleyans have an excellent and commodious building reared expressly for the accommodation of the day school, which has been for many years past in successful operation. Several of the day and Sabbath-school scholars have been made partakers of the grace of life during this season of gracious visitation.

April 24. To-day we close up our labors in this place. The Lord of hosts has been with us. Among the notices of the work which have appeared, I send you a copy of to-day's issue, — a secular paper published in this place, the editor of which has seldom been absent during the past thirty days' services. Time forbids my writing more at present. By the same post which brings you this, you will probably receive the Cumberland and Westmoreland Advertiser, containing editorial notices of the work.

We expect to leave Penrith for Gateshead shortly, where, *D. V.*, we shall again enter upon a series of labors. Dr. P. unites in Christian salutations.

Yours in Jesus,

PHÆBE PALMER.

REVIVAL SERVICES IN PENRITH.

THESE services have been continued during the last week, and their results are assuming most surprising dimensions. We have carefully watched their progress from the first, — having attended the whole of them, — and are amazed at the immense spread of divine influence among the people. At their commencement, the crowding of the chapel was confined to the Sabbaths, but such was the effect produced by the remarkable conversions taking place, that last Friday evening the congregation filled it.

One pleasing feature about this revival is the evident genuineness of it. It is not mere excitement, but the power of the Holy Ghost spreading among, awakening, converting, and sanctifying the people. Proof of this is seen in the very satisfactory way in which it is extending to all classes, and people of every calibre of mind, and of the different classes of society, are yielding to the influence of the Spirit. It is not the mere youth, or the ignorant, or the poor, you see bending at the altar of prayer; but the strong man, the hoary head, the educated, and the gentle, go there and are converted. Many who were among the most unlikely to kneel as penitents among the Methodists, have found that God was there, and have been made to rejoice in Jesus Christ as their Saviour.

Such was the state of the overflowing congregations last Sabbath, that we rejoiced most heartily that it was not a political gathering, for some revolutionary purpose, but people drawn together by the Holy Ghost, for the purpose of being saved from sin and eternal death. Up-

wards of eighty were at the altar of prayer, seventy of whom were penitents, and the rest believers, who were sanctified through faith in the blood of the atonement; and the total number (from the commencement of these services) who have received these blessings, is above five hundred and fifty. While we would give all the glory to God, we would honor the instruments he employs. All classes in the town ought to rejoice that Dr. and Mrs. Palmer have visited it, and that their labors are thus crowned with success. What a glorious change has taken place in many individuals! How many have been made happy! The poor drunkard, miserable in himself, and making others miserable around him, has here found his way back to sobriety and peace. As our beloved friends have kindly consented to continue these services another week, and over another Sabbath, we sincerely hope that hundreds more who have not yet attended them, will embrace the earliest opportunity of doing so. — *Penrith Chronicle*, April 17.

[From the *Penrith Chronicle*, Eng., April 24.]

THE SPECIAL SERVICES AT THE WESLEYAN CHAPEL, PENRITH.

DURING the week these services have been more numerous attended than ever; and last Sabbath they must have reached the culminating point, if that can be while any sinners remain unconverted to God. They have now continued for a month, and yet the interest excited, and the power of the Holy Ghost manifested, are not only unabated, but apparently more and more potent. The eloquence of Dr. and Mrs. Palmer, blended with that holy unction which comes from heaven, together with the untiring diligence of the ministers, office-bearers, and members of the society, have been combined to promote such glorious results as cannot be forgotten for many years. Every possessor of Christian holiness has

during this blessed month, done the best he could to help his neighbor to the enjoyment of the same blessing; and, indeed, come the sinner from where he would, or belong to whatever other body of Christians he might, if he came to the service seeking salvation, through the atonement of Christ, he was led to the altar of prayer, with shouts of joy and triumph, and was not often left until he found peace with God, through our Lord Jesus Christ. The entire voice of God's people seemed to reiterate the language of inspiration, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat: yea, come, buy wine and milk without money and without price." (Isaiah lv. 1.) We have been surprised at the number of miles some have come to be present at these services, and deeply affected with their earnest entreaties to be allowed, if possible, to enter the crammed congregations, — grounding their plea on the great distance they had travelled. We understand that the total number of individuals receiving good at these services reaches now to nearly seven hundred.

But will not this produce a good and healthy moral effect upon the town and neighborhood, beyond the immediate conversion of souls? If Christians are the "salt of the earth," and these young converts walk circumspectly, as we confidently hope they will, will they not diffuse a salutary and saving influence among those around them? May we not augur well for the future of our vicinity? Many of them are people of intellect and standing in the neighborhood, and most of them persons of that amount of respectability and mind, which, if well and religiously exerted, may produce immense effect in hastening the salvation of perishing sinners near them. Let every young convert try to save as many souls as possible, and as soon as possible, and then how the beauty of holiness will be seen to shine forth in every grade of society. And will not multitudes of our neighbors be eter-

nally lost if this is not done immediately?

We understand that Dr. and Mrs. Palmer are very grateful to Almighty God for the success of their labors in this town, and regret that they must terminate with the service to-night. It is to be hoped that those who have not heard them, will try to do so at this last moment. What a happy month has this been! Hundreds who attended the Wesleyan Chapel last Sabbath, will be sorrowful that they leave us *so soon*. Mr. Thomas's excellent sermon on "Heavenly Citizenship," in the morning, and the hallowed feeling pervading the congregations, during the addresses of our beloved friends, in the afternoon and evening, made it a glorious day. While we very reluctantly part with them, we would devoutly commend them, and the youth their son, who is with them, to God, and pray that their success at Gateshead, to which they go next, may be a thousandfold greater than in Penrith; and these revivals of religion, now going on in different parts of the earth, may continue and increase, —

"Till the whole world again shall rest,
And see its paradise restored,
Then every soul in Jesus blest,
Shall bear the image of its Lord
In finished holiness renewed,
Immeasurably filled with God."

[Original.]

DIVINE JOY.

Oh! e'en the seraphim above,
Whose spirits glow with ardent love,
A purer rapture scarce can know
Than that I've tasted here below.
Oh, bliss supreme! Oh, joy divine!
That I am Christ's and he is mine!
My soul is filled with strange delight;
And as from Heaven's own throne of light
I seem to catch a passing ray,
Earth from my vision fades away.
The feverish joys I've tasted there,
Temptation, trial, grief, and care,
The cup I drank, the cross I bore,
All, all remembered now no more;
Heaven with its glories seems so near,
And Jesus to my soul so dear.

RUTH.

FAREWELL TO DR. AND MRS. PALMER.

THERE was a large attendance at the Wesleyan Chapel, Penrith, on Tuesday evening last, for the purpose of taking an affectionate farewell of Dr. and Mrs. Palmer. The usual devotional services were gone through, and many went up to the communion rail, seeking the divine blessing. Towards the close of the service, the Rev. G. Greenwood addressed the audience. He said he had a resolution to propose, to which he had no doubt they would all heartily respond. He was sure they had all enjoyed the services held in the chapel, during the month, which had been attended with great blessing to many. Whoever might be the instruments employed in promoting the salvation of souls, nothing could be done without the help of the Great Head of the church; and they must all remember the language of St. Paul, to the Corinthian church, "So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase." While, however, every one must thankfully admit that the salvation of souls was the work of God alone, still there must be the hearty and honest co-operation of man, and he recognized with great pleasure and gratitude that this had been rendered, with untiring zeal and liberality by ministers, office-bearers, and members of the society, from every part of the circuit, who had all deserved well of the church of Christ. He could not allow this opportunity to pass without expressing his thanks; he was sure they would all join with him, to Mr. Pattinson, and the members of his family, for the very kind manner in which they had come forward to entertain Dr. and Mrs. Palmer, — they were entitled to all praise. Still, they would all readily admit that the principal instruments, in this great revival of religion, were their honored and beloved friends from Amer-

ica. He would, therefore, now move, and he did it with all his heart, —

"That the cordial and unanimous thanks of this meeting be affectionately presented to Dr. and Mrs. Palmer for their very important and triumphant labors amongst us, in bringing sinners to Christ, during the last four weeks."

The Rev. John Wesley Thomas seconded the resolution in a very animated speech. He said he had never risen to perform a duty with greater pleasure; it might seem unusual that a resolution like the present should be moved and seconded in a religious assembly, — but the occasion was extraordinary. They were not like the blind idolaters of old, who said, "The gods are come down to us in the likeness of men," but he remembered that the same apostle who had rejected the sacrifice which the ignorant heathen would have offered, said of his Christian brethren, when writing to a certain church, "They glorified God in me." He (Mr. Thomas) had witnessed several revivals of religion; but he had never seen one in which so much power was associated with so much order. He had seen little or nothing like confusion. What he had witnessed gave him a more vivid idea of what must have occurred in the primitive times of Christianity, and in the early days of Methodism. Indeed, he had seldom experienced anything so much like heaven, as within the last month, during which these services had been in progress. He hoped they would all strive to meet their beloved friends, Dr. and Mrs. Palmer, in heaven. He was sure that the sympathies of all present would follow them wherever they went, nor would they be severed from them in affection by interposing mountains or oceans.

The motion having been cordially supported by Mr. Westmorland, was put to the meeting, and carried by acclamation. The Rev. G. Greenwood then formally presented the thanks of the congregation to Dr. and Mrs. Palmer, when the worthy Dr. expressed, in behalf of Mrs. P. and

himself, their high sense of the kindness thus shown them, and said they had never felt more happy in any place than they had done in Penrith. He was truly thankful for this expression of their approval, but his greatest reward would be in meeting the whole of his beloved friends in heaven. He trusted he and his dear wife would be present at the heavenly coronation of many of them. Some, now present, might be in glory before they were, but they hoped to be there to welcome the rest, and to see them crowned "kings and priests unto God." Dr. and Mrs. Palmer then gave some valuable advice as to the future conduct of those who had recently become the servants of Christ, and concluded a series of the most successful religious services ever held in Penrith.

On Saturday noon these devoted servants of Christ left Penrith for Gateshead, where they are at present laboring. Several of the friends accompanied them to the railway station, and parted from them with regret. They conducted religious services in the large Wesleyan Chapel, at Gateshead, on Sunday, and were favored with overflowing congregations. — *Penrith Chronicle, May 1.*

INSTANTANEOUS SANCTIFICATION.—
 "See that you hold fast the beginning of your confidence steadfast unto the end. And how soon may you be made a partaker of sanctification. And not only by a slow and insensible growth in grace, but by the power of the highest overshadowing you in a moment, in the twinkling of an eye, so as utterly to abolish sin and renew you in his whole image. If you are simple of heart, if you are willing to receive the heavenly gift as a little child, without reasoning, why may you not receive it now? He is nigh that sanctifieth; he is with you; he is knocking at the door of your heart." — *Rev. John Wesley to Miss Cooke, afterwards Mrs. Adam Clarke. Vide Wesley's Works, vol. vii. p. 199.*

[Original.]

I WAS NOT READY.

BY MRS. F. E. IRVINE.

FROM MY DIARY.

"JESUS, can I never be,
 Firmly grounded upon thee?"

I was not ready. And I am quite sure that my friend called just to give me an opportunity to converse with her upon the subject of *entire* sanctification. She heard me speak in "Love Feast" last Sabbath, and I noticed how *interested* she looked.

But oh! *I was not ready* to improve the opportunity. I had been so tempted, so *hurried* all the morning; and just before she called everything seemed to combine to frustrate me. A—, my girl, was so heedless, the children wilful and disobedient, the baby fretful, and I had *so much to do*. It seemed to me I could resist *no longer*, and I yielded; spoke hastily to A—, and punished J— too severely. And when sister M— called I felt more like getting away alone in my closet, and *weeping* before the Lord, than like trying to be social and to benefit my friend.

Oh how my heart does ache, at the remembrance of that lost opportunity! for I do know Jesus *can* save to the uttermost; yes, *even me*, feeble and wavering as I am. I feel God forgives me, and the blood of Jesus is applied to wash away *even this stain*; but can I ever forgive myself?

Oh, to think, if I had been ready, I might have presented some thought that would have been a great help to sister M—, in apprehending what it is her privilege to enjoy. Her mind is awakened, and I feel this is the time to make effort to enable her to see the better way. She has been satisfied with her experience but a short period at a time. And then, she looked so disappointed. I really fear the consequence of her finding me so hurried. I fear it will prejudice her mind, and she will settle down again as indifferent as

ever. Oh, then, what a loss the cause of Christ will sustain!

A lost opportunity! Oh, how it looms up before me! its effects, reaching forward through time into eternity, never to be recalled.

How necessary for the Christian *ever* to have his lamp trimmed and burning! — *ever to be ready*, — to be instant “*in season and out of season*.” With this sense of deficiency resting upon me, what could I do had I not a hiding-place!

“But lo! from *sin*, and *grief*, and *shame*,
I *hide me*, Jesus, in *thy name*.”

Bogn Co., Ill.

[Selected.]

BRO. DEGEN: The following lines are from my scrap-book. No name is attached, and no date. Nothing to show *whose* heart-experience they tell. But they have so often enabled me, with renewed courage, “again my earthly cross to meet,” that I believe their insertion in the “Guide” would prove a blessing to others.

MRS. F. E. IRVINE.

Round Prairie, Feb. 27.

THE CHANGED CROSS.

It was a time of sadness, and my heart,
Although it knew and felt the better part,
Felt wearied with the conflict and the strife,
And all the needful discipline of life.

And while I thought on these as given to me,
My trial-tests of faith and love to be,
It seemed as if I never could be sure
That faithful to the end I should endure.

And thus, no longer trusting to his might
Whose says, “We walk by faith, and not by sight;”
Doubting, and almost yielding to despair,
The thought arose, — My cross I cannot bear.

A solemn silence reigned on all around;
E’en Nature’s voices uttered not a sound;
The evening shadows seemed of peace to tell,
And sleep upon my weary spirit fell.

A moment’s pause, and then a heavenly light
Beamed full upon my wondering, raptured sight;
Angels on silvery wings seemed every where,
And angels’ music thrilled the balmy air.

Then One, more fair than all the rest to see,
One to whom all others bowed the knee,
Came gently to me as I trembling lay,
And “Follow me,” he said, “I am the way.”

Then, speaking thus, he led me far above;
And there, beneath a canopy of love,

Crosses of divers shape and size were seen,
Larger and smaller than my own had been.

And one there was most beauteous to behold;
A little one, with jewels set in gold;
Ah! this, methought, I can with comfort wear,
For it will be an easy one to bear.

And so the little cross I quickly took,
But all at once my frame beneath it shook;
The sparkling jewels, fair they were to see,
But far too heavy was their weight for me.

This may not be, I cried, and looked again,
To see if there was any here could ease my pain;
But one by one I passed them slowly by,
Till on a lovely one I cast my eye.

Fair flowers around its sculptured form entwined,
And grace and beauty seemed in it combined;
Wondering, I gazed, and still I wondered more
To think so many should have passed it o’er.

But oh! that form, so beautiful to see,
Soon made its hidden sorrows known to me;
Thorns lay beneath those flowers and colors fair;
Sorrowing, I said, — This cross I cannot bear.

Ah no! henceforth my own desire shall be,
That he who knows me best shall choose for me;
And so, whate’er his love sees good to send,
I’ll trust it’s best because he knows the end.

And so it was with each and all around;
Not one to suit my need could there be found;
Weeping, I laid each heavy burden down,
As my Guide gently said, “No cross, no crown.”

At length, to him I raised my saddened heart;
He knew its sorrows, bade its doubts depart;
“Be not afraid,” he said, “but trust in me;
My perfect love shall now be shown to thee.”

And then, with lightened eyes and willing feet,
Again I turned my earthly cross to meet
With forward footsteps, turning not aside,
For fear some hidden evil might betide.

And there, in the prepared, appointed way,
Listening to hear, and ready to obey,
A cross I quickly found, of plainest form,
With only words of love inscribed thereon.

With thankfulness I raised it from the rest,
And joyfully acknowledged it the best,
The only one of all the many there,
That I could feel was good for me to bear.

And while I thus my chosen one confessed,
I saw a heavenly brightness on it rest;
And as I bent, my burden to sustain,
I recognized my own old cross again.

But oh, how different did it seem to be,
Now I had learned its preciousness to see!
No longer could I unbelieving say,
Perhaps another is a better way.

[Original.]

EVIDENCES OF THE SANCTIFIED STATE.

Concluded from the March Number.

2. *The witness of our own spirit.* If entire holiness exists in *fact*, it will also exist in its appropriate *fruit*. The consecrated life will blend in sweetest harmony with the living experience, while each will lend to the other the brightest lustre and the greatest strength. "The fruits of the Spirit," in their rich maturity, must be found where *purity* dwells; nor will they be overlooked by him who walks in such sunlight as this. Instance the following points.

(1.) *Perfect faith.* As his views of God are now far more truthful and extended than ever before, it is natural to conclude that his faith would correspond in its increase of clearness and strength. Besides, the mightiest obstacle to its vigorous exercise is now removed, in the destruction of inbred sin. If the heart has been emptied of all its lurking foes, *unbelief* has gone with the rest, and the purified soul repose with unwavering confidence on the bosom of sovereign Love! The word of God, including its promises and threatnings, its prohibitions and injunctions, will now have supreme authority over the mind and heart. A "Thus saith the Lord" outweighs a thousand human conjectures. Such faith may be considered not only an act but a state. There is an habitual loathing of sin and a constant cleaving to God. The inclination, the *bent* of the soul has been reversed. The heart no longer flies off after every rainbow-allurement, nor becomes troubled by the sound of every passing breeze. It is settled and fixed in God. Creatures no more divide the choice of such a one, for he "bids them all depart." He has a faith that lifts his soul to God, and unites it to him in a bond more strong and sacred than aught besides. With the treasures

of the universe pledged for his support, and unlimited power pledged for his defence, there is no room for distrust. The future may be unknown to him, and it may be strewn with crosses, toils, and sorrows, but the supervision of all is with his *Father* and *Friend*, and this excludes all fear in reference to the contingencies and ills of life.

(2.) *Perfect meekness and patience.* The sanctified soul may expect disappointments, provocations, and insults, but there will be no motion of anger within, for its roots have been extracted. He may, indeed, feel a strong aversion to a given act or course of conduct, and this he must do, if his heart beats in sympathy with the God who "cannot look upon sin with the least degree of allowance." Nay, this aversion may often rise to a strong feeling of *indignation*, such as the Saviour felt when "he looked on the people with anger," but no feeling of revenge can be excused or harmonized with inward holiness. Kindness must be returned for injuries, and a melting compassion felt for those who persecute alike our Master and us. We *hate the sin* with all our heart, yet still the *sinner love*. But it is not enough that real anger is allowed no place; —if we are wholly cleansed, a fretful, impatient spirit will be neither seen nor felt. Our plans may fail, our prospects be blighted, our friends removed, our foes increased, our vexations multiplied, yet great will be our peace, "and nothing shall offend" us. A heavenly disposition will possess us, enabling us to say in every emergency, "Thy will be done." A brief quotation from Mr. Wesley will further illustrate this point.

"2. By what 'fruit of the Spirit' may we 'know that we are of God,' even in the highest sense?"

"A. By love, joy, peace, always abiding; by invariable long-suffering, patience, resignation; by gentleness, triumphing over all provocation; by goodness, mildness,

sweetness, tenderness of spirit; by fidelity, simplicity, godly sincerity; by meekness, calmness, evenness of spirit; by temperance, not only in food and sleep, but in all things natural and spiritual."

(3.) *Perfect humility.* All aspirations after honor are destroyed. No more desire exists for personal show or popular praise. The heart sickens at the vain glitter and pompous parade of a sinful world, and turns instinctively away. The tendency of commendation is, not to inflate the soul with vanity, but to wither it into retirement and shame. The perfect Christian is dead to the world, and hence weaned from those very objects that once possessed so many and such bewitching charms. Why should he desire them now, since he carries in his heart a perfect Saviour from sin, with whom he has become joint-heir to immortal possessions? Surely he whose soul is the casket of the richest treasure in all God's universe has no need, and will have no disposition to adorn his body with the trashy ornaments of gold and brass and galvanized pewter!

(4.) *Perfect love.* This is the essence of Christian perfection. Love is the central luminary of the graces,—“the sovereign of the rest.” A perfection of this may be said to imply the maturity of every other. All Christianity is love. “The heaven of heavens is love.” God himself is love. And when he empties a human heart and then fills up all the void with himself, that heart is *filled with love*; not theoretically or theologically, but *really and consciously* so. The purified soul *feels* the flow of love, more deep and rich and steady than ever before. He breathes an atmosphere of purity, and is conscious that his entire inner being has been cleansed and harmonized by the Lord himself. Such love as this cannot live without being felt. It kindles a fire on the heart that diffuses itself through the entire being, moistening the spirit, inflaming the emotions, energizing the soul.

He who possesses it cannot but be happy. A perennial fountain of joy bubbles up in his soul to refresh and bless him at every step of his heavenward journey. He has a love that fuses icebergs, breaks the flinty rock, and rejoices in the very furnace of affliction. It “casts out fear and purifies the heart.” No threats can daunt it,—no malignity can crush it,—no foes can conquer it. It lives and glows and expands amid all the fluctuations and adversities of life. In the bright morning of prosperity, it bows low at the foot of the cross, and from its attitude of lowliness looks smilingly up into the face of Jesus, and pours forth its adoring gratitude to the Giver of every blessing. In the evening of clouds and crosses, it meekly kisses the rod of affliction and rejoices in the privilege of suffering the will of him who is “too wise to err, and too good to be unkind.” When among the deeply devoted, it enjoys a *feast* of affection, and nerves itself more strongly for coming conflicts. When among the foes of Jesus, it dares to deal *faithfully* with their souls, by exhorting, warning, entreating, or reproving, as the case may seem to demand. Love does not always wear *smiles*, nor exhibit the softness of a fawning sycophant. It has frowns for sin, and withering denunciations for recklessness and rebellion. Its rebukes, however, are administered without any vengeful feeling. While it utters the ungarnished truth, it is only for the honor of Jesus and the good of souls. Hence appears the difference between the fidelity and earnestness of intensified love, and a spirit of real censoriousness. Those who are sometimes accused of “sour godliness” are manifestly in many instances the truest friends of God and human souls. Their love is too deep to allow a guilty world to slumber on over a convulsing volcano of wrath, without raising the note of alarm to sting the conscience and stir the heart. But we must stop. It implies a great deal to be all redeemed. When the work is

really accomplished we have no doubt the evidence will be clear. If the above hints shall assist any in solving the problem of their experience, we shall be amply rewarded for our effort to spread the light.

A. A. PHELPS.

Lima, N. Y., April 9, 1860.

[Original.]

THE WAY OF FAITH, THE WAY OF LIFE.

BY MRS. M. W. RUSSELL.

MUCH has been said and written about that simple word *faith*. The term is as familiar as household words; the Bible is replete with examples of living faith, and yet the Christian world has but a faint idea of the depth of meaning it conveys. It is true the sinner exercises faith when with deep contrition of soul he bows at the feet of Jesus and receives the pardon of his sins, but it is faith in its incipency, rather than its maturity. The more mature Christian exercises faith in a much higher degree, when, discovering his need of more of the life and power of God, he launches out into that boundless ocean of pure love, where all the wants and desires of the soul are lost in his inexhaustible fulness. And still there are heights and depths in that single word that he has not yet reached or fathomed. One writer has said, that "faith is the light of the soul," and that "the conditions of that light are, that it shines in the dark." We should have but a faint, or an indefinite idea of faith, if we were on the mount of holy joy all the time. But lest we should forget the Giver in the abundance of his gifts, he seems to withdraw his sensible presence at times, that we may grow stronger by testing what faith we have. "That the trial of your faith, being much more precious than gold, may be found unto praise and honor, at the coming of our Lord." The command is, "As ye have received Christ Jesus the Lord, so walk ye in him." Now

it is by faith that we receive Christ, and consequently, it is by faith that we are to walk in him. The soul that is justified, may, in the absence of those lively emotions it at first enjoyed, be led to think it is not, after all, converted; and the tempter, who is ever busy trying to undermine the Christian's hope, may, in hours of trial and temptation, say to one who has consecrated all to the Lord,—You have not the blessing of perfect love, because you have not the same emotions you once had. Emotions are nothing in themselves. Religion does not consist in emotions. The basis of true religion is a fixed purpose to do the will of God; without this there can be little or no progress. Our Saviour says, "Not every one that saith unto me, Lord, Lord, shall enter the kingdom of heaven; but he that doeth the will of my Father which is in heaven." He may not be called to do any great things any more than Naaman the Syrian, but he is to be willing to do what the Lord would have him do. He may, to the casual observer, seem to be an idler in the vineyard; his little deeds of kindness may pass unnoticed, or his words of love and consolation may not be heard by any save the one to whom they are addressed; but if his prayer is, Lord, what wilt thou have me to do,—he is conscious of doing the will of his heavenly Father, "which is all that man or angels can do."

The truly devoted Christian is often pained in seeing how wickedness abounds, and crime stalks abroad at noonday, yet he remembers that it is "not by might, nor by power, but by my Spirit, saith the Lord," that these things are to be done away. He does not mourn because he cannot remove these seeming obstacles to the progress of Christ's kingdom, but he feels his own weakness, and labors in his own sphere where the Lord has placed him, being willing to know the Lord's will, and to do it. Some are desirous of becoming great in the Lord's kingdom, of doing some great thing for Christ; and

although their zeal is commendable in one sense, nevertheless there is a vein of selfishness underlying it which fails to give all the glory to God. We need to be brought very low in the vale of humility, to feel our own weakness, before we can comprehend those words of our Saviour, "without me ye can do nothing." Then we shall be willing to do the ordinary duties of life, and although little and unknown, we are conscious of our acceptance with God, and feel that our feet are placed on the rock Christ Jesus, and not on the slippery sands of time and circumstance.

But to return to our subject. We have said that religion did not consist in emotions, although they are given to encourage us at the commencement of our Christian voyage, and are felt to some extent throughout the Christian life; yet they should not guide us any more than the waves of the sea should guide a vessel that is sailing for a distant port. It has a chart and a compass which it follows in order to gain the desired haven; so the Christian has a chart, the word of God, and a compass, which is a fixed purpose to do his will, and be his course rough or smooth, he is sure to reach the haven of everlasting rest. Abraham was called the Father of the Faithful, because he believed God, and it was counted to him for righteousness. He was called to go out into a land that he knew not, and he went out, not knowing whither he went; but he relied upon that wisdom that was higher than his own, and left an example for us to follow,—that of implicit obedience. He has said, "I will lead thee in a way thou knowest not, into paths thou hast not known; I will make darkness light before thee, and crooked things straight; these things will I do, and not forsake thee." He has promised that his Spirit shall "lead us into all truth, and when ye turn to the right hand, or to the left, you shall hear a voice behind you saying, This is the way, walk ye in it." Then let us be

willing to walk by faith, relying upon the promises; and although the way may seem dark, yet the Lord hath said, "I will dwell in the thick darkness." (1 Kings, 8-12.) Then we shall have the strength of the oak to brave the adverse winds of time and circumstance; and can say with the Psalmist, "He hath set my feet upon a rock, and established my goings."

"The steps of Faith
Fall on the seeming void, and find
The rock beneath."

Boston, March, 1860.

The following little gem is sent us in MS. by the author, with the candid statement that it has been published before. It will bear to be published and read frequently.

ALONE YET NOT ALONE.

BY E. L. E.

ALONE, yet not alone am I,
Beneath the calm and silent sky;
'Tis still as mountain solitudes,
Where voice is not, nor step intrudes,
No heart-throbs here, gleams out no eye:
Alone, yet not alone, am I.

A Presence actual as the heart,
From whence my own life's motions start;
A Being real, though unseen.
More true than trace where form hath been,
A spirit to my soul is nigh:
Alone, yet not alone, am I.

On holy ground I seem to tread,
A pure, calm, glory o'er my head;
A fearful sweetness breathes around,
A voice I hear without a sound,
While here in heaven's communion high,
Alone, yet not alone, am I.

I ask no favor, feel no want,
Content with bliss, nor poor, nor scant,
Serene, submissive, waiting still,
The motion of a sovereign will:
Attended less if crowds were nigh,
Alone, yet not alone, am I.

O thus to feel through every sense,
Omniscience and omnipotence!
O thus all other joys above
To know that *power is only love!*
My lowly heart, how blest to cry,
Alone, yet not alone, am I.

Give instruction to a wise man, and he will be yet wiser; teach a just man, and he will increase in learning.—*Proverbs*, ix. 9.

[Original.]

EXPERIENCE.

BY REV. E. W. BEARD.

I WAS powerfully converted to God, December 28, 1854. The time, the place, and the circumstances, are written upon my memory, never to be erased, in time nor eternity. So powerful was the baptism of the Spirit which I then received, that my soul was not only filled, but my whole being seemed pervaded with the divine influence. And if there be such a thing as entire sanctification in and at the same moment with justification,—which to me seems doubtful,—I have reason to believe that I was then made partaker of both blessings. Whether it were the former or both, it was all that the body seemed capable of containing. If it were both, I did not long retain the latter, as my following experience will show.

Nearly one year *previous* to my conversion, the memoir of Carvosso fell into my hands, and, while perusing its contents, I became convinced that he was a model Christian; and I very much desired to be like him, which led me to carefully observe the manner in which he was by the Spirit led into the way of all truth. He speaks of his conversion as being genuine beyond a doubt; and for the space of three months he floated upon the sea of redeeming love. After this, his peace was disturbed by inward enemies, which began to make no small stir. And upon due examination, he discovered the roots of sin were still remaining in his heart. "Alas!" he says, "what a work was to be done!" He then fled to the word of God, as the man of his counsel, and, unaided by any human agency, found the promises of full salvation,—claimed the fulfilment of the same, and was made the happy recipient of perfect love. From that time his holy march seemed onward, ever walking in the path that shineth more and more unto the perfect day. Scores of believers were led into the shin-

ing way by the light which he reflected, while thousands of sinners were pierced to the heart by the burning accents which fell from his inspired lips.

Such was the piety of the now sainted Carvosso, and such was the piety that I desired when I became a seeker.

Nothing seemed more detestable to me than a half-hearted or backslidden Christian,—many of which were then living around me. Why so many of the professed children of God walked like unto the children of disobedience, had to me been a mystery. I had learned from the Bible and the sacred desk that it was the duty and privilege of Christians to grow better, wiser, and happier, as they advanced in life; and most certainly, I thought, if this were true, every Christian would guard against sin, and secure all the means calculated for their advancement in the spiritual race. But, alas! few, comparatively, seemed to embrace this privilege. And if religion made men happy, as many of these had often declared, why did they not labor for more of it, recommend it, and exhibit it in their daily walk? This was a question in my mind, unanswered until my eyes fell upon the above portion of Carvosso's experience. This explained it. They remained in the arbor of their first love until they fell asleep; during which time they were shorn of their strength by the enemy, and chained down with unbelief. If they had, like Carvosso, left the first principles of the doctrine of Christ, and gone on to perfection, they might, like him, have been living epistles, known and read of all men.

With these views, I had determined to be an Israelite indeed, in whose heart there should be no guile. Consequently, when I became a seeker of religion, nearly a year afterwards, I had the two doctrines, *i.e.* justification and sanctification, blended into one, and, without regard to names and distinctions, I sought for both in one. My idea was, that if the work were

thoroughly done, all inward causes of sin would be removed.

Thus, after having one thorough baptism of the Spirit, lest there should remain some roots of bitterness in my heart, I repeated the exercise of faith several times within the same hour, each time receiving the baptism of fire. For many days after, a deep, deep peace reigned throughout my entire borders. The trial of my faith came at last; but the Lord provided a way of escape, and my joy was again restored. But the enemy soon returned, and attacked my fortification with renewed fury; and after a short but severe battle I succeeded, by the help of divine grace, in putting the enemy to flight.

For several weeks after this, my experience was vacillating, being much harassed with vain thoughts and unholy desires, which, in spite of my efforts, sometimes gained the ascendancy. In the mean time, I again read memoirs of Carvosso and Hester Ann Rogers, from which I received much light and encouragement. I then began to seek and pray for a clean heart, as being a distinct blessing. I was not long counting the cost of a holy life, as I had from the beginning felt that it would be

“Worse than death my God to love,
And not my God alone.”

When this was done, I consciously laid my all, without any reserve, upon the altar that sanctifieth the gift; nor had it been there long, ere the heavenly fire descended, and scattered its refining influence throughout my entire being. The baptism that I then received was in every manner similar to that that I had before received; likewise the feelings that immediately followed, which were peace and joy in the Holy Ghost. I was then conscious, beyond a doubt, that the work was complete.

Soon after, I changed my place of residence, and finding myself surrounded with professors who knew nothing of this great

salvation by experience, I did not deem it best to profess it, — consequently, soon ceased to enjoy it.

Six months did I live in this dreary state, but not without occasional seasons of light and rejoicing; for ardently did I strive to grow up into Christ.

About this time I returned to the place where I had been converted; and, while on my journey, I reconsecrated myself to God, and again received a tangible evidence of my entire acceptance in the beloved. And O, what a deep, sweet peace followed this act of faith! My joy was not rapturous, but the deep, speechless awe that dares not move. Oh, what views did I then have of the exceeding sinfulness of sin, and the misery of the half-hearted Christians! Having now learned some of the devices of Satan, I was fully determined that he should not again decoy me into his snare.

For five years, which have since passed swiftly by, not a day has there been in which I have not chosen Christ above my chief joy. I have indeed had many dark hours; have frequently grieved the blessed Spirit; but I have always found Christ a faithful advocate. The rigid discipline that I have undergone, has better prepared me for a sphere of usefulness than I otherwise could have been. For one year past, my trials and hours of darkness have been very few, and most of the time my peace has been like a river. Glory be to God, he fills my soul from day to day, and gives me such views of my infirmities and my utter dependence upon him, that I dare not for one moment look away from Christ. Oh, how my soul yearns for the universal spread of this glorious doctrine! While I stand upon the shores of time, I will not cease to proclaim it to a dying world.

The fear of the Lord is the beginning of wisdom, and the knowledge of the Holy is understanding.—*Proverbs ix. 10.*

[Original.]

THE IMPORTANCE OF FAITH.

BY M. A. WALDRON.

IN consideration of what has already been said and written upon the all-important subject of faith by persons of deep experience and superior talent, it is with feelings of great delicacy that I attempt to make any remarks upon it. Still I desire, by grace divine, to cast in my mite, if such it may be esteemed, by way of encouragement and instruction to those who may be seeking to enter

"The land of rest from inbred sin."

The Apostle plainly affirms that he, (or whoever) cometh unto God must believe, first, that he is, and secondly, that he is a rewarder of all them that diligently seek him. As we do not question for a moment that all who have in any degree tasted the joys of his salvation believe in the existence of our supreme Lord, we deem it quite unnecessary to dwell on this point, but would pause a moment to lift up our heart to God that he would bless the few remarks made in much weakness, to the lasting benefit of some soul. The Bible informs us that "without faith it is impossible to please God." Now, if we are sincere seekers after truth, and desire to become his faithful followers, we certainly wish to please him. The question then arises, What is faith? St. Paul says, "Now faith is the substance of things hoped for, the evidence of things not seen;" - and again, "For we are saved by hope; but hope that is seen is not hope; for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it." Thomas said, "Except I see in his hands the prints of the nails, and put my fingers into the prints of the nails, and thrust my hand into his side, I will not believe." But how did our blessed Saviour meet this assertion? "Jesus saith unto him, Thomas, (as if he had said, O Thomas, how could you be so faithless?)" "because thou hast

seen me, thou hast believed. Blessed are they that have not seen and yet have believed." How cutting this reproof to Thomas, and yet is it not to be feared that there are many Thomases of this present day, who are waiting for some visible manifestation of God's presence, who are saying, "Who shall ascend into the heavens: that is to bring Christ down, or who shall descend into the deep," &c. But what saith it? "The word is nigh thee, even in thy mouth and in thy heart." "For with the heart man believeth unto righteousness." We would notice again what are we required to believe. We are to believe that "he is a rewarder of all who diligently seek him." Mark the term; it is not written, he will be a rewarder, &c., but it is given in the present tense, "he is a rewarder," &c. But to whom does the Apostle say he is a rewarder? Why, to them "who *diligently* seek him." Now, to diligently seek for an object, we must make it our main business. This is illustrated by Luke xv. 8. "Either what woman, having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it?" And now, if we have been enabled by the light of eternal truth to search our hearts, and are willing and desirous, above all things, to have God wash away our sins, we may venture upon the blood of atonement. Jesus says, "He that cometh unto me I will in no wise cast out." Oh, what a blessed promise! And do we not greatly dishonor him while we say, "Oh! I'm afraid to venture; I fear he will not accept me just now." Others say, "Oh! I hardly dare get this blessing, I fear so much I cannot retain it." Let me beseech you to leave that event with God, and be assured that "he is able to keep that which we have committed unto him." If he can keep us from sinning one minute, why not an hour? if an hour, why not a day? The inspired writer says, "he is able to save to the uttermost all that come unto God by him." But to return

to the subject of God's willingness to save us.

When our blessed Saviour wandered up and down upon our earth, bestowing his blessings on those who would receive them, and when approached by any with a request to be delivered from the plagues which sin had brought upon the human race, did he ever bid any wait, saying, "You have not suffered enough yet," or "You are too vile to approach me?" Oh, no! he said at once, "I will, be thou clean. Thy faith hath saved thee," &c. Oh, the unbounded love of God! How unspeakable his goodness! If we could only make that blessed promise of our Saviour ours, (Mark xi. 24,) "Therefore I say unto you, what things soever ye desire when ye pray, believe that ye receive them and ye shall have them," our mourning would soon turn to joy unspeakable and full of glory. Then we could sing,

"Faith, mighty faith, the promise sees,
And looks to that alone,
Laughs at impossibilities,
And cries, It shall be done."

Permit me to give a brief sketch of my religious experience, in confirmation of the above. For thirteen years I have been trying in much weakness to follow the Saviour. For the most of that time I lived as I fear too many do, scarcely knowing whether I had religion or not. I hoped I was a Christian, and at times enjoyed a small degree of God's love, but I was not satisfied with that state of things. I felt it was not as it should be. About three years ago it pleased God to let me deeply feel

"Tis worse than death my God to love,
And not my God alone."

And after a pretty severe struggle he enabled me to make a full surrender of all into his blessed hands for time and eternity. It was some days before I could venture fully on Christ, but I was enabled to come to the point at last. He did accept the sacrifice, and, blessed be God, he was as good as his word; and although I

have to lament that I have not made that advancement in the divine life that I might have done, yet by grace I am still enabled to hold on by faith, and I expect by and by to come off *more* than conqueror, and sit down with Abraham, Isaac, and Jacob, and all the blood-washed company around our Father's throne.

Parma, N. Y.

[Original.]

MY HEAVENLY HOME.

AIR — "*My Mountain Home.*"

BY MIRA.

My home, my everlasting home,
I now by faith behold;
With glory bright, its gates of pearl,
And streets of purest gold.
From fleeting joys, and care of earth,
Tho' distant, — 'tis my home;
The purchase of my Saviour's love;
My own, my heavenly home.

For me those gates are open wide,
Jesus hath all things done;
His blood hath made my garments white,
Like those worn near the throne:
By sinners, saved from sin on earth,
Now safe in heaven, — at home,
I hope ere long, to join them there;
My own, my heavenly home.

I like heaven's everlasting hills,
My Jesus dwelleth there;
His praise, heaven's sweetest song, I sing;
The joys of heaven I share.
I stand where Moses stood, and look,
O'er death's cold wave and foam;
And feel that death is endless gain:
My own, my heavenly home.

There shall be no more sea; no wave
Shall ever bear away,
And friend, from kindred friend, divide,
Through all heaven's endless day;
"Our Father's" family, shall dwell
In safety, none shall roam,
From that united household there:
My own, my heavenly home.

No more, for aye! — tears, death, and pain:
Hushed, all earth's noise and strife;
In endless rest, eternal peace,
And everlasting life.
A "mansion," Jesus' love prepares.
Angels are whispering — "Come!"
I catch the sound, and long to go:
My own, my heavenly home.

Charlottetown, P. E. I. Sept. 15, 1859.

[Original.]

"OUT OF THE DEPTHS," AN INCIDENT OF EXPERIENCE.

BY S. C. TURNER.

YEARS ago, when, a stranger in a strange land, sickness came, bringing me to the verge of the grave, and in full view of the eternal world, for a few days I lay unconscious of the ravages of the destroyer, with no thought of either life or death, prayer or praise, heaven or hell. When one night I awoke, with a bursting sound in my ears, and a sinking down, an unfathomable depth, and a slight tremor, resembling the last struggles of a departing spirit. With a full sense then of my true condition, I said, Can this be my entrance into the eternal future? Is it possible, that thus I awake into the arms of death? I desire sufficient time to collect my thoughts and examine myself before God. But if it be thy will, O Lord, to take me hence now, prepare me, oh, prepare me for the solemn change! For years I have tried to serve thee, but oh how imperfectly! For years I have prayed for an evidence of full conformity to thy will, but no power as yet has stilled the stirrings of inbred sin. And now I'm to be ushered, thus suddenly, into the presence of the judge of quick and dead! Lord, I cast myself upon thy mercy,—no offering in my hand I bring,—the blood of Jesus is my only hope, my only plea. Thou only art able to cleanse the heart. With naked faith I cling to thee. And down, still farther down I seemed to sink, until all prayer, and thought, and feeling, were lost in unconsciousness. How many hours I lay thus, I know not, but when I awoke to consciousness and life, the Sabbath sun rose in the east in all its magnificence and glory, filling the whole house with its light and beauty. The presence of the Deity filled my room, and my soul rose up in prayer and silent praise, to

meet its God. I seemed to breathe the very atmosphere of that better land, and my astonished soul cried out, Can this be heaven? Surely I have verified the words, "I shall be satisfied when I awake with thy likeness." And each successive day my soul rose higher and higher, until I was lost in wonder, love, and praise. My gladdened heart ran out in strong desires to speak of Jesus' love, and I said, "Come, all ye who fear the Lord, and I will tell you what he hath done for my soul." But my father's wishes, and physician's orders with regard to "keeping quiet," on account of the low state to which my body had been prostrated by the disease, must be complied with, and I quietly acquiesced and pent up the outbursting of an over-freighted soul. And I said, O God, stay thy hand, for the cup runneth o'er. This heart will break with too much joy, if I speak not forth thy praise. Thus, a few days passed, and I felt the sweet influences of the Spirit gently withdrawing, and the fact that I was quenching the Spirit suddenly burst upon my mind. Then I lifted up my voice and wept. I cried aloud, O my Father, if I speak not forth the outbursts of a pent-up soul, this body, which has been so suddenly restored to life and health, will die. Oh, let them come, let them gather round my bed and fill my room, that I may make known the power of Jesus' love! At my repeated entreaties, a very few were admitted into my chamber. After I had spoken, I felt a return of those happy feelings with which I had been so abundantly blessed, and I said, O God, I will bless thee forever. "Surely I shall not be greatly moved, for under the shadow of thy wings will I seek my refuge. The Lord reigneth: let the earth rejoice." And with the return of health I verified the words, "they that trust in the Lord shall not be confounded."

Lagrange, Mo.

[Original.]

HENRY MOORE.

"The holy to the holiest leads."

"The kingdoms are but one."

DEAR BROTHER DEGEN: Another precious witness for Christ has been called home,—a witness who, under all circumstances of life, and who, on all admissible occasions, stood forth, fearlessly testifying to the power of the Holy Spirit, through Christ, to cleanse from all sin.

In his seventeenth year, our brother was deeply convinced of sin, and received a clear sense of pardon.

About ten months after, he was as deeply convinced that a still farther purification of his nature was necessary. He saw that something more than he had received was to be gained by a full answer to the prayer, "The very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ." And thus early in his youthful Christian career, he resolved to prove the extent of the glorious provisions of the gospel. After this purpose was really fixed, but a few days of temptation and earnest prayer ensued before he was enabled to fix his eye of faith on "the Lamb of God which taketh away the sin of the world," and rejoice in the blessed assurance of purity.

The course of our brother was now onward, and great was his joy in the Lord. Often, very often, have we heard him say, "Oh, how I love thy law!"

Perhaps it was not more truthfully said of Caleb, "He followed the Lord *fully*," than of Henry Moore. Holiness, wholeheartedness, was his constant theme. He delighted in using the strongest terms,—perfect love, sanctification, &c. His very countenance seemed an index to his character.

A few weeks since, at a reunion meeting, in the Allen st. M. E. Church, a local preacher, in relating his experience, said:

"Many years since, I came to this city a stranger; one Sabbath morning I started out to find a place of worship; while wandering through the streets, my eye rested on a man whose whole appearance seemed to say he was a Christian. My heart said, '*Follow him*'; where he bows to worship God, there will I worship.' He led me to *this* house, and that Christian, gentlemen, was Henry Moore."

Often have we heard his exhortation, "Stand up for Jesus." "Be a Christian through and through,—a Christian in all weathers."

Many vigorous disciples of Christ live to testify that our brother was peculiarly useful as a class-leader, which office he filled forty years.

A hint, in the form of testimony, may here be admitted. In early youth we were placed in the class of this good man. He immediately put into our hands Wesley's "Plain Account of Christian Perfection." Through this tract, and the teachings of this faithful leader, our mind was led to look at entire sanctification as a *distinct*, attainable blessing; a *blessing* which we believe has given stability to our Christian character for more than a score of years.

We would love to portray the hallowing influences of his example as he filled the varied offices of the church, Sabbath school, &c., but may not now.

A writer in the Missionary department of the Christian Advocate and Journal says: "Henry Moore, one of the corporate members of the Missionary Society, and a manager in the Board for nearly or quite thirty years, departed this life on the 15th day of February, a few minutes prior to the regular monthly meeting of the Board, which occurred on that day. For thirty years this man of God went in and out among his brethren, always watching with eager attention the reports of the secretary, and frequently inquiring, as news came from the missions at home and abroad, "How many have been converted?"

This inquiry of his can never be forgotten, for it came with a manner which convinced all that, whatever others might judge, in his opinion nothing was comparable to the salvation of souls. The Missionary Advocate was usually read all over and prayed all over by him, and we might say the same probably of his attention to the old Methodist Magazine and the Advocate and Journal, from the very beginning of their publication to the close of his life. On the 17th inst. we were in company with as great an assembly of "devout men who made lamentation over him," as ever we saw gathered together on such an occasion.

How many who read this will call to mind, as though it were but yesterday, his hearty, loving exhortations to his brethren, upon anniversary occasions of the Missionary Society to give liberally, saying: "Make investments in this stock, brethren; it pays the best interest of any thing I ever invested in!"

"He was a burning and a shining light, and put on zeal as a cloak," in the cause of Jesus Christ. He walked with wise men, and was wise; was diligent in all his calling, and did not stand before obscure men, but had his delight with the saints and with the excellent of the earth. "He loved pureness of heart, and for the grace of his lips the king was his friend."

To all our young friends in the missionary cause we desire to say, for their profit and learning, that although our deceased brother was never a rich man, yet he was always a liberal and cheerful giver; and we have no question that this element in his character largely contributed to congregate such an assembly of men in eminent position, as well as crowds of the poor—genuine mourners on this occasion—as was never seen on the occasion of the death of many a millionaire. "A good name is better than great riches."

For about forty years have we been marking this perfect man, and beholding

his upright cause. We have beheld him in the most severe trial. His was not always a sunny life, as to earthly good. Few have been permitted under more varied circumstances to test the power of "Him who always causeth us to triumph." In the most severe tests, have we seen that manly brow unmoved; and heard the triumphant exclamation, "The Lord liveth, and blessed be my rock."

"The end of that man is peace."

Most joyously peaceful was the end of Henry Moore.

For months he was allowed to contend with a disease of the most *painful* and *depressing* character; yet so abounding were the victories of grace, that pages might be covered with expressions of triumph. The hallowing influence pervading his sick-room was often the subject of remark.

Language fails to convey any idea of his utter deprecation of *works* as meritorious; *Christ was all*. Grateful, loving friends would often refer to his active life, and the benefit derived from his faithfulness. He would invariably check them, and almost chidingly say, "Talk about *Jesus*, don't talk about Henry Moore; grace! grace! all of grace!" On one of these occasions, when the Rev. Dr. Bangs was present, the departing one said to him, Doctor, you will probably speak at my funeral; do not talk about *Henry Moore*, but speak from this text, "Not by works of righteousness which we have done, but according to his mercy,—He hath saved us." Long will the heavenly influence of our last interview rest on our minds, as we stood at the bedside of the departing saint,—thinking him too feeble to recognize us; but the languid eye gathered lustre,—the feeble voice exclaimed, "Glory to God! Glory to God!" and with an intimation to be understood, said to us, "Praise the Lord!" From our hearts we did *praise* the Lord, using the words of our sweet song, "Glory to the Lamb!" when the almost angelic voice united and

sung, "Glory to the Lamb, Glory to the Lamb!" "I have overcome, through the blood of the Lamb!"

One asked if he would like to die shouting. He replied, "I should love to spend my latest breath in proclaiming salvation, salvation free! salvation full! salvation complete!" It is thought "salvation complete" were his last clearly articulated words.

Thus passed from our ranks this purified spirit to the paradise of God,—to await the glorious resurrection, and take its place amid those that "shine as the brightness of the firmament." Our brother left us in his 63d year,—a bright light removed from our earthly constellation! But "the memory of the just is blessed."

S. A. LANFORD.

N. Y., April 10, 1860.

[Original.]

HINTS ON HOLY LIVINGS, FROM MY EXPERIENCE.

BY CAROLINE C. ALLEY.

HAVING for a long time been interested in the subject of "entire holiness," and for a number of years past enjoying its purifying and soul-stirring effects in my own heart, perhaps I should not be doing right, longer to withhold my testimony from the "Guide."

I was converted when in my twelfth year, and had a bright evidence of my acceptance with God, but in consequence of a continual shrinking from the "cross," and living in the neglect of duty, I lost the enjoyment, though not the desire, to be a whole-hearted Christian. To come to this point was my purpose. Sometimes, when almost on the verge of a decision, one thing would be presented to my mind, which it appeared to me I could not do, if I lost my soul; that was, praying in my school, (as I was a teacher.) Years passed on, till I felt that a decision must be made, or I must give up the idea for-

ever, of being a Christian. The crisis was near at hand; it was live or die, and that, too, quickly. At that important period of my life, I was enabled to decide that I would bear the cross, the neglect of which had so long kept me from Christ. I commenced praying in my school, after which other duties were comparatively easy. In the spring of 1850, following, I sought more earnestly the blessing of perfect love, and consecrated all to God, as well as I knew how; but being ignorant of the simple way of faith, I did not obtain my heart's desire; though I made some advancement.

Time passed on till the spring of '53, when I began to enjoy more of God's presence than ever before. For about four months I had almost constant communion with God; hardly a trial or temptation came across my path. While passing so smoothly on, I began to trust in my own strength, though I did not realize it at the time. So strong did I feel, that I made the remark once or twice, that I thought nothing in the world could change me from my purpose. Almost immediately, I began to fall, by giving way to little perplexities that would come up in school; having felt so safe, it had a tendency to discourage me, and I continued, yielding to little trials, till at last I began to yield to temptations, and consented in heart to known sin, thinking God would forgive me, as he had done in the past. How bitter the sting of thus consenting deliberately to sin against God! Tears of anguish could not atone. In this state of mind I returned to Kent's Hill Seminary, where I had formerly been attending school; at the same time, I had felt impressed that I should be called to a particular work in the vineyard of the Lord, and felt the importance of being qualified for the same, in heart, as well as intellect. I began more fully to realize from whence I had fallen. I felt more deeply than ever the need of the "keeping power." A sad lesson of experience had taught me

that nothing, save the power of God, could keep me. With all the energies of my soul I began to seek for a clean heart, and my inward corruptions were laid open to my view. Such desires filled my soul as I had never had any conception of before; a hungering and thirsting after God! Most keenly, too, did I feel the sting of sin, and was tempted to believe that by yielding knowingly to sin, I had voluntarily given myself up to the enemy of my soul, and he was exercising full power over me. Thus, I was suffered to feel some of the realities of a lost spirit. Almost driven to despair, I struggled on week after week, trying to conquer my foes, till at last, in the agony of my soul, I cried out, Here Lord, save me any way. At that moment, in the twinkling of an eye, there was a yielding up of self, soul and body, into the hands of the Lord. Previously to this, in all my efforts for a clean heart, I had been trying to do the work myself and conquer my foes. From that time I was accepted as a living sacrifice. Something like six months passed away before I dared to say that the Lord had sanctified my heart, and yet I dared not say the work was not accomplished, for fear of denying what God had done for me. During those months I was conscious of a closer walk with God, than I had ever experienced before. Truly, I could say that I was a pilgrim and a stranger, seeking a city out of sight. At about the close of the six months referred to, while in company with a brother in Christ, I asked him the following question, viz: "Do you think it possible for any one to enjoy the blessing of perfect love, without having the full assurance?" Before answering my question he asked if I had been seeking it. I told him I had, earnestly, the fall before, and related to him some of my experience, to which he replied, "I think you'll have to go back." From that moment my mind was carried back to some of the manifestations I had received; and I found I had

had some of the best evidences I could have asked for. Since that moment, I have never doubted the work in my heart, though at times my evidence has not been so bright as at others, but my life has been hid with Christ in God. "Entire holiness," has been my theme, and I can of a truth testify, that the blood of Jesus Christ cleanseth from all sin.

Dresden, Me., April 26, 1860.

[Original.]

THE CONSECRATION.

BY C. W.

FATHER, here in the shadow of this wood
Which thou thyself hast reared, — this, thine own
temple,

I come to offer up my sacrifice.

Father, I lay my heart upon thine altar;

Accept, I pray, the gift, — 'tis all I have.

Unworthy though it be, sinful and weak,

Yet still I bring it thee, — 'tis thy command.

Hast thou not said, "Give me thy heart, thy life,

Thine *all*, a willing sacrifice?" O God,

I come, — I lay it all upon thine altar.

I've waited long; I've tried, Father, I've tried,

For many long and weary months to make

The offering worthy. I've wept and prayed;

Here in this grove I've knelt and cried in anguish

For a clean heart, till the cold mists of night

Have chilled my brow, and still in prayer I

wrestled.

But all in vain; nor cries, nor bitter tears,

Nor prayers, brought comfort to my burdened

soul,

Nor freed me from the power of inbred sin,

While heeding not the Spirit's gentle voice:

"My child, give me thy heart; I'll make it clean,

I'll hide it 'neath thy Saviour's righteousness;

Confide in me, thy Father, — believe my word;

Give me thy burdened, trembling heart, and

though

With sin it may be red like crimson now,

I'll make it white, I'll cleanse it with his blood."

Father, I yield. I now believe thy word.

Thou hast redeemed me, thou canst make me

clean.

Here now I lay me down, with all I have,

Or am, or e'er will be, a willing gift

Upon thine altar. Time, talent, friends, — *all*, *all*

Are thine, *forever thine*, and *thou art mine*.

Poor, weary, burdened heart, thou hast found

thy home

Within thy Saviour's bosom, no more to roam.

Father, I bless thy name for this sweet rest,

The rest from sin! 'Tis mine at last, — *I'm free*.

[Original.]

EPISTOLARY ILLUSTRATIONS
OF CHRISTIAN EXPERIENCE.

BY DORA.

MY DEAR SISTER: It may not, perhaps, be unprofitable to express to you still farther, some ideas connected with the subject upon which we have been treating. I wish to tell you some things learned by experience, connected with *temptation*. This is a broad field, and I will not explore it fully, but only touch upon the most important points.

There is one truth that I learned at an early stage of my experience in the way of holiness, which has ever been of great importance to me, viz: *that temptation does not become sin until cherished in the heart*. It has to enter the mind, and mingle with the thoughts, in order to be perceived, but it leaves no contaminating influence there, unless there be first an *assent of the will*. Many individuals who are overwhelmed with grief by the entrance of sinful suggestions, blasphemous and wandering thoughts, and are led oftentimes to utterly cast away their confidence by reason of them, might be saved all this, did they but understand the difference between the solicitation to sin and the indulgence of sin. No one will attain to a state of grace beyond the power of temptation; but it is the privilege of the Christian to be in that blessed condition of mind where he can say, "The Prince of this world cometh, and findeth nothing in me to cherish and love his temptations." Yet this state is attained only by great self-denial and much interior crucifixion.

There will be inward foes, endangering the betrayal of the citadel, until, by the "baptism of fire," they are consumed, and the heart filled with the perfect love of God.

I believe that Christ does restore the *spiritual* nature of man to its original per-

fection in this life; but not his *physical* organization; that will be accomplished "at the resurrection of the just." I know that many would start back from this idea, and reject it at once; and perhaps you may look upon it with suspicion; but let us examine it briefly.

Man was sinless before the fall. Yet, although sinless, he had appetites and dispositions of mind liable to be acted upon and enticed into a sinful indulgence. Else what power in temptation? It would be no temptation to a man in the right possession of his mental faculties, and surrounded by everything calculated to make him happy, to be solicited to cast himself into the river, there to perish. If man had not possessed an ambitious disposition, would the statement, "Ye shall be as gods," etc., have had any influence upon his mind? This faculty of man's nature is not in itself sinful; it only becomes so when directed in a wrong channel, or when it leads the man to desire, and seek to attain, *out of God's order*, that which may in itself be right, if rightly obtained. Wisdom is good,—it is to be desired; but it must come to us through channels devised by God, having the signet of divine approval. Gold and silver are blessings when properly obtained, but become a curse when unlawfully procured.

Christ was *sinless*; but he was nevertheless a *man*, with man's dispositions, of "like passions," otherwise, how could he be tempted in "*all points*," like unto us? It was not until he *hungered* that Satan came with the temptation, "Command that these stones be made bread." If the Saviour were not hungry, would it be any temptation to solicit him thus? There was no sin in the appetite; but had he gratified it by unlawful means, then there would have been sin.

And now, take another point. Would there have been any force in the solicitation to worship the devil, (we do not suppose he assumed his true character when he came to the Saviour, any more

than now when he comes to us,) in order to obtain the kingdom of the world, with their splendor and glory, unless he possessed some *ambition*? We believe most fully, that while Christ had the divinity of a God, he also had "like passions" with man; and that Satan did act upon those various passions and appetites to entice them into a *sinful indulgence*, yet without any success.

And now, having overcome, and possessing all power to redeem man from his lost and fallen condition, we believe that he restores man's perverted, depraved mind back to its original condition; he reinstamps upon it his own image, and by thus forming Christ within him by his power, he enables man to overcome, even as he himself has overcome.

And now I ask you again, not to look at the imperfect examples of Christian character around you, but look into the sacred oracles of divine truth, and see if Christ has *promised to accomplish this restitution of the mental being to a sinless condition*; see if he has set forth there for *imitation* his own "holy, harmless, undefiled" life, and *commanded* us to be as he was in this world.

Hear an inspired apostle: "*As he is, so are we in this world.*" "*Let this mind be in you which was also in Christ Jesus.*" "*Be ye followers of Christ.*"

I might cite you to many more passages, but *one command* is enough to render it imperative. I will write more upon this subject in my next communication.

Yours as ever.

[Original.]

HAPPINESS AND MISERY.

BY N. B.

HAPPINESS and misery are two opposites, — the extremes or utmost limit of which we know not. They are "what eye hath not seen, what ear hath not heard, and what hath not entered the heart of man to conceive."

We know something both of happiness and of misery in this world, by our experience of them. And revelation assures us of vastly more that will be our experience either of one or of the other, in the world to come.

We know that in this world the degree of our happiness or misery must necessarily be limited by the degree of our power to enjoy or to suffer. But who can tell, when this mortal shall have put on immortality, and this weakness raised in power, what a world of happiness or of misery will then appear before us. Great as our powers may then be to estimate joy or woe, yet still, when eternal duration is added to these two most important qualities in all the universe, it gives them a magnitude which nothing but the *Illimitable* can comprehend.

We can now think of many millions of years, and can add extremely long periods of time one to another, till our minds become bewildered at the ever-extending immensity of them. Yet let an angel or even an archangel imagine the longest period of time multiplied by the greatest conceivable number, and compare it with endless duration, and what is it? Nothing, absolutely nothing, — for that which has an end, however distant in time, can bear no comparison with that which has no end. Who then can comprehend the greatness of the "pleasures at God's right hand forevermore?" — "the far more exceeding and eternal weight of glory?" — or, on the other hand, who can sum up the misery of "everlasting punishment?" — the "vengeance of eternal fire?" Yet every living man, with all the dead and all that ever shall live, must be an inheritor, either of one or the other of these two conditions. What man can look on, fully contemplating these things, without calling, in an agony of earnestness, "What must I do to inherit eternal life?" To such a one, with infinite kindness the blessed word says, "Be ye holy," for holiness is happiness, and sin is misery.

[Original.]

THE WITNESS OF THE SPIRIT.

BY Y.

WE were reminded, the other evening, while listening to a most precious experience, of what we have often thought, — that the most beautiful things in art, literature, and association, spring from the religion of Jesus. The painter or sculptor exerts every power of his mind to meet, in some satisfactory way, the conception of figures and representations of holy writ; he may be pleased with the creations of his fancy in the ordinary affairs of life, but he will do his best, and then not be at ease with his efforts, when copying with inspired illustrations.

The poet, also, lays the loftiest tribute of his rhyme at the foot of the cross. The sweetest, simplest melodies of the soul flow out in our religious associations. Scenes and changes take the imprint of their value more from this source than any other, and carry their impressions and instruction through life with us.

Our friend was a stranger from a neighboring city, and is much beloved by all who know her and the singleness of her eye, in her Master's service.

After tea, when we had retired to the parlor, the lady of the house, who aimed to direct the conversation profitably, that it might be a season like those when Mrs. Rogers, Mr. Fletcher, Miss Bosanquet, and others, met together, — the whole group of which have been long ago transferred to the upper sanctuary, — whose company we expect to join, and no more be limited by hours in our fellowship and praise, — Mrs. L. suggested that our visitor would relate her experience in the commencement of the way of holiness. Ready to contribute anything that would exalt her Lord, she portrayed the convictions of her heart, and the preparatory steps in giving herself, unreservedly, to God, that she might love him with all her heart.

The entire surrender had been made, of body, soul, and spirit, — husband and children, — all that was dear was laid upon the altar which sanctifies the gift. This had been maintained and kept, believingly, inviolate some time, the definite period we do not remember; one of the last hesitations had also been cleared away, — the confession of this state of grace. She had become perfectly willing to acknowledge, on all suitable occasions, the power of Christ to save to the uttermost.

When she was expecting and desiring the witness of the Spirit that all was accepted, this was earnestly sought in prayer.

As was her custom, she rose before light to pray and read the Bible, but the desire for the witness to full sanctification was intensely ardent. She had read the precious book of God, and prayed; the heart was dwelling upon its one object. She put out the light, and threw up the window, and beheld, in the gray dawn of the morning, two dark objects coming down the street. As they approached, she saw they were chimney sweeps. They were singing, —

“’Tis heaven below, my Redeemer to know.”

She chimed in, and sung those words of faith with her darker brethren, and her soul was immediately filled with joy and praise; the Spirit's testimony was imparted, and she has been enabled ever since to preserve its seal upon her heart and life, — *wholly the Lord's*.

TRIALS.—“Trials may come, but they are all good. I have not been so tried for many years. Every week, and almost every day, I am bespattered in the public papers. Many are in tears on the occasion; many terribly frightened, and crying out, ‘*Oh, what will the end be?*’ *What will it be?* Why, glory to God in the highest, and peace and good-will among men.”—*Wesley*.

[Original.]

PERSONAL EXPERIENCE.

BY GERTRUDE LADD.

Two years ago last September I left home to attend school in the town of B—. I was then a careless girl of fifteen,—a votary of worldly fashion, cherishing the thought and hugging to myself the vain delusion that I was getting on very well. But without stopping to detail my convictions, disappointments, and long-continued struggles of heart, suffice it to say that my will was at length subdued, and I found peace in believing on the Lord Jesus Christ. My faith grew stronger as I advanced, and aside from an occasional subtle thrust of the adversary, I lived for the space of about three months with a constant and conscious joy of pardon from sin and acceptance with God. But gradually temptations increased, and trusting, as I did, in what had been mine, and feeling secure in the past blessings of God instead of working constantly for an increase, I began to lose by degrees my joy; then my desires waned in a measure, and the working principle, small as it had been, with the rest began to diminish, until at last I was only possessed of the form of godliness, with none of the power. But worse than all else, I was entirely *destitute of a knowledge of this fact*, and flattering myself that because I had once yielded and become saved by the blood of Christ, and experienced some of the joys of salvation, I was yet in full possession of all that had been mine. I sank into a sort of carelessness, neglected privileges and duties, lost all or nearly all of the humility and meekness I had acquired, and became only a reproach to the cause to which I professed to be attached. Prayer meetings became irksome, class meetings were often neglected, and when attended, I was of necessity obliged to tell so dull a story that a repetition was dreaded, and at times anger, my besetting sin, would exercise nearly all its former sway over me. A

little less than a year after my conversion I left home for the West, to visit a sister and also to teach. There was a revival in progress in the village where my sister resided, at the time of my arrival, and being influenced by the general tide of feeling, and no doubt to some extent also by the promptings of the Holy Spirit, I for a time felt an increase of desire to become right, yet circumstances swayed me, and I lived, if I may use the phrase, “off and on,” or with religion in one hand and the world in the other, wishing to retain both, which is impossible. In a little less than a year from the time I left home I returned again, only to grope on in the same darkness in which I had so long been enveloped. Often did I receive advice from Christian friends, and one, in particular, strove faithfully to rescue me from the danger in which I stood, by thus remaining inactive; but all effort was fruitless. Last August I attended a camp meeting held in an adjoining town. Previous to my going I had formed a resolution to avail myself, while there, of any opportunity of enlightening my mind or possessing myself of more religion. On reaching the ground, I first approached the tent of an acquaintance and a sister in Christ, the very one who had taken so great an interest in my spiritual welfare. In the same tent there was a sister who had a peculiar tact of adapting her conversation in such a way to nearly every person as to make it effectual in showing them where they were, and causing them to realize the immediate necessity of an entire consecration to God. She conversed with me for some time, asking me occasionally if I was willing to make this consecration, or give up that pleasure, or yield myself in that point to the will of God,—to which I answered that I believed I was willing to do all that was required of me. Now I can see that I did not fully realize the requirements, for my mind was not sufficiently enlightened to know the will of God concerning me. But as far as my

mind received impressions, I was fully determined to act. I returned home that night, feeling little better than when I went, but with my determination strengthened to know the fulness there was in Christ. The Saturday following I again went, and having been preparing myself by secret prayer, I was now better fitted for the work, and fully resolved upon its being accomplished. I had said I was willing to do anything, and now came the test. I had got just where something must be done. I must either comply with the requests of God, or forever lose him as my friend. It was a critical moment. The salvation of my immortal soul depended upon my decision. I wavered, faltered, trembled, partially determined, wavered again, and finally took my stand,—yes, firmly, for time and for eternity. I had decided, and all the powers of darkness could not prevail against me. I *would* serve God, I would follow him fully. Wherever he might lead, there would I go. I would do every duty, though it crucified the flesh. Then how infinitely precious did the Saviour show himself to me! How he led me by a hand of love, and placed my feet in a large place upon the rock Christ Jesus, and put a new song into my mouth, even glory to his holy name! And how I was then enabled to rejoice in hope of glory beyond the grave! Yes, and in the prospect of bearing crosses, doing duties, receiving persecution, and enduring all things for his name's sake. I was willing to bear all manner of evil said falsely against me for Christ's sake. How richly God did give me to enjoy his presence and saving power, in a present, continual salvation, and fed me daily with the rich manna of his grace. I continued rejoicing in the possession of my newfound treasure for about three weeks, when the adversary began to realize the loss of his former power over me, and commenced rallying his forces for an attack; and had my shield been anything less than the grace of God, he would quickly have over-

come me, but being armed of God, and endowed with strength from on high, I effectually vanquished my foe, and came off more than conqueror through Christ. First he insinuatingly introduced the subject of separation from the world. He acknowledged it to be necessary to religious growth and prosperity to separate ourselves to some extent from the world, but then this Bible law,—“touch not, taste not, handle not,”—was entirely too rigorous. Pretty general obedience was truly quite necessary, but then an occasional indulgence in some of the lesser points, would not materially hinder our living religion. Of course we must attend to our religious duties when reasonable and convenient, and we might now and then read from the word of God, when we had nothing else to employ our time, or perhaps when not otherwise engaged it were well enough to meditate upon the goodness of God, but then we need not confine ourselves entirely to that subject. We might refresh our minds occasionally with a harmless novel, or some fictitious work, and not have it hurt us a great deal if it did at all. And instead of holding people in awe and dread of us by always speaking soberly before them, and talking with them at every opportunity of the interests of their souls, we could now and then talk a little jestingly, and indulge in a little harmless sport, and still preserve a Christian character before the world, a good standing in the church, and gain the friendship of those who, should we take an opposite course, might hate and persecute us. All this advice was very temptingly offered, and great care was taken by my adviser to cover everything from sight which could create suspicion, but fortunately for me the cloven foot was plainly apparent, and in the strength of the Lord I made answer, that I should yield full, free, and willing obedience to the smallest command that God in his infinite wisdom had enjoined upon me, and that all effort that he might thereafter

make to dissuade me to the contrary would be fruitless. How God blessed me in thus resisting the adversary! How he has ever since blessed me, and verified unto me his precious promise, that "His grace shall be sufficient for us." How he has sustained and supported me in hours of trial and temptation, and kept my feet in the path Zionward, enabling me to give up everything contrary to his holy will, giving me a daily growth in grace, and enabling me at all times to give a reason for the hope I have within me, that is full of glory and immortality! And today I thank and praise his great name, that hitherto I have been kept by his power.

North Hero, Vt.

[Original.]

"YE ARE BOUGHT WITH A PRICE."

BY MARY R. STANIFORD.

BOUGHT with a price! O blessed Saviour,
Thou gav'st thy life for me;
Would that my aim, my sole endeavor,
Were to give all for thee.

All for thee, Lord! How poor the offering;
My faith, my hope, how weak!
Unto the Holy One a stained soul proff'ring,
Shall I of love dare speak?

Could I give more, dear Lord, thou knowest
How freely it were thine;
But I, of all thy children, lowest,
No gifts can here enshrine.

My nothingness to Jesus bringing,
I take his promised grace;
Only to his atonement clinging,
I dare behold his face.

Weak, sinful, frail, he now receiveth,
He pleads for such as I;
His Word of Truth my soul believeth,
He saves, — I cannot die.

With his own life-blood Jesus bought me,
When I was all defiled;
Surely, if then he loved and sought me,
He'll own me as his child.

Fears dark and sad I may not cherish,
Christ and his strength are mine;
Though earth and all its joys should perish,
My soul hath life divine.

Salem, Mass., Feb. 1860.

[Original.]

A STRAY LEAF.

BY ABBIE F. EMERY.

Now and then do we see a modest, lowland blossom meeting us by the wayside, as if fearful lest it be noticed by the curious multitude. Rather would it be trodden 'neath the wanton feet of the passer-by, than expose its full beauty and perfection to the careless view. This rare gem is *meekness*,—emblem of our blessed Saviour,—“For I am meek and lowly.” While Christ was on earth he gave example of perfect meekness and lowliness of spirit. But few, how few follow his example. Notwithstanding, these graces are most truly the first characteristic proofs of the sincere Christian.

It is indeed in a spirit of vainglory that men hold forth with pompous pride in their own exhortations, making use of only the most smooth and flowery language,—words that sound very eloquent and graceful, pleasing the *ear* of the multitude, but not reaching the heart. This is all headwork, devoid of spiritual meekness or lowliness of spirit; devoid of the precepts of Christ.

For example: By a singular germination, the once meek and humble *Christian* has become a bold, secure and vainglorious orator, holding forth by the hour in his own human strength and wisdom. By and by the true mission of life is forgotten. The man grows vain of his talents, proud of his capabilities of pleasing the people. He launches out into the dangerous places,—he heeds not the changing current,—he does not see the shoals and quicksands whereon many a life-bark has been eternally wrecked,—he will not perceive the dark frowns of the gathering storm,—he will not yet cry out as did Peter of old, “Lord, save, or I perish!” No, no; he is safe,—secure in his own strength,—he relies on no one. He is choicely gifted; he feels assured that he

has been called by God to feed his flock, and he will feed them on rich and fanciful portions. He has hurried on over the green fields and sunny meadows,—on past the quiet ways of life; with wanton foot he has trodden the brightest gems into the dust before him, and now he is fast nearing the terrible maelstrom where, if he see not the danger immediately, he will be lost,—lost to the world, and lost to peace and happiness forever and ever.

Man must be strong in order to carry on the great work of the “harvest,” but he must necessarily be strong and firm in the Lord, if he would fulfil his true mission,—secure only upon the staff of godly faith,—safe only in the very centre of the conflict for the victory of Christ Jesus, the all-potent and infinite, yet the meek and lowly, who came as a mortal among men, leaving an example of virtue for all future generations.

[Selected.]

THE WAY TO HAVE A REVIVAL.

REV. A. LYNN, of England, points out the way to have a revival of religion in the churches of Christ; and if the twelve rules he gives were followed, revivals would not only *begin*, but *continue* in all the churches. Here are the rules.

1. Let all the officers and members believingly pray themselves into the clear light of God's countenance.

2. Determine to read the word of God every day, with prayer to him for light to understand it.

3. Resolve on having closet and family prayer, without fail, daily; and earnestly press after all the mind which was in Christ Jesus.

4. Miss no opportunity of attending the public and social means of grace, when it is in your power to do so.

5. Resolve by the grace of God never to speak evil of an absent person, and make it a point of conscience to pray for them that speak evil of you; in this way you will overcome evil with good.

6. Be honest and upright in all your dealings with mankind, and strive with all your might to owe no one anything,—but love.

7. Ask for the Holy Spirit, and expect his blessing to attend all the means of grace.

8. Think frequently on the misery and danger of the unconverted, and in your heart pity them, and pray much for their speedy salvation.

9. Pray for a revival, live for it, work for it, and expect it every day and every hour, till it comes.

10. Be careful to look through all the means of grace to God in Christ Jesus for a blessing.

11. Think and speak well of all men,—till their conduct compels you to do otherwise.

12. Be sure you give all the glory of the good done to the Father, Son, and Holy Ghost, for he is a jealous God, and his glory he will not give to another; and pray that his glory may soon cover the earth as the waters cover the sea.

TRIUMPH IN DEATH. — “I have not a doubt, no, not the shadow of a doubt; and as for the enemy, I know not what has become of him. I have neither seen him nor heard from him for some time. I think he has quitted the field.” — *Christopher Hopper, on his death-bed.*

DEATH IN BATTLE. — “John Clements was a converted soldier who died in the battle of Fontenoy. When one arm was broken by a musket-ball he refused to leave the field. When a second shot broke his other arm, he said ‘I am as happy as I can be out of paradise.’ In this frame of mind he expired amid the fury of battle.”

ST. JOHN. — “It is delightful to think that the beloved apostle was born a Plato. To him was left the almost oracular utterance of the mysteries of the Christian religion.” — *Coleridge.*

[Selected.]

THE INEXHAUSTIBLE FULNESS.

MOUNTAINS have been exhausted of their gold, mines of their diamonds, and the oceans of their pearly gems. The demand has emptied the supply. Over once busy scenes silence and solitude now reign; the cavern no longer rings to the miner's hammer, nor is the song of the pearl-fisher heard upon the deep. But the riches of grace are inexhaustible. All that have gone before us have not made them less, and we shall make them no less to those who follow us. When they have supplied the wants of unborn millions, the last of Adam's race, that lonely man, over whose head the sun is dying, beneath whose feet the earth is reeling, shall stand by as full a fountain as this day invites you to drink and live, to wash and be clean.

I have found it an interesting thing to stand on the edge of a noble rolling river, and to think that, although it has been flowing on for 6,000 years, watering the fields and slaking the thirst of a hundred generations, it shows no sign of waste or want; and when I have watched the rise of the sun, as he shot above the crest of the mountain, or in a sky draped with golden curtains, sprang up from his ocean bed, I have wondered to think that he has melted the snows of so many winters, and renewed the verdure of so many springs, and painted the flowers of so many summers, and ripened the golden harvests of so many autumns, and yet shines as brilliant as ever, his eye not dim, nor his natural strength abated, nor his floods of light less full, for centuries of boundless profusion.

Yet what are these but images of the fulness that is in Christ? Let that feed your hopes, and cheer your hearts, and brighten your faith, and send you away this day happy and rejoicing. For when judgment flames have licked up that

flowing stream, and the light of that glorious sun shall be quenched in darkness, or veiled in the smoke of a burning world, the fulness that is in Christ shall flow on throughout eternity in the bliss of the redeemed. Blessed Saviour! Image of God! Divine Redeemer! in thy presence is fulness of joy; at thy right hand there are pleasures for evermore. What thou hast gone to heaven to prepare, may we be called up at death to enjoy.—*Dr. Guthrie.*

[Selected.]

EXERCISE OF FAITH.

THE most vivid moral impressions, unless often repeated, will, like the morning dew, be brushed off by our necessary contact with the world, or exhaled by the sun of worldly prosperity. Hence the absolute necessity of retirement and meditation, as well as constant watchfulness against worldly things. We must retire from the world,—we must resort to that sacred retreat, where we shall be alone with God and the things of eternity. Daily should we look into the holy Book, as revealing to us the things of another state of being. We must accustom ourselves to reflection and thought. We must bring before the mind the great realities which the revelation of God discloses, and arrest them and hold them to the eye of the mind, and the sensibilities of the heart, and we must look, and still look till the impression is felt,—till the objects rise and swell to something of their real magnitude,—till the effect becomes fixed and incorporated, and till we can go out amid sensible objects, and carry the holy and sanctifying influence of the things of another world along with us. Thus in the very business and bustle of life, our thoughts would recur to the topics of retired meditation. Our worldly schemes and purposes would be formed and pursued under some just estimate of the comparative value of things temporal and things eternal.—*Dr. N. W. Taylor.*

The Guide to Holiness.

JULY, 1860.

EDITORIAL PAPERS.

DOCTRINAL DISCUSSION.—NO. I.

Doctrinal Points relating to Holiness,—Questions asked and answered. The Soul at the Moment of Conversion,—its Relation to Perfect Love.

OUR contributors, many of whom wield able and practical pens, from time to time touch upon almost every shade of doctrine connected with the higher walks of the divine life. Constant readers of the Guide will, therefore, find in its pages answers to almost every question which may occur concerning either the doctrine or its practical development in the experience of the heart. We send forth books full of "the marrow and fatness of the gospel,"—books by Wesley, Dr. J. T. Peck, Dr. Upham, and many others, which present the subject in its doctrinal aspects, and from different stand-points, thus meeting the wants of different classes of minds. Besides, there are publications of our catalogue of precious influence, of which Mrs. Palmer's are pre-eminent, which illustrate by the facts of experience the economy of salvation, in bringing the soul into the fulness of God, and maintaining it there.

Such being the fact, we have not largely entered, editorially, into the doctrinal statements and defence of this subject. Being deeply convicted, too, that there is danger of leading the inquirer too much to uninspired writings. We desire to keep before the mind the great truth, that these are but secondary,—helps to our faith through God-honored fellow-travellers on the royal road,—and that they should come in incidentally, while learning at the common and only authoritative source of knowledge,—God's infallible Word. Reading this, while sitting at the feet of Jesus, whose teaching it is, receiving it with childlike simplicity,—in godly sorrow for sin, and in a faith in its immutable promises,—the inquirer is sure to receive not only unspeakable peace, but great mental illumination. Much that was before perplexed, becomes plain. *In this frame of mind*, let him turn at times to the uninspired writers referred to, or works of any holy men on the subject, and they will reflect their light, borrowed from the same fountain.

With these cautionary remarks, we would humbly yet frankly present, from time to time, our views on the more difficult doctrinal points which relate to, entire sanctification, with only the further premise that there are depths of the riches and knowledge of divine things at which we pause, confessing our ignorance, and acknowledging, with profound wonder and admiration,

the wisdom and goodness of God. We expect to be learners in the study of this subject, during ceaseless ages of increasing powers of understanding, and enlarging susceptibilities of soul.

We have quite a file of letters, pressing upon our attention questions which have suggested the above remarks. The one which first strikes our eye, relates to the moral condition of the newly pardoned sinner. The question is in effect, and nearly in words, this,—Does not the sinner, as a condition of his pardon, exercise faith for the pardon and removal of all his sins? "Does he not," says our interrogator, "exercise all the faith he can, and if so, does he not have all done for him that he needs?"

The confusion here arises, we think, in part, if not wholly, from not recognizing clearly the distinction between voluntary sin and depravity,—sin as an act, and sin as a state of heart. John says, (1 John iii. 4,) "Sin is a transgression of the law," and "he that committeth sin is of the devil." (Verse 8.) And again, (v. 17,) he says, "All unrighteousness is sin." The very absence of holiness is sin. In that degree that the soul lacks holy susceptibilities, in that degree is its state sinful. To answer the question then explicitly, the justified person receives a full pardon for both the sinful condition of his heart, and for voluntary transgressions. The work of regeneration which accompanies pardon, changes this condition. He cannot now, as a child of God, "commit sin." A single committal of sin brings him under condemnation. From this time forth he lives a life of faith, whereby the love of God reigns in his heart, and he "cannot sin because he is born of God." (1 John iii. 9.)

But all of this sinful condition of the heart is not necessarily removed. Indeed, it has been the nearly universal belief of the evangelical church, that as a matter of fact, some "inbred sin,"—some "unrighteousness,"—does remain after conversion. This is plainly taught, we think, in the Scriptures. (1 Cor. i. 2; 2 Cor. vii. 1; 1 John i. 9; 1 Thes. v. 23.) After we have become children of God, the Inspired Word recognizes a further work by which we are to be cleansed from "all unrighteousness,"—sanctified "wholly." So plainly is this seen, both on the divine records and on the tablet of the renewed heart, and as developed in the experience of Christians, that there has been but little controversy respecting it. The dispute centres on the doctrine that any do, as a matter of fact, attain its entire removal, until the moment when the soul enters into the absolute purity of heaven. All believe that at the moment of pardon, the power of this sinful condition is subdued. Every affection is purified. All things become new. The whole moral being of man is changed in its tendencies. It was yielded to sin unto unrighteousness. Now it is given to God unto holiness. Holiness belongs to the soul in a true evangelical sense. But while every affection is purified, the cleansing is not entire. Though all things are new, they have not the

touch of *Christian* perfection,—the perfection in store for the apprehension of a future faith. And though the soul is *holy*, and has therefore the assurance of heaven if it abideth in Christ, it has not the holiness in which it shall enter heaven.

To return to the question, the faith of the newly converted heart does not apprehend *all* of its wants. Its entire necessities are not met in regeneration. We need not now divert the attention by noticing the question whether it *may* not, and thus the advanced ground be reached at the moment the divine life begins. We speak of the fact of general, if not of universal experience. We say then, in answer to our interrogator, that the convert has not necessarily exercised all the faith possible,—nor all that is possible, it may be, to his present knowledge and condition, for there may be a weak faith; and certainly not all that is possible to his future experience. He does not, therefore, have *all* done for him at this moment that he needs. His pardon and renewal were not on the conditions of a *perfect* faith, grounded on an apprehension of *all* his inbred sin. He was required, as the sole condition of salvation, to believe on Christ for salvation; he having renounced the world, the flesh, and the devil. A perfect knowledge of his connection with these; the strength of the power by which they held him; or the depth of the stain by which he was contaminated, he might not know. Had this been necessary for pardon, God would in every case grant it.

We shall notice, in our next number, the question relating to the salvation, at death, of the soul which has not been cleansed from all sin.

CHILDREN'S CORNER.

"AND A LITTLE CHILD SHALL LEAD THEM."

PERMIT me to narrate one or two incidents that came under my immediate observation, that go to illustrate the above truth.

Some thirty-two years ago, being in the city of Greenock, Scotland, as I was passing along one of those streets where sailors congregate, I came upon a crowd of seamen having what I should call a "free fight." I stopped for a moment, and as I stood gazing on the *melée*, and wondering where the police could be, a young woman, much agitated, came hurriedly to my side, and standing on tiptoe scanned the crowd with an anxious look that I cannot adequately describe. At length she screamed out, with a voice that startled me, "Guid us a', they are kehing my brither;" then, as quick as thought, turning to a woman who stood in the doorway with a child in her arms, said, "For God's sake lend me your bairn, for they are murdering our Willie," and without waiting for an answer, she snatched the babe from its mother, and placed it on her left arm, while with her right she succeeded in forcing her way to-

ward the centre of the crowd. I stood breathless and bewildered, not knowing what all this meant, for I feared that the woman and child would not come out of the *melée* alive. In a few moments, however, I saw that she was struggling for the sidewalk; a moment more, and she emerged from the thickest of the fight, with the child still resting on her left arm, and her right hand firmly grasping the collar of a young man, whose head and face were all bruised and bloody. The woman then returned the babe to its mother unharmed, and after thanking her for its use, she led her bleeding, erring brother home; the crowd soon dispersed, and so ended the fight. Often, as I have looked back on this incident, have I been reminded of the words,—"*And a little child shall lead them.*"

In my young days, those relics of barbarism, the stocks, the whipping-post, and the pillory, were still in use. I well remember, when a young boy, being present at an infliction of this kind of punishment. A woman was sentenced to stand in the pillory one hour for the crime of breaking some windows. The pillory stood in the centre of a square, inclosed by a chain. The crowd that gathered to witness such exhibitions had perfect liberty to throw addled eggs, or other harmless missiles, at the culprit. Indeed, this was part and parcel of the punishment. This woman was a mother, and when chained to the pillory held her child, of about two years of age, in her arms. The child, as it gazed around on the concourse of people, appeared pleased with the gathering. It would then fondle and play with its mother's hair, and kiss away the tears as they rolled down her cheeks. Though many came prepared to heap every insult and injury on the poor woman to the extent that the law allowed, the innocent prattling of the babe had completely disarmed them. After a little time, some one in the crowd threw a penny inside of the ring; the child slipped down from its mother's arms, picked up the coin, and ran with a merry laugh to its mother. The whole thing was so affecting and so childlike, that the hardest heart in that crowd was at once subdued. Very soon one after another threw pennies into the ring, which kept the child quite busy picking them up and carrying them to its mother. When the hour expired, and the woman was released, she clasped her child in her arms, and fondly pressing it to her bosom, she gazed around on the crowd that had gathered to witness her disgrace, and seemed to say, "My darling babe has been my protection."

"And a little child shall lead them."

Christian Mirror.

THE STRAYED LAMB.

A LITTLE lamb, one afternoon,
Had from the fold departed;
The tender Shepherd missed it soon,
And sought it, broken-hearted.

Not all the flock that shared his love
Could from the search delay him;
Nor clouds of midnight darkness move,
Nor fear of suffering stay him.

But night and day he went his way
In sorrow till he found it;
And when he saw it fainting lay,
He clasped his arms around it;

And, closely sheltered in his breast,
From every ill to save it,
He took it to his home of rest,
And pitied and forgave it.

And thus the Father will receive
The little ones who love him:
Their pains remove, their sins forgive,
And draw them gently near him, —

Blest while they live; and when they die,
When soul and body sever,
Conduct them to his home on high,
To dwell with him forever.

SCRIPTURE CABINET.

GOD'S PRESENCE.

"From thy presence shall I be hid."—*Gen. iv. 14.*
"Cast me not away from thy presence."—*Ps. li. 11.*

It seems singular that Cain, who was evidently lost to all spiritual feeling, should deprecate his exclusion from the presence of God. In deploring his dreadful sentence, he exclaims in agony of spirit, "From thy presence shall I be hid." The presence of God in his heart he did not have, or he would not have stained his hands with a brother's blood. If genuine penitence had taken possession of his heart, and he had come in such a spirit to implore divine mercy, he need not have been hid from God's presence. There was room in redeeming love for even this miserable fratricide. But it was not the absence of these that Cain laments. The presence of which he speaks was of a more sensuous character. He was compelled to depart from the land of Eden, and from the gate of the garden where was the flame of heavenly fire, — the *Shekinah* of that period. Cain doubtless felt that because of this, and the spiritual worship which was maintained in its vicinity, that he was *safer* there than elsewhere. Wicked men have a temporal interest in dwelling where God displays his presence, and where his people worship him. Though their unbelieving and rebellious hearts admit him not, they shrink appalled at the "outer darkness," where even his tokens of love are not seen.

David, fearing, it may be, the judicial visitation of God for his great transgression in the matter of Uriah and Bathsheba, cries out, as if all other punishment but this could be borne, "Cast me not away from thy presence." David apprehended the full meaning of his prayer. He desired both the inward and outward revealings

of his mercy and love. It is the absence of the presence of God that shall consummate the punishment of the wicked. They shall "be punished with everlasting destruction from the presence of God." (2 Thes. i. 9.) It is the presence of God which ever makes the paradise of his people. The innumerable multitude of the redeemed stand before the throne of God, and before the Lamb.—(Rev. vii. 9.) How truly can the holy soul exclaim, in reference to God our Saviour,—

"His name yields the richest perfume,
And sweeter than music his voice;
His presence dispenses my gloom,
And makes all within me rejoice."

THE PERPETUAL FIRE.

"The fire shall ever be burning upon the altar; it shall never go out."—*Lev. vi. 13.*

At the time when the ritual service was inaugurated under Moses, the fire upon the great altar was communicated directly from God. It was, therefore, in a peculiar sense *his* fire. The sin for which Aaron's sons suffered immediate death, was, the use of strange fire in their altar service, (Leviticus x.) Not only, therefore, in the tabernacle and temple was the altar holy, and the sacrifice holy by reason of the altar, but the fire was holy by which the sacrifice was consumed.

1. We are to have only sacred fire on the altar of our hearts in our approaches to God. The flame of worldly ambition, or any of the heat of our unsanctified nature, will forbid the answer of forgiveness and peace to the soul. This holy fire cannot originate in ourselves. It cannot be gotten by any physical nor by any merely mental exertion. It cannot come alone from our fellow-worshippers. They may be of use to us in securing it, in many ways. But our sacrifice cannot be consumed, and our hearts purified by *their* fire. It must come from heaven. It is the gift of God, and to him we must look for its burnings.

2. This fire must never go out, — it must never decline even. Satan may and will attempt to pour upon it extinguishing floods. The world will bring its allurements to subdue it. The flesh will dispose us to withdraw the fuel by which it is kept alive. But none of these have any irresistible power against it. On the contrary, they are sanctified to the increase of its intensity. As it was with the tabernacle fire, it must burn on through changes of time and place, and every outward condition. Neither the natural vileness of him who brings the offering, nor the intrinsic worthlessness of the offering itself, shall prevent its burning. Watching always, — praying without ceasing, — lifting up holy hands *without doubting*, — these God-appointed means shall keep the flame ascending heavenward, steadily, — a security and an assurance to its possessor, and a beacon to others.

3. This perpetual fire must so increase in force as to consume *all* the defilement of our souls. Its nature is to do this. It *must* do it if it live and

increase within us. But God has provided for its rapid spread over our corrupted hearts. It needs full play, and sin yields to it, as the dry stubble disappears before the flames driven by the tempest.

4. The Holy Ghost is this fire. It came as cloven tongues of fire at the day of Pentecost. John the Baptist declared that Christ should baptize with the Holy Ghost as with this purifying element. Christ is the altar on which the offering of our sinful hearts is sanctified, — the Lamb ever slain and ever living, — through whom and for whose sake this fire is given. We take it when we take Christ, — we have it in its fulness when we love and believe on Christ with all our heart.

MOURNING THE ABSENCE OF THE LORD.

"And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him."—*John* xxvi. 13.

Notwithstanding all that Mary had seen of the proof of Christ's divinity, she came seeking only a human body; yet she found a risen and spiritual Saviour. So much better to us are Jesus' manifestations than our weak and misguided conceptions.

Mary mourned the absence of the *material* presence of her Lord. She realized not that in this absence was her highest good. If he went not away, the Comforter would not come. (*Chap.* xvi. 7.) This absence would be short, and produce great joy.

We should mourn when Jesus is not with us in the presence of the Comforter. We should inquire who or what has taken him away. We should ask whether *unbelief* has thrown a thick veil over his presence, or whether he is laid away in the cold formalities of a worldly piety.

When we seek Jesus "*weeping*," he is not far from us. Mary turned and saw Jesus standing. But she did not yet have a clear vision. "She knew not that it was Jesus;" (*verse* 14.) But soon Jesus called her by name. "Mary!" Ah, now her sorrow departs! When Jesus speaks to the heart, assuring us that he has been found of us, our hearts immediately cry out, Abba, Father.

EDITOR'S DRAWER.

OUR CONTRIBUTORS.

WE have on hand a goodly number of excellent communications, which will appear as fast as we can find room for them. Articles written for the Guide have increased of late in number, and improved in value. The readers will perceive that the columns of the last two or three numbers have been made up almost wholly of original matter, and we have many assurances that it has been eminently profitable to our patrons. The

Muses have been especially propitious to some of our contributors. We have been able to supply our usual variety of poetry from original manuscripts, and if our taste is not at fault, it has possessed both beauty of expression and a deep devotion. The inspiration has come not from the mythic Parnassus, but from the true and eternal Zion, the holy mountain where God dwells, (*Joel* iii. 17.) We want our friends to continue to write, and we will be their agents to spread their communications upon our pages, according to our best judgment. We are sorry to afflict any by rejections. But this is unavoidable, unless those whose articles fail to appear in print shall be content to have tried to write well. In this they will have profited themselves at least, and perhaps have fitted themselves for success at the next effort.

W. S. G.'s pen has done well for one so youthful. His articles will be greatly improved by condensation. Write on one topic, and write briefly, and you will succeed.

BOOK NOTICES.

CHRISTIAN PERFECTION AS TAUGHT IN THE BIBLE. An Essay containing the substance of Mr. Fletcher's Checks to Antinomianism. With additions and appendixes. By the REV. SAMUEL D. AKIN, A.M. Nashville, Tenn.: J. B. McFerrin, Agent. 1860.

The writings of the gifted Fletcher of Madeley continue to exert an important influence upon the church, especially upon candidates for the Christian ministry. His sound exegesis of scripture texts, and his deeply devotional spirit, combined with a style, though somewhat diffuse, yet rich in diction and varied illustrations, make them both attractive and useful.

Mr. Akin has here sent his essay on Christian Perfection out in a neat volume by itself. The parenthetical remarks by which it is accompanied are judicious, and, as a whole, it will give freshness of interest to this valuable Christian classic. Its success cannot fail to raise the standard of personal piety in the church, and thus glorify God.

THE MARROW AND FATNESS OF THE GOSPEL; OR, BIBLE GUIDE TO A HOLY LIFE. Being an arrangement of scripture texts under appropriate heads, with a view to facilitating the study of the Bible. Boston: H. V. Degen & Son. 1860.

This book, it will be seen by the title-page, is purely scriptural. The topics are well selected to guide to a holy life. As a manual for the devotional, either to be kept in the closet to accompany secret prayer, or to aid in improving for God the little snatches of time when a book may be conveniently taken up, it is, so far as we know, unequalled.

[Original.]

GLANCES BACKWARD.

BY ANNA PELTON CROUCH.

I REMEMBER of sitting, one beautiful Sabbath in my childhood, and listening to words which I could but half comprehend from the lips of a man of God, who has long since fallen asleep in Jesus. He was talking of heaven and the beauties of the upper world, and I seemed to drink in the sweet spirit which pervaded the room, and which caused the face of the speaker to glow with somewhat of the lustrous light which shone from the face of Moses, when he descended from the mount, where he had been with God forty days. I could have bounded for joy, I was so happy. This was among the first religious feelings, or impressions, that I remember to have had.

I think I was convicted for sin for the first time, while listening with brothers and sisters to words of earnest entreaty from father, who often talked to us of God, and eternal things. I knew what was required of me, but, though a mere child, I proposed to climb up some other way. I thought as a family, we should be together at the great day of accounts. I felt quite certain that father would go to heaven, and I thought when he should rise with the redeemed, to cling to his flowing robe, and thus rise with him. But this vain hope was soon swept away, and the true way was discovered to me as the only way.

How did the Spirit work upon my heart, even in those tender years, and how the tempter kept me from giving my heart to God. But, ere long, I yielded to be saved, and He, whose promises never fail, claimed me *his child*. I loved to sing "My name is written on his hands," feeling that it was indeed so. Say not, a child can have no knowledge of sins forgiven. They can; and be most happy in that knowledge, too.

Years passed with me, as I suppose they

pass with most Christians,—walking sometimes in the light, and sometimes stumbling in darkness, because of neglected duty, or of giving way to wrong dispositions and tempers.

I left home to attend school in the beautiful village of Lima, and there I saw that God proposed to take these wrong dispositions and evil tendencies, which so often led me into captivity, entirely away, and to give me

"A heart in every thought renewed,
And full of love divine."

But there was a consecration upon my part to be made, and oh, how could I tear myself away from my idols! How break away from fond associations, and walk alone, as it were, a narrow path! *Alone!—alone!* for I knew that those who walked where I saw it my duty now to go, were a band of few, despised, "holy ones." *Alone*; facing a frowning world; and then the sweet thought would come sometimes, Through Death's dark waters; you must go alone. *Alone* in its cold waves you must struggle.

Ah! you *must* consent, my heart. But my rebellious heart answered, "nay."

Those only who have warred with their own souls, and held a controversy with God, can know of my feelings at that time. I cared not for food, sleep, or study. "Only *Jesus* will I know," I cried, yet I would not yield. I wonder that the gentle spirit, so often repulsed, did not sooner take its flight; for it hovers not long over a heart that refuses to give it entrance. From that time I felt mostly indifferent with regard to the higher life. But when the flaming witnesses of Jesus stood up, clothed with power, and giving in pure testimony, oh! how my heart trembled, and a gentle voice whispered, This is the way; walk in it. Often I felt that it was

"Worse than death my God to love,
And not my God alone;"

that I would give anything could every longing of my heart be satisfied with the

fulness of the love of Jesus. I prayed. God does sometimes hear prayer that he knows we are very unwilling should be answered; and when, by kindness and love he cannot lead us, he stretches forth his chastening hand.

I thought I saw — through a thin veil that hid my future from my eyes — a realization of the brightest dreams and fancies of youth. Ah, those aspirations! — those ambitions! — those idle hopes! — they were dear to me as heaven; and the syren song, to which my feet tripped so lightly, and which lured me onward, was as the sweet song of an angel.

I returned from C—, where I had been teaching, in time to attend a few days the camp-meeting, held near Wyoming. While there, the Spirit pleaded again with its still, small voice. As I was riding home, I had presented everything on earth that was desirable to me, together with a formal religion, or a dissolution of all things else, and only Jesus. So great was the test, that I believe if I had said, Jesus, *only Jesus*, I should have entered at once

“The land of rest from inbred sin
The land of perfect holiness.”

But the tempter came, robed even as an angel of light, and gave most plausible reasons for delaying the surrender two or three days. *Only two or three days.* Surely my feelings could not change; the Spirit would not leave me. If things should then appear, as I hoped they would, God should have my undivided heart. If otherwise, — oh! I could not think for a moment what I would do. I dared not think of turning back; so I let the matter rest.

Three days passed. *I might have known it would be so!* — The grieved, insulted Spirit, whispered but faintly. I did choose. I did settle the question with my soul and God, by *refusing to choose; by refusing to act.*

Oh the ten thousand charms of life! I did not care for a brighter heaven than

earth. I dreamed and dreamed of future bliss, but, experienced only interior desolation.

There came a time, soon after, when God stretched forth his hand, and swept my idols all away. Through the thin veil that hid my future from my eyes, I now saw only a dark and dreary path, which I must tread alone. *Alone.* I said, in haste, “Now, Lord, take all! — everything! — Since thou hast taken all that was to me desirable, I care for nothing else. It is thine!” But God did not listen to the rash consecration, and I laid my mouth in the dust un comforted, and only wished that God would forgive; that I might die and be at rest. I had taken worldly comfort and pleasure for my portion, and now that I had to give up all, I was left without the sweet consolation of knowing that it was for Jesus’ sake.

How tenderly God led me on. He showed me that not in anger, but in love he had dealt with me, and my soul, even as a weaned child, hushed its sobbings, and sunk calmly to rest in the will of God. One thing after another I laid at the feet of Jesus, till I felt that I had consecrated all. But oh, the long struggle I had with unbelief! I had been so wayward a child, and sinned against such light, I almost feared there was not power in heaven to save me. Shall I be forever seeking and never finding, I said.

New Year’s day of 1859 I spent mostly in my chamber, pouring out my soul before God, and looking upward for the blessing, while singing, on my knees, songs of consecration,

“Jesus, I my cross have taken,
All to leave and follow thee;
Naked, poor, despised, forsaken,
Thou from hence my all shalt be.”

And, “I can, I will, I *do believe*; the blood of Jesus cleanseth me!” I felt the Spirit answering to the blood, telling me it was even so. I came down and sat by the fire. Presently, brother B—, with whose family I was boarding, came in. Said I,

"It is *morning* with my soul."—"So you have got the *victory!*" was his joyous reply. Victory?—I had not thought of the *victory*. I only knew that I had sunk out of myself into Christ. Then followed a temptation to believe that the work was not yet wrought, because I had not that spirit of triumph and glory that I expected to have. In short, the Lord had not come in the way that I had marked out, nor at all as I had preconceived. I held on to God with a trembling hand, and lifted up my heart to him. He gave me peace.

The next day was the Sabbath. I cannot recall one incident or thought of the whole day. I always attended the prayer meetings, so I suppose I went that evening. I could not have given in definite testimony there; if I had, I should have remembered it. I think my thoughts were, that though I rested peacefully in God, I did not *feel* all I felt the day before, and I would not for a world profess so great a blessing without the brightest evidence that I possessed it.

The next morning I stood by the window, and looked out. The sun was shining brightly upon the snow, and a voice within said, Whiter than snow! *whiter than snow!* It did seem to me that my heart was washed whiter than snow, and I had peace in believing, and joy in the Holy Ghost. I thought, as I wended my way to the schoolroom, that I was now just prepared to do my duty there. I felt a fitness in Christ Jesus for anything and everything.

That forenoon was one of unusual trial to me, and the tempter tauntingly said, Where is the fitness you thought to have? the sufficiency, the wisdom? Faith wavered. A few moments of prayer, at noon, strengthened me somewhat; then I was back in the schoolroom again. With night came a review of the day. Oh the joy, the peace of the morning! it was gone, and the suggestion came,—It must be that you have done wrong,—though I felt clear before God, having no condemna-

tion. I had not yet learned to walk by faith. Faith wavered more and more. Little by little, my trembling hand loosened its hold on Christ, and in a few days I was praying again for a clean heart.

Oh that I had confessed Jesus, then I had not fallen so! but I learned a lesson which I hope never to forget, or need review.

The summer months came, and I sought the tented grove in Bergen, that I might there break away from the spell that bound me, and find perfect liberty in Christ Jesus. I had been upon the ground but a short time, when I met one whom I knew at Lima, and who is and has been for years, a flaming witness of the truth. I told her how I felt, and she exhorted me to believe that Jesus would *then and there* save me,—save me *fully*.

I had been praying with scores of others, who knelt seeking religion, or purity of heart. I did not feel relieved, and withdrawing a little from the crowd, sat down alone upon a plank. I felt that though my groans, cries, and entreaties should be unceasing, they could not save me. Though I should shed rivers of tears, they would not avail. *Jesus, Jesus only*, could save me. He had already done all upon his part; yes, paid the full price for my soul's salvation, in groans, tears, and blood. The only hindering cause I felt must be in myself, and I questioned, What is it that I have not given up for thee? and the instant answer was, There is your *unbelief*. I saw that to give up unbelief would be to *believe*,—believe that Jesus saves me, *now, fully*. I said, Lord, take my unbelief, and that instant I fell into the very arms of Christ.

Dear reader, I came very near having to take that "dreadful lesson" again, for almost every time that I was called to testify, I felt an utter absence of feeling, and the voice of God in my heart spoke low. But now, in absence of feeling, in interior desolation, the *word of God* is sufficient assurance, when I walk in the way.

of his commandments. By faith I can venture out on a naked promise, as if stepping on solid rock, knowing that though heaven and earth should pass away, *his word shall not fail.*

Wyoming, N. Y.

[Original.]

"LOVEST THOU ME?"

BY C. W.

IF our Lord should appear in the midst of an assembly of disciples to-day, as he did at the sea of Tiberias, and propound to each worshipper, as he did to Peter, that all-important question, — "Lovest thou me?" how few, comparatively, could say with Simon, — "Lord, thou knowest all things; thou knowest that I love thee." Would not the reply of many a self-deceived heart be, — "Lord, I *hope* that I love thee; I *desire* to love thee; I know and acknowledge that I do not walk according to thy word; my heart is much, *too* much fixed upon the vanities of this world, and I do not delight in thy word and thy service, as I once did, yet, Lord, I am still clinging to the hope that I am a child of God." Vain, delusive hope! And yet many, *very* many, I fear, are building their hopes of eternal life upon this deceptive and ruinous foundation; slumbering in supposed security; trusting to their former love and experience to gain for them an entrance into the mansions of eternal rest.

"Lovest thou me?" "If ye love me, keep my commandments." Here is a true and infallible test of a disciple's love, for no one who does *not* love Christ, ever *did*, or ever *can* obey his *holy* word. "A corrupt tree cannot bring forth good fruit." But he who knows by blessed, *heart-felt* experience, the power of *converting, purifying* grace; he who truly, "not in *word* or in *tongue*, but in *deed* and in *truth* loves his Saviour, loves him as he requires that his followers should, loves him with *all* his *heart*, — that disciple will ever be found will-

ing and able, through grace, to do all his commands, and these commands to him will not be grievous; "the yoke will be easy, and the burden light." It will be his meat and drink to do his Master's will; and though *dangers, afflictions, and persecutions*, at sight of which the merely nominal Christian would deny his Master, and turn away, may lie before him in the narrow path of duty, yet even *these* cannot prevent his onward march, or cause him to look one moment to the right hand or the left. No; by-paths, however flowery or pleasant they may be to the eye, fail to attract his notice, for his eye is steadily fixed on the prize at the end of the race, and he knows that to reach that, he must walk as his Saviour walked, through the strait and narrow way, — the way of the cross. He who would wear the "crown of glory that fadeth not away," above, must not shrink from the crown of thorns below. No; like Peter, after he had received the baptism of the Holy Ghost, he should rejoice, rather, inasmuch as he is partaker of Christ's sufferings, counting it happiness to be reproached for his name.

"Lovest thou me?" Fellow-disciple, how shall we answer this inquiry to-day? Have we *Peter's, Paul's, or John's* love? "If ye love me," saith the Saviour, "keep my commandments." "This is my commandment, that ye love one another, as I have loved you." "*As I have loved you!*" What *trials, what labors, what sufferings, and persecutions* did not our Lord undergo for our sakes! The early dawn and the burning noonday sun found him toiling with the same unwearied love for our salvation, while the dark, damp hour of midnight still beheld him on his knees, praying for a lost and ruined world. "Love each other as I have loved you!" Oh, thine was a *burning, active, sacrificing* love! Let us search ourselves, and try *our love* by this sure test, before it is too late, and we hear the just, yet awful sentence, "Inasmuch as ye did it not to the least of these, ye did it not to me." Do I

love thee, my Saviour? I have thought that I loved, but I fear I have been resting my hopes on bygone experience, instead of a present, indwelling Saviour. I have failed, time after time, of pointing the sinner to the Lamb of God, when the Spirit strongly urged me to do so. I have been much more zealous in laying up treasure on earth, than in securing a title to a heavenly inheritance. I have often absented myself from the prayer circle, without excuse, or at least with a very trifling one, and when there, have many times yielded to the suggestion of the tempter to remain silent. I have lived in *luxury*, while many are *suffering for want of bread*, and *millions* more *dying for want of the bread of eternal life*, and I have given, if at all, with a grudging, sparing hand. It was not thus that our Saviour's love manifested itself toward us; but would not this be the testimony of many professing Christians, if they would candidly and seriously try themselves by the Word of God? "But is it possible," says one, "to so love Christ on earth, as to be able to do all his will?" Most certainly. He whose name is Love, could never bid us do that which he would give us no power to perform. We *ourselves* are *impotent*, but "*Christ worketh in us to will and to do of his own good pleasure.*" He who said, "follow me" through trials, afflictions, self-denials, and persecutions, has said also, "My grace shall be sufficient for thee." He who bade us love each other as he loved us, hath promised to give us a new heart, and put his Spirit within us, to take away our stony hearts, which are filled with malice, envyings, and deceit, and give us a heart of flesh,—*a heart of love*. "Then will I sprinkle clean water upon you, and ye shall be clean from all your filthiness, and from all your idols will I cleanse you." "The blood of Jesus Christ, his Son, cleanseth us from *all sin*." If, then, our hearts are fully cleansed from the old leaven, and renewed in the image of our Saviour, we shall be adequate,

through him, to love our neighbor as ourselves, yea, to do all his holy will. We shall be willing to undergo any *privation*, submit to any *trial*, or make any *sacrifice* which God may require at our hand, that souls may be saved, and his name glorified. And not alone for our *friends* must we labor and suffer; even our *worst enemies* must share our sympathies and prayers. We must love and do good to those who hate us,—love them with that active, pitying, compassionate love with which our Saviour loved and wept over his enemies and murderers at Jerusalem.

Have I this love? Will my heart and life bear the searching of thy Word? Tried by this sure test, do I love thee, my Saviour? Can I say with Peter, "Lord, thou knowest all things; thou knowest that I love thee?" In a word, have I that "*perfect love that casteth out fear*"? Have I "tarried at Jerusalem, to wait the promise of the Father?" Oh may the church "arise and shine; that Gentiles may come to her light, and kings to the brightness of her rising."

[Original.]

TO THE WORLD.

BY RUTH.

HENCE, vain, ensnaring world,
Nor longer rule my heart;
Hence, earthly pomps and vanities;
I bid you all depart.

Too long have ye above my heart
Your tyrant sceptre swayed;
Too long have I unto my God
Divided homage paid.

The Sovereign comes, to whom all things
In heaven and earth belong;
He comes, and thou, O world, must quit
The throne usurped so long.

He comes; Lord of the universe,
To whom archangels bow;
Mighty art thou, O World; but He
Is mightier far than thou.

Thy cords I know are woven strong;
But he can snap them all.
Thy throne is planted deep and firm;
But he can make it fall.

[Original.]

THE LOVE OF GOD TO ME.

BY KATE.

AFTER I had experienced the blessing of perfect love, my joy in Christ was such that I was led to exclaim with the Psalmist, *"Come and hear, all ye that fear God, and I will declare what he hath done for my soul."* For I truly felt that my sins were removed from me "as far as the east is from the west." Oh, how I longed to publish to the world the glad tidings of God's power to save to the uttermost, not only me, but all who come to him. Oh, how I longed to see others feel what I felt,—such peace, such joy that like a river flowed through my soul. For I then knew, *yes, knew*, that the blood of Jesus cleanses from all sin.

A kind friend had recommended the *Guide* to my notice, that I might, through its medium, tell to all, the unbounded love of God to me, as well as drink in the spirit of the matter of its pages. Oh that God would inspire my pen to write a burning word for Jesus. That it may be to some poor, hungry soul, as meat given in due season. And if a recital of my experience, when seeking and obtaining this glorious blessing, assists any one of my brethren or sisters, I am rewarded a thousand fold.

It was in the fall of 1858, while attending a camp-meeting, that I was powerfully convinced of the need of a deeper work of grace in my heart. Though a professor of religion, I was made aware that my heart was still attended with sinfulness; and as that heart seemed laid open to my view, and its corruption and wretched pollution were revealed, I could hardly raise my voice to God in prayer. Such was the sense of my unworthiness in the presence of a holy, a pure God, that I felt *overpowered* with the weight of those remains of the carnal mind. Not that I doubted my conversion; it was too powerful and evident, both to myself and

others, to doubt it. Nor did I feel that I had backslidden from God; but I saw that the fountain from which my motives sprung was not pure,—far from being what God required. I commenced seeking the blessing of purity, and at times greatly desired to be wholly free from sin. I wept and grieved over my sinfulness, and groaned to be freed from it. I did not understand the way as I do now. My theory was anything but perfect. I had no Christian friend who knew my case, to whom I could go, and who could tell me what was so much needed. At one time, after reading one of Caughey's sermons, from the text, "Whatsoever ye desire, when ye pray," &c., I bowed before the Lord, determined to obtain the blessing of holiness. But I either did not exercise sufficient faith, or my consecration was not complete, and I was again discouraged. Again, after hearing our dear minister, who is now amongst us, preach for the first time, and who introduced the subject of holiness in his sermon, it came home to my heart, and I earnestly sought the Lord, in anguish of spirit. After struggling some time in agony, I was again prevented from entering into rest, doubtless from a want of entire consecration. But I continued to seek, determined never to give up until I gained this pearl of great price.

When at a camp-meeting in the fall of '59, I carefully examined my heart, to see what object commanded my strongest affection, I was shown where my idols were, and without any depth of feeling, such as some manifest, I gave them all up,—made an entire consecration to God; and I looked up to God as able to perform the great work in me; and through faith in his promise, believing it fulfilled, feeling or no feeling, I rested in Christ as my full Saviour. From this time, a calm, settled peace took possession of my soul, which grew into a rapturous joy, which so changed my feelings that I hardly seemed a being of earth, so near heaven did my

soul seem. Oh, with what trusting confidence did I now look up to my Saviour. Not a doubt or cloud on my mind; but all was holy love and joy. The abundant grace has been sufficient ever since.

Then why not, trembling soul, *why not* seek the entire sanctification of thy whole being? Make an entire consecration of yourself and all you have and will have. Look up by strong faith in the atoning blood of your Saviour, who is ready and willing, now as ever, to wash you clean from sin. Yes, he is the same yesterday, to-day, and forever. Then give up those glittering bubbles of earth which have long engaged the affections of your heart, but will vanish soon. Make a full surrender to your God, and believe that he is able and willing, and does now cleanse you from sin, and praise him in your life.

Delaware, C. W.

[Original.]

HOW AND WHAT AM I TO BELIEVE?

BY S. NASH.

"In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom, also, after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory." Eph. i. 13, 14.

How clear and distinct is the order in which God works in the heart of man, here set forth. "Ye heard the word of truth, the gospel of your salvation," which taught you to trust in Christ; and "*after* that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance."

To hear, in an evangelical sense, is to obey, and to obey is to "come out from among" the world, "and be separate," "and touch not the unclean thing;" or, to "present your bodies a living sacrifice, holy, acceptable to God," "and be not conformed to this world."

Having come to the point of entire devotion to God, it is our duty and privilege

to ask, in the name of Jesus, for a sanctified heart, and, through faith in his name, to receive what we ask for. But, says one, "*how*, and *what*, am I to believe?" Jesus says, (Matt. xvii. 20,) "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you." If you bid the mountain remove, believing, it is because the promise says, "It *shall* remove." It does not say *is* removed, nor *does* remove; but it says "*shall* remove." It may be that it will obey instantly; but if it delay a little, and your faith is unwavering, you will keep your eye upon the mountain, expecting every moment to see it move; and as you discover motion in the mountain you will believe that it *does* move, and will not stop until it reaches "yonder place;" then you will believe that it *has* moved, and the same power will keep it there, if this is embraced in the promise. Thus, you will have believed: it *shall* move, it *does* move, it *has* moved. According to the teaching of some, you should have believed, it *is* moved, it *does* move, it *has* moved. As long as you see the mountain in its original place, you cannot believe it is in "yonder place," try as much as you will. The effort will hinder, if not defeat its removal. Matt. xxi. 22: "All things whatsoever ye shall ask in prayer, believing, ye shall receive." Here, as in other promises, we are to believe that we *shall* receive, and not that we *do* receive. Faith in a promise expects its fulfilment every moment, until it is realized, and you cannot say I *do* receive a blessing, which is yet in expectation. St. Mark, xi. 23, 24, repeats the above promises, and in each says, "*shall* have;" and not *does* receive. The 24th verse reads thus: "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." If faith is a condition in this promise, it must precede the fulfilment of the promise; consequently the words,

"believe that ye receive," point to the time when we should expect the answer to our prayer, as if it was written, Expect it *now*, and keep in this expectation unwaveringly, and it *will* come; or, "ye *shall* have" it. Mr. Wesley says: to this confidence that God is both able and willing to sanctify us now, there needs to be added one thing more: a divine evidence and conviction that he doeth it. In that hour it is done." If you believe God is able and willing to sanctify you now, you should expect it now, and remain in this expectation, asking the thing that you desire, until there is added this "one thing more," viz: "a divine evidence and conviction that he doeth it." Then it is done. You cannot believe it is done, as long as you are seeking it; nor can you seek for that which you are convinced you have. My wife left home this morning, promising to be at home at 6 o'clock. At that hour I shall begin to expect her, and shall continue in this expectation until she arrives. When I see her coming, I shall believe she *does* come; and when I see her in my house, I shall believe she *has* come. Acts xvi. 31: "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." James, v. 15: "And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he has committed sins, they shall be forgiven him." St. John, xv. 7: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." Substitute the present tense for the future, in all these promises, and they become declarations, instead of promises. Mr. Wesley says; "Expect it by faith, expect it as you are, and expect it now!" and you may add, it *will* come, or it *shall* come.

If the exercise of faith in such a form is too difficult for you, or fails to bring the desired blessing, you have reason to review your consecration to God; "for if any man be a worshipper of God, and *doeth* his will, him he heareth." "Beloved, if

our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of him, *because* we *keep* his commandments, and *do* the things that are pleasing in his sight." Some persons consecrate themselves to God in this way, saying, "Lord, I will be wholly thine;" purposing to omit the duties so difficult in their present state of grace, until God has given the blessing. There are two errors in this: one is in making the consecration take effect in the future; and the other is in proposing terms to God, instead of complying with his terms. Say, I am thine, from this moment, Lord! and I take up every cross, and accept every obligation, now and forever; and if faith does not immediately bring the blessing, go to work at once, doing every duty, shunning no cross, and your faith will soon begin to look up. What if your faith should be tried by a little delay? do not waver for a moment. He who has promised, and cannot lie, will fulfil his promise in *your* case. Then keep on asking and expecting it every moment, until "he doeth it."

One thing more. Do not look at yourself as you are asking, and expecting to receive; but look to him from whom you expect the blessing to come. "As Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up." The Israelites were healed while *looking* at the serpent, in obedience to the command.

Cazenovia, April, 1860.

CHRISTIAN EXERTION.—"He that can apprehend and consider vice with all her baits and seeming pleasures, and yet abstain, and yet distinguish, and yet prefer that which is truly better, he is the true warfaring Christian. I cannot praise a cloistered and fugitive virtue, unexercised and unbreathed, that never sallies out and seeks an adversary, but slinks out of the race when that immortal garland is to be run for not without dust and heat."—Milton.

[Original.]

LETTER TO AN ANTINOMIAN*
FRIEND.

BY MRS. A. P. JOLLIFFE.

No 2.

DEAR M.: You say that these blessings are promised to your faith. But is yours a right faith? Are you not putting your trust rather in the doctrine of election, than the Saviour, virtually making a Saviour of a doctrine? If so, it is an idolatrous faith, and will bring chastisement, rather than peace. He will not give his glory to another; neither will he give it to a doctrine, nor allow us to worship the grace which is his gift, instead of himself. Have you "the faith," which, according to Paul's explanation, is "Christ in you." (2 Cor. xiii. 5.) "All faith, even such as would remove mountains, profiteth nothing without charity." We find, in the definition of charity, a perfect spiritual character described. "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own; is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things; believeth all things, hopeth all things, endureth all things." Now the spiritual character described, by way of defining what that charity is, without which all things else are as nothing, cannot exist unless the spirit of Christ dwells in him in whom they exist. This, then, is the same as "the faith" which Paul explains to be an indwelling Christ. All other faith he declares to be utterly profitless. Have you this faith, charity, or spirit of Christ, whichever you may call it? "Charity is not easily provoked." This is one of the fruits or evidences of "the faith." Look at the cross, and see what it is not to be easily provoked.

* The heading of letter No. 1, in June Guide, should have been Antinomian, not "Unbelieving" friend.

See what kind of provocation he manifested towards those who scoffed at, scourged, and crucified him; praying for them while they were in the very act of mangling the hand that was stretched out to save them. Compare your easily provoked spirit to this,—provoked at those who strive to lead you into true and settled peace, because it conflicts with some of your views, or implies the renunciation of some carnal things, which you prize above this grace. "Charity is kind." To whom are you kind? To those who are kind to you. What do you, then, more than sinners? Are they not also kind to their friends? Is this kindness a pattern of him who is "kind to the just and the unjust?" "Charity suffereth long." Try your spirit of longsuffering. Is it after the pattern of the Bible Christians, whose acts are recorded for your example and instruction? "They took joyfully the despoiling of their goods." Are you suffering your losses joyfully? Are you not, rather, greatly cast down because it will circumscribe your carnal indulgences, and lower your position in society,—things which you ought to have renounced at the first intimation of the divine will, but after which you are fretting, so as to destroy your peace, and exclude the comforts of the Spirit, that are so freely offered to the humble. Joy is one of the fruits of the spirit of "Christ in you," or "the faith;" but not like the world's joy, for they rejoice when they increase in worldly goods; but those who had the joy that is the fruit of the Spirit, "took joyfully the spoiling of theirs." And this while they were enduring a great fight of other afflictions; partly while they were made a gazing-stock, both by reproaches and afflictions, and partly whilst they were companions of them that were so used. How opposed to this is that carnal spirit that is frightened at the very idea of losing a part of that which nourished this very spirit of carnality, but which must be removed, that the

carnal mind, which is death, and which is the sole cause of all such painful agitation, may be supplanted by "the spiritual mind, which is peace;" and which, because its hopes, and expectations, and possessions are so different, will be beyond the vicissitudes of circumstances which are so painful to the natural man. For the spiritual mind, when in a completed state, has renounced the world, its honors, and possessions; and lives solely with an eye to "the world to come." Its possessions all lie there; renunciation is its law here. Therefore, it considers all as loss this side of the world to come. This was Paul's position here. He not only suffered the loss of all things, and counted it nothing, that he might win Christ," but he counted worldly gain as spiritual loss. "What things were gain to me, those I counted loss." Because, so far as he gained worldly comforts, or profits, of course he would be relieved, or delivered from a part of that "affliction which works for us." Here we have the fact definitely stated, that "affliction works for us." What does it work? Glory, — "a far more exceeding and eternal weight of glory." (2 Cor. iv. 16, 18.) "For which cause we faint not." For what cause? While he looked not at the sufferings he was going through, but the glory he was going to. "For this cause we faint not, while we look not at the things which are seen, but the things that are not seen." "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." (Rom. viii. 18.) Moses acted upon this principle, "when he by faith refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ as greater riches than the treasures of Egypt." Why? Because he had respect unto the recompense of the reward. "For he endured as seeing him who is invisible."

(Heb. xi. 24-27.) Here we see that he looked also "not at the things seen," for these included the wreck of earthly hope, but at the things that were not seen, which revived immortal hopes that sprung up, like the Phoenix, from the ashes of mortal hopes. How strong this hope must have been, and how vivid his realization of these glories, when he could so easily abandon royal possessions and princely privileges, not for a life of moderate privation and humble comfort; (such as you could enjoy even now, if you would renounce your useless regrets) but to suffer affliction with a people whose groans reached heaven by reason of their bondage; the measure of whose sufferings were not yet filled up; for they afterwards would have returned, even to that dreadful bondage, rather than to have encountered the more terrible privations of the wilderness; but which they were not permitted, for they fell by the way for even desiring to return; or, as the divine penman expresses it, "for returning in heart to Egypt;" a proof that evil desire is synonymous with evil action, which the Saviour also declares; inasmuch as desire is the root, and action the fruit of the same principle. Now compare your faith to this faith by which Moses did these things. You see here it was by what faith did, not what it believed. The blessings which you expect must be obtained by faith in action, not by faith in passion, or passive faith. You might as well expect to eat fruit from the seed, before it springs up and ripens, as to expect the blessings of faith without the work of faith.

You say Abraham believed, and it was counted to him for righteousness. True; but not the belief, but the work of faith. Abraham was justified by faith, because by faith he obeyed, and his faith was made perfect by works, when he had obeyed the last test; in surrendering, without a remonstrance, the object of his heart's dearest affection, upon which all his hopes were centered. And what are the condi-

tions upon which it will be imputed to us also? If we believe in that faith? No! "But if we walk in the steps of that faith of our father Abraham." What steps were these? "Walk before me, and be thou perfect," was the command in the beginning of this walk of faith. Now read the following scriptures, and see if his was not a perfect obedience, and also a perfect sacrifice: Heb. xi. 8, 9, 10, 17, 18; James ii. 21-24. These are the steps that our faith is to walk in; "That we may have our fruit unto holiness, and bring forth fruit unto God." (Rom. vi. 22, and Rom. vii. 4.) And two of the fruits of this holiness, or indwelling of the Holy Spirit, are "joy and peace." It is by holy life alone, then, both within and without, that your peace can be permanently secured. Then you will not only desire to be like Christ, and to do his work, but you will be willing to suffer his will; and that willingness will remove the pain of suffering, as it did in Abraham's when called to sacrifice his son.

[Original.]

IN THE DAY OF TEMPTATION AND SORROW WE SING.

BY L. M.

In the day of temptation and sorrow we sing,
In the day of our grief we rejoice;
Because, in the storm-clouds their terrors that
bring,
We hear the storm-conqueror's voice.

Blow, blow, all ye winds from the north and
the south,
And storms from the east and the west;—
LOVE speaks;—as of old, by the word of his
mouth,

The stormy-tost wave is repressed,
When LOVE walked in triumph on Galilee's
lake,
And hushed the wild tumult around;
'Twas a promise unfailing, he would not for-
sake

His children, where'er they were found.
Blow, blow, all ye winds from the south and
the north;
The children ye never can harm,
When LOVE, from his chamber in glory goes
forth,
He speaks, and the tumult is calm.

[Original.]

I DO BELIEVE.

BY C.

"From all iniquity,—from all,
He shall my soul redeem;
In Jesus I believe, and I shall
Believe myself to him."

"THE Lord is my shepherd, I shall not want." This has been the language of my heart for the year now past. In the early part of this month, '59, the Lord wrought a gracious work in my soul, and led me into the highway of holiness. I was brought into this state of blessedness in a widely different manner from that which I had planned for its accomplishment. I had been seeking for this definite state of rest for the soul for more than a year, and was *many* times, greatly blessed in my efforts, and nearness of access to the mercy-seat,—but like unbelieving Thomas, I needed to see the print of the nails, and the wound in the side. *Emotion gone,—faith was gone.*

One day in the week, for several successive weeks, was set apart for fasting and prayer. This seemed to avail nothing; and oh, how often did my soul utter the lamentation, "Is thine arm shortened, that thou canst not save? Hast thou turned thine ear from me?" "Will he remember his promises no more forever?" Thus I passed on, till the desire for purity of heart became so intensified that for several days I took but one meal in the day, for the sustenance of the body, and this was accompanied with much prayer. Physical strength failed, and darkness and doubts overshadowed my spirit.

I then resolved to fulfil my Christian duties, and wait for the coveted,—the desired blessing. Two months fled away, and my famished soul was yet unsatisfied. Another season to plead still farther for this gift of grace was at hand; but the Lord did not permit me to fast. Unforeseen and unavoidable duties filled every moment of my time. Oh, how my soul has rejoiced that he thus led me on, so clearly

realizing that it is *all of grace*,—for had I fasted, I might have thought those means necessary to secure this grace, instead of simply coming to Christ, and trusting in *his power* to save to the uttermost. At twilight, I found myself alone, communing with my own soul. The day had passed,—the blessing not received. Just then the Holy Spirit sweetly whispered, “*Come now*, and be saved from all sin.” *I do come*, was the reply, and my astonished soul said, Is that all? Believe. I do believe. This passage was then presented: “The disciples waited until they were endued with power from on high.” Had I been bound with chains, I could not have felt more helplessly waiting before the Lord.

I was about to withdraw from my family, but fearing to create alarm, I fulfilled my duties,—my body going about like a piece of mechanism, for my soul was waiting in the secret place of the Most High. I was soon alone in my room,—waiting, waiting. Hours passed; a quiet slumber stole over me; when aroused, these words came: “They were all filled with the Holy Ghost.” Yea, Lord, was my reply, and my *body, soul, and spirit*, were filled with the love and glory of God. Immense and deep were the views I had of his love and compassion to a ruined world, and to my own soul,—my own nothingness, and his greatness. I was lost in the mighty ocean of infinite love.

Oh! to grace how great a debtor
Daily I'm constrained to be.

Oh! how precious to rest and trust in the blessed Saviour! Temptations assail; but “the Lord is my strength,” “my refuge,” “my strong Deliverer.”

Feb. 6, 1860.

SELF.—“When the new light which we beg for shines in upon us there be who envy and oppose, if it come not first in at their casements.”—*Milton*.

[Original.]

THE PRAYER MEETING, — HOW IT SHOULD BE CONDUCTED.

BY EDWARD E. ROGERS.

“For where two or three are gathered together in my name, there am I in the midst of them.”

RELIGION takes advantage of man's social nature. Indeed, the very existence of many of the graces of piety depends largely upon the Christian's connection with the world around him.

Man is a sympathetic being. Through the medium of the tongue, the eye, the ever-varying expressions of the countenance, a current of spiritual influence is continually passing from heart to heart. Love excites love,—by social contact, the fire of Christian devotion is communicated from one glowing soul to another.

Hence arises in part the good influence of the prayer meeting. At the mercy-seat, Christian hearts blend in a most beautiful sympathy. One holy soul becomes inspired, is baptized with fire, and instantly others catch the sacred flame. In the warmth of his Christian love, one brother opens his lips to “speak for Jesus,” and immediately his words are returned in answering echoes of love.

The old adage “Union is Strength,” is true, whether applied to prayer or effort. Though the fervent prayer of one “righteous man availeth much,” yet it cannot prevail with God, it cannot “move the arm that moves the world,” like the united concentrated faith of a whole body of believers. A “praying mother in Israel” here, and an “aged patriarch” there, by their frequent and urgent importunities at the mercy-seat may secure choice blessing upon the church and world, but generally it is only when the church concentrates its faith and prayer upon the common object, that the Spirit of God comes *with power* to bring the multitude of unconverted ones into the kingdom of Jesus. With those first disciples, it was only when they had continued “*all*”

"with one accord in prayer and supplication" that Pentecostal blessings descended upon the church and world. Thus we see the advantage of the prayer meeting in uniting the faith of Christians in seeking a common blessing.

The prayer meeting is a means of grace both *actively* and *passively*. It gives the Christian the opportunity to "take the cross" before the world; by the persuasive words of a loving piety, to lead the wayward sinner to Jesus, and thus give him the privilege of *doing good* in the largest measure. In the great revival of '57 and '58, the prayer meeting was the main instrumentality used by God to accomplish that wonderful work of grace that has made those years famous in the history of the church. Modern Christianity may well cherish the prayer meeting, for, the pulpit excepted, it is *the* great agent in bringing gospel truth to bear upon the heart and conscience of the people.

It is a means of grace *passively*, because it is a means of getting good. Tell me, my Christian brother, if the little gatherings for prayer and praise under the blessing of God have not been a thousand times the means of quickening your piety, refreshing your earth-worn soul, and bringing you into nearer communion with heaven.

Now the question arises: "How should the prayer meeting be conducted" so as to make it a means of blessing?

1. We answer, the "*leader*" of the meeting must be eminently a man of piety. If there be any coldness or formality manifest on the part of him who leads the worship, the meeting will be spiritless and profitless. His cold words will be like the rain of winter, chilling every soul with which they come in contact. His lifeless manner will drag you down in all your efforts to rise on the wings of devotion. On the other hand, let the leader of the meeting be "all on fire with love;" let his "thoughts breathe" and his "words burn;"

let the ardor of devotion light his very countenance, and praise and prayer will ascend, faith and Christian zeal will flow out, and the circle of praying ones will be abundantly blest. I speak from experience. I have been to the house of prayer, but to have my heart discouraged, and my devotion, that would have risen and triumphed, rendered cold and heartless by the formality of a cold-hearted leader. I love to think of a prayer meeting I was once accustomed to attend in a little district school-house. Many times we could easily have imagined ourselves in heaven, so happy were we in a Saviour's manifested presence. How often we lingered long after the hour for closing the meeting, feeling that we could

"Sit and sing ourselves away
To everlasting bliss."

Our leader, good Deacon A., was a man of the warmest piety. Religion shone in his every feature, and trembled in his every utterance. At the very beginning of our worship, his "burning words" fell upon us like electric flashes, setting our souls on fire with love.

2. A second important requisite in conducting a prayer meeting is *promptness*. Every brother and sister should be "*ready and waiting*" to take his or her part in the duties of the meeting. Better, far better is it, that "Our Father" should come simultaneously from a dozen lips than that frequent intervals of silence should occur. When these intervals do occur, the impression produced at least upon the impenitent mind is that of unreadiness on the part of Christians, to do their duty. The idea of precedence should have but little influence in the prayer meeting. If youth waits for age, and ignorance waits for talent, in many instances, the best results of the meeting will be lost.

3. Another requisite is *brevity*. Long prayers may be appropriate for the closet, and long exhortations be adapted to certain occasions, but for a successful prayer

meeting, the prayers and exhortations must be *short*.

4. Again: prayer and exhortation should *alternate*, or the meeting, to many, will lose its interest. "Variety is the spice of life," and man carries his variety-loving nature into his religious experience.

5. *Praise* should occupy a prominent place in worship. When we think of heaven, we always think first of the *songs* of the redeemed. Oh, how it lifts the soul above earthly things, to join with spirit in the inspiring songs of praise! We dislike the idea of *reading* hymns in a prayer meeting. Perhaps we are in error, but it always seems to us preferable that *familiar* hymns should be sung, so that all may join in the song without having the attention confined to a book.

6. Once more: the prayer meeting should be closed as soon as the mind begins to grow weary, and a perceptible decline of interest is manifest. It was a wise remark of an eminent minister: "No conversions after the hour is out." There are those so constituted mentally, so much in love with prayer and praise, that they linger for hours in the prayer meeting, and not lose their interest; but not so with the majority, not so with the unconverted ones who are almost always present in the room of prayer.

Now, my brother, my sister, let me ask you kindly and affectionately: "Do you love the prayer meeting? When your minister appoints a meeting for social worship, are you always punctually there? Is your voice heard in the room of prayer? Are you doing all that you can do to sustain it, both by your presence and cross-taking efforts?" Oh, how many neglect their duties in reference to the prayer meeting! Be not among that number, but do all you can do to make the prayer meeting what God designed it should be, a means of blessing to the world.

"He maketh me to lie down in green pastures; he leadeth me beside the still waters."

[Original.]

PRAYER FOR SANCTIFICATION.

BY T. H. D.

FROM the recesses of a wakened mind,
No longer to its sins and follies blind,
My ardent prayer for purity ascends,
Where the seraph bends.

Oh, hear the sighings of a contrite heart
That now from idols all would freely part;—
Thy glory now my soul alone would view,
Drest in glory too.

Oh, see my nature in thy *holy* place,
Behold my *Advocate* in Jesus' face,
And then the love that brought my Saviour *there*
To my soul declare.

Did he not die to save me from all sin,
To bring the mind of God in beauty in,
That I might bear it to the heavenly place
Where rapt seraphs gaze?

How can I bear thy pure and awful sight,
Unless my soul is clothed upon with light,—
Such as thine own immortal nature wears,—
Such as Jesus shares?

I want to love thee with a perfect mind,
That must not in my breast a rival find,—
A love thy *beauty* must forever win,—
That ever frowns on sin.

I want to love thee as thy angels do,
And always keep the precious feeling new;
And serve thee ever with unfaltering soul,
All by Love made whole.

Oh, less than this canst thou, my God, bestow,
From whom such bounties to thy creatures flow!
Even those that ne'er thy lovely image bear
In thy blessings share.

Oh, come, my Saviour, prove thy promised might;
Put all thy foes and mine to perfect flight,
And with thy Father in my bosom dwell,—
Love's receptacle!

Borne up from earth to angels' lofty thought,
The wondrous union is forever brought,
And fires the heavenly world, a song to raise
Of loftier praise.

Come, then, blest Spirit, to my waiting heart,
And then no darkening sin shall there have part;
My soul, by love divine, from sin set free,
Wholly thine shall be.

Truro, Nova Scotia, Feb. 21, 1860.

[Original.]

A SUFFERING PILGRIM'S TESTIMONY.

BY MARGARET MARKLEY.

DEAR BROTHER: I have long been impressed with the conviction that it was my duty to leave my testimony of the power of the blood of Jesus to save to the uttermost. And now, being shut up in a sick-room, which to human wisdom appears to be the last conflict, and then the war be ended, the victory won, and the Canaan possessed, the word seems ever sounding in my ears, "Leave your testimony to the church and world of the power of Jesus' blood to save."

In 1831, in the village of R., Jefferson Co., N. Y., I attended a camp-meeting and was awakened to my lost condition as a sinner exposed to the wrath of God. For eight ensuing months my heart was like the troubled sea, seeking rest, but finding none. My father and mother were not followers of the meek and lowly Jesus, but thought a person of uprightness in outward life would finally be saved. But contrary to their teaching, were the daily strivings of the Holy Spirit in my heart. I knew it was of the Lord, for up to this period of life I had not read half a dozen chapters in the Bible, although sixteen years of age.

About this time there was a gracious revival in R., and among the first whose names were recorded in the Lamb's book of life, was mine. I had a clear and satisfactory evidence of my sins forgiven, the washing of regeneration and adoption in my Father's family. For a number of years I lived in the enjoyment of justifying grace. By searching the word of God and studying the operations of the Holy Spirit on my heart, I was satisfied there were higher attainments in the divine life; but often tried to content myself with the persuasion that they were for preachers

and others who enjoyed peculiar privileges. But I never could fully throw off conviction. The more I read the precious Word I saw it to be the common privilege of every believer to be pure in heart. It was through the furnace of affliction I was brought earnestly to seek this grace. My heavenly Father took one, and other, and another of my six children, until the last prop was taken,—a boy of sixteen. I felt then I must have something to lean upon which I did not possess, and then I saw more clearly than ever before that nothing less than a perfect salvation would meet the demands of a heart stricken with sorrow. I sought it as earnestly as I knew how, alone with Jesus, about six months, when one Sabbath morning as I knelt in my closet with faith in exercise for the definite work to be wrought in my soul, the inward voice of the Spirit said, "Now you have the blessing you have so long and earnestly sought." The evidence was clear as the noon-day sun. I have never doubted for a moment that the work was done at that time. The same Spirit said, "Will you profess it?" My joyous heart, now free from sorrow which the stains of sin had left, responded cheerfully, "I will." Never until then could I praise God for affliction. But then I could kiss the rod that smote me, and bow in humble submission to his divine will.

For eight years I have tested the gospel's saving power. It has been a "present help in every time of trouble;"—"a balm for every wound,"—"a cordial for all my fears,"—a sure support in conflict and battle,—a mighty weapon to meet the armies of the aliens in and out of the house of Israel. And now as I approach the end of my journey, *all is well*. The land is just before me. I shall soon inherit the spot which the Lord God hath promised to give unto me. Bless the Lord for the prospect of an eternal home at my Father's right hand!

Rochester, N. Y., Feb. 7, 1860.

[Original.]

THE STRUGGLE ENDED.

BY A. B. M.

I WAS religiously educated, blest with pious parents, and many means of grace, and was early impressed with the conviction that I was a sinner, and must experience a change of heart before I could meet death in peace. The Spirit strove with me when not more than eight years of age, and often have I sat and trembled under the word, and wished I knew how to become a Christian, but being of a diffident disposition, I revealed to none the feelings of my heart. Thus for years I continued to strive in solitude to obtain the favor of God. But as I grew older, and mingled with gay and wicked associates, I endeavored to drown my feelings in the varieties of earth. This I could not do, for when in circles of gayety and pleasure, one thought of death and the judgment was sufficient to destroy all my happiness, and I proved by my own experience, "The way of the transgressor is hard." At one time, when far from home and kindred, associated with and entirely surrounded by ungodly companions, the Spirit of the Lord so powerfully awakened me to see and feel my need of Christ, that for weeks I found no rest. There was one praying family in the neighborhood, and thither I bent my steps, hoping and expecting that they would say something to me on the subject of religion, which now occupied all my thoughts. When I arrived at their home, I thought surely the Lord had directed me, for there I met not only their own family but also their minister and his wife. The afternoon passed away, the minister and his wife returned home, and I remained until morning with the family, still indulging a hope that they would attend family prayer, and I would ask them to pray for me. But here again I was doomed to disappointment, for not a prayer was offered, nor a word uttered on

the all-important subject which lay so near my heart, by that gospel minister commissioned by Christ to "go into the world and preach the gospel to every creature," neither by those Christians who were to let their "light shine, that others, seeing their good works, might glorify their Father which is in heaven." Oh, what a burden rested on my crushed spirit as I returned! I thought surely no man cared for my soul. I continued seeking and praying for myself as best I could for several weeks, but not finding peace, I began to question whether after all there was any reality in religion. Some four years after this, I was privileged with attending a series of meetings, where the Spirit of the Lord was powerfully pressed upon the people, and I among the number bowed at the altar of prayer, and was enabled so to give myself to God that through Christ I was accepted, and made happy in the knowledge of sins forgiven. The witness of justification was clear, and not only did my heart glow with adoring gratitude, but all nature seemed to speak forth the praises of God. I united with the church, and lived in the enjoyment of much of the life and power of godliness for a short time, when I became deeply convicted of the need of a heart entirely cleansed from all sin, and felt that God had a work for me to do, which I could never do without it. The tempter suggested that it was presumptuous for one so young and inexperienced to think of enjoying a blessing, so far in advance of what even the older members of the church professed. I did not know of one in the church who enjoyed it, and my own parents were unbelievers in the doctrine, and I saw that it would require much sacrifice, much self-crucifixion for me to enjoy and profess this blessing, and I came to the deliberate conclusion that if my parents could live religion and get to heaven without it, I could; and thus I grieved the tender Spirit of Christ from my heart, little realizing what I had done.

I did not understand as I now do that to refuse to be led by the Spirit would bring condemnation, and that if I continued to live in the neglect of a human duty, I could not retain a justified relation to God. Consequently, just here I began to backslide. Oh, with what bitter regret have I looked back to that important period in my Christian experience! Eternity alone can unfold not only the infinite loss my own soul has sustained, but the good I might have been instrumental in doing had I followed the leading of the Spirit, and in the face of all opposition and discouragement consented to walk in the narrowest way. After this I lived as too many are living at the present day, sometimes in the enjoyment of religion, and sometimes drawn away into the spirit of the world, though I still had a desire to serve God and get to heaven. But trials came which needed much grace to enable me to bear and keep my soul uncontaminated by sin, and being destitute of that grace, I was overcome, cast away my confidence, and for several years lived in this miserable condition; and I hope never to know more of hell, or feel more keenly the pains of the second death, than I felt in my soul during those years. My heavenly Father, however, did not leave me here; he called after me by his Spirit, to return to the fold from which I had wandered, but long was the struggle before I regained the peace I had lost, and with it came the conviction that if I would live for God I must be entirely and unservedly his, cost what it might. *With me it must be holiness or nothing*; and trembling in view of the sacrifices I must make, I resolved, in the strength of grace, to pay the price. The moment I formed the resolution, I became the subject of powerful temptation, and none but God and my own soul can ever know what I suffered for many months. It seemed that all heaven and hell were in contest over my poor soul, and it was difficult to determine which would finally triumph,

for much of the time it seemed that the Lord had entirely forsaken me, and given me over into the hands of the enemy; and I did not wonder, for as I looked into my heart and saw its deep depravity, and the dreadful nature of sin as viewed by a holy God, I should have sunk in darkness and despair had not occasional rays of light and love beamed forth from above, and invited me on. I sought by night and by day, in the sanctuary, and in the closet I strove, I agonized, I prayed. To go back I knew was death, in going forward I could but die, and I resolved if I perished it should be at the feet of Jesus. My friends became alarmed about me, and tried to persuade me that my anxiety was all needless, and I had better be satisfied with my present attainments, for I was not only making myself insane, but seeking what I would never find, and discouraging others, especially young converts, who should not hear this subject mentioned. Thus I was deprived of any help or sympathy from my brethren or sisters, but, notwithstanding this, my purpose was fixed to seek till I obtained, or perish in the attempt. If I finally went to hell, I would go praying for a clean heart. I seemed to be closed around by insurmountable difficulties, as were the children of Israel at the Red Sea. I turned me to look for help on every side, but none could I see, and the language of my heart was, Lord, save or I perish! Thus I lived for one long year, when during a series of meetings in which the doctrine of holiness was prominently set forth, and forcibly applied to the consciences of the people, I felt the time had come when the point must be settled. Oh, what a crisis, what an eventful hour! Eternal interests pending on the decision, and yet, what a mighty struggle, as I was required to sunder ties, the strength of which I had not realized till put to this test, and to take upon myself responsibilities, weighty enough to crush a worm like me. But oh, the matchless love and mercy of God!

He did not cast me off as I deserved in this severe struggle, but strengthened and enabled me, one after another, to break the links of the chain that bound me to earth, until the last was severed, and my freed spirit found its rest in God. Several months have elapsed, but still he saves, and to-day I have a firmer confidence than ever. I have left the shore, and am nearing the heavenly port, and with my latest breath I'll proclaim him mighty to save even to the uttermost!

[Original.]

AS SIMPLE AS A LITTLE CHILD.

BY E. L. E.

As simple as a little child,—

So Jesus taught his own to be;
Would, Lord, that in our utmost faith
We were like such,—and thee.

The baby tottering at my knee,
Looks up undoubting when I speak,
And clasps my finger trustfully,
So conscious he is weak.

I bid him lay the mischief down,
And show a toy, and promise this;
He runs, but ere he takes the prize,
Offers the answering kiss.

So when for England's thirsty soil
The anxious husbandman would pray,
And gathered to their place of prayer
As on a Sabbath day,—

A little maiden who had deemed
To ask a grace were certain gain,
A large umbrella brought to church,
Because they prayed for rain.

The pastor smiled; not his the faith
That saw the good besought at hand;
No cloud betokened in the sky
A blessing for the land.

Dear simple child! 'Tis sweet to know
Such faith as hers is not in vain;
E'en while they prayed the wind rose high,
With lightning and with rain.

The service o'er, the prayerful group
Went home in storm-cloud's drenching fall,
While she 'neath her umbrella walked,
Secure amid it all.

O Jesus, teach our hearts to know,
In simple trust as pure as hers,
First what to ask, and then to grasp
A faith that never errs.

[Original.]

THE ONLY WAY GIVEN: SIMPLE FAITH IN JESUS.

BY A. F. B.

WHOSO offereth praise glorifieth God; and having vowed to make this the object of my life in word and deed, and being prompted by an ardent desire to magnify the rich free grace of Christ, I offer this expression of gratitude in his name, which alone is worthy. Nearly five years ago God converted my soul. Previous to that time my life had been strictly moral, having been blessed with pious parents, and a Christian education, yet in consequence of misimproving the abundant means of grace I enjoyed, I had become fearfully hardened, and the state of my heart was, I believe, an unusual instance of bitter rebellion against God. But his amazing love sought and rescued me from this miserable state, and his transforming power brought me to a realizing sense of the words "reconciled to God." Love and gratitude sprung up in my heart, prompting me to earnest efforts for the salvation of others, and from that blessed time I have enjoyed—though not always in an equal degree,—much of his grace. But at times the remains of carnal nature still lurking in my heart, seemed to make it almost impossible to maintain entire consecration to God, often bringing me into condemnation, causing sad repentings. I rejoiced that I had an advocate who is faithful and just to forgive our sins, but had not yet learned to venture upon the second part of the promise, and claim his *cleansing* power. I was sometimes tempted to give up entirely, but there seemed an *inseparable* cord binding me to Jesus. Glory to his name. "He abideth faithful." Sweet was the peace I enjoyed when able to overcome the shrinkings of nature, and follow Jesus in the narrow way. And I should have thought I was enjoying about as much as

possible here, had it not been for the conviction constantly resting upon my mind, that I came so far short of the glorious fulness of the gospel, bountifully provided, and freely offered me. The Holy Spirit commenced his work of conviction for purity at the very hour of my conversion, and strange as it may seem, after having just been made the happy partaker of regenerating grace, my heart shrunk from this the highest requirement of the gospel, in view of the fact that my near Christian relatives, — although much more devoted than the mass of professors, — did not believe a state of entire sanctification attainable in this life. But from that hallowed hour, God in wondrous condescension followed me by his Spirit, his word, and the exhortations and testimonies of his faithful witnesses, deeply engraving within my soul a sense of the duty of this attainment. I sought it in the closet and the sanctuary, in social and public prayer circles, resolved to take up every cross that might lie in the way of obtaining this priceless pearl. How my soul panted for purity, to be all right in God's all-searching sight, to ever exhibit the temper and spirit of Jesus, that I might never bring reproach upon his cause, but glorify God in all things. I was conscious that my motives were pure, inspired by the spirit of holiness, but good desires could not save me. Words fail to represent the agony I many times endured, often realizing in the depths of my restless soul the sad meaning of those fearful words, " 'Tis worse than death my God to love, and not my God alone." It was often suggested to my mind to settle down at ease as did others, but I felt that if I thus disobeyed God's command to "Go on unto perfection" my light would be turned into "gross darkness," and my course would be downward. I *must* and *would* seek until I found. Thus I struggled on for more than four years, when suddenly I was brought low by disease, even near the borders of the other world.

I received my sickness not as a *mysterious* providence, but in a physical point of view, as a just chastisement due a disobedient child from its wise and merciful father, (as we are taught in Heb. 12 chap.) in part the unavoidable penalty of violating his natural laws, by conforming to erroneous popular practice in regard to diet, over-exertion, &c.; and here I would beg all to unite in fervent prayer that the time may be hastened when Christians shall practically acknowledge the fact that God is not only the author of the soul, but also of the body, the casket which contains the precious jewel, and conscientiously avoid prematurely putting asunder, by abuse or neglect, what he has thus joined together, remembering that disregard of his laws in respect to either is equally an insult to our Creator. In humble gratitude, I would record that I have happily proved by experience that obedience to the least of his commands does not go unrewarded. Thus my affliction has worked for my good, but still more in a spiritual sense, it was "for my profit, that I might be partaker of his holiness." Being obliged to suspend mental exercise as much as possible, on account of the tendency of the fever to fasten on the brain, I realized as never before the worth of ability to use the mind in preparing to meet God. At first a cloud obscured my spiritual vision, the result of a conscious lack of that full assurance of faith which brings present salvation from all sin, a meetness for heaven. Through means of the kindness of friends manifested in excellent care, the ever-blessed Spirit impressed upon my mind God's *readiness* besides his *superior perfect ability* to bestow all needed *grace*, and as our Creator's simple yet powerful, natural remedies, pure air and water, were made effectual in the restoration of my body, with what power was this glorious truth brought home to my heart, that if I *really* yielded my soul to the healing skill of the great physician, I should as

certainly realize the powerful efficacy of his blood purifying me from sin. I felt that it would be no gain to me to stay in this world, but had some anxiety to live if it might be my privilege to do good. My most sad regret was that I had not attained full salvation, and my greatest anxiety to recover, that I might be a *living witness of Christ's power to save to the uttermost*. I kept trying to claim this great salvation now, which is declared to be "the accepted time," and the promises appeared "exceedingly great and precious," but I did not appropriate them, until as I was searching my heart to find the hindrance—for so far as I knew I was conscious of being entirely consecrated, and of walking in the light of every duty—this passage was brought to mind: "This is his command, that we believe on the name of his Son Jesus Christ." And I saw that Satan, by making it appear presumptuous falsehood to say I *do now believe*, his blood *does cleanse* even my soul, was keeping me in disobedience to an *all-important* command, without obeying which, although I should constantly do every other duty, I could not receive what I was so earnestly seeking. Then came the soul-struggle against the powers of darkness, the *self-abandoning, all-venturing* effort by which the weary soul *lets go everything else*, and, *sinking in the crimson flood*, finds itself quietly, peacefully *resting on Jesus*, the sure refuge, planted on the firm, eternal Rock of ages; helpless, and yet by simple faith brought in saving contact with divine power, self disappeared beneath the all-cleansing blood, and Glory to "Jesus, the name high over all," was the language of my soul, but a few moments since groaning in bondage, but now triumphantly rejoicing in the fulness of redemption, and the *glorious simple way of faith*, by which I was enabled to say, The blood of Jesus *does cleanse my poor heart*. Then how sweetly I realized the import

of the apostle's words, "We which have believed do enter into rest." This was indeed the rest of faith, complete rest in Christ. I possessed a firm hold on Christ, by which I was enabled to prove in my own experience the precious truth, "He that believeth hath the witness in himself." In the night watches sleep departed from my eyes while I rejoiced in my full Saviour, and wave after wave of glory rolled over my trusting soul. It has been suggested to my mind that I would yet find I was mistaken, but it seems wicked to doubt what was so evident to my consciousness, and I resolve to believe for present salvation, and as all the future is to come but one moment at a time, I feel assured that in thus constantly trusting, I shall be brought off conqueror through the blood of the Lamb. And the more I claim Jesus by faith as my present Saviour, and testify of his power, the more established I feel in this "great salvation." Oh, my brother, my sister, be *wholly Christ's*,—follow him *fully*. You cannot retain justification without *continuing entirely consecrated*. But as you "present yourself a living sacrifice," believe his promise to make you "holy," by which alone you can be "acceptable to God." Yes, it is by *faith* that "out of weakness we may be made strong." "Faith is the victory that overcometh the world," and faith the shield wherewith, as we are divinely assured, we "shall be able to quench all the fiery darts of the wicked." But what is this wondrous power? As one remarked, "Faith is believing Jesus will do just what he says he will." He *doeth it because he has promised*, and I *believe his word brings present salvation*. Come, every one, prove these precious words of Jesus, "Whatever things ye desire, when ye pray, *believe that ye receive them, and ye shall have them*," and "according to your faith be it unto you."

Norwich, N. Y., July, 1860.

[Original.]

THE LORD'S PRAYER.*

BY C. N. GRANT.

OUR longing eyes and hearts are unto thee,
 Father of light and immortality,
 "Which ever was, and is, and is to come;"
 Art everywhere,—immensity thy home.
 In all that lives, thou livest, else it die;
 Heaven were extinct, but for Infinity.
 Hallowed, immaculate, Eternal One,
 Be evermore thy will by mortals done.
 Thy goodness and thy grace demand our praise;
 Name ever blest, to thee our hearts we raise.
 Thy Spirit, Lord, is light and liberty;
 Kingdom of grace, and living purity,
 Come, take possession of these hearts of ours;
 Thy light will scatter all unholy powers,—
 Will drive all evil from our hearts away;
 Be it whatever form or shade it may.
 Done is the work, when we submit to thee,
 In meekness, all we have, believingly.
 Earth may be thus exalted to the skies,
 As prayer and praise from her pure altars rise.
 It is befitting that we seek thy face,—
 Is meet that we implore thy proffered grace.
 In all thy works, thy majesty we see;
 Heaven is employed in ever praising thee.
 Give, as thou ever hast, of temporal good,
 Us, thy frail creatures, made of flesh and blood.
 This, in sincerity, we humbly crave;
 Day else were night; its terminus the grave.
 Our feet incline into the path of life;
 Daily preserve us from all worldly strife;
 Bread from on high, O give us evermore;
 And with thy blessings may our cup run o'er.
 Forgive, what unforgiven must exclude
 Us from thy presence and thy throne, O God!
 Our souls with hyssop purge from every spot;
 Debts that we owe, which thou hast cancelled
 not,—
 As we forgive those who requite us ill,
 We, who for evil good would render still,—
 Forgive us, Lord, for we have naught to give,
 Our suppliance hear, and grant that we may live.
 Debtors we are, to mercies oh, how great!
 Lead us to thee, thou all-compassionate!
 Us, who though sinful, are not cast aside,
 Not left to perish, for thy Son hath died.
 Into thy hands we will resign our all;
 Temptation otherwise will prove our fall;
 But if we trust in thee, we know thou wilt
 Deliver us from all our sin and guilt;
 Us, who without thee, perfect weakness are;
 From thee strength cometh for successful war.
 Evil within our hearts shall be subdued,
 For where thou reignest nothing can intrude.
 Thine is the world,—thou rulest it alone.
 Is there in earth aught we may call our own?

* Read the first word of each line, and you have the Lord's Prayer.

The air we breathe is wafted from above;
 Kingdoms and might are thine, thou God of love;
 And all the rolling spheres, in grand acclaim,
 The anthem swell, of praise to thy great name.
 Power, wisdom, goodness, all unite in one,
 And condescend to bless us in thy Son.
 The ransomed world, through him made nigh to
 thee,
 Glory ascribe, and immortality.
 Forever be thy righteous name adored;
 Amen; let all creation praise the Lord!

[Selected.]

THE DEMAND OF THE TIMES.

To be holy, is to have the mind that was in Christ. In order to have this we must be sanctified or cleansed, not only from our actual transgressions, but from original sin, which is our temper and self-love. On these two roots grow all the sins we ever committed. Our affections must be purified and turned back into their original channel where God designed them to flow. Our self-will and self-love must be given to God, and we must take his will and his love in return. Then shall our "eye be single, and our whole body be full of light." Then will the Holy Spirit witness indeed with our spirit that we are born of God, and Jesus is in us of a truth.

What is the object of our sanctification? Not merely our own salvation and happiness, but that we may be living witnesses of the written and preached word that Jesus is the Christ, and that he not only came to pardon; but to save us from our sins. In bearing testimony I think we are liable to fall into the following errors: We speak too much of ourselves. We are to hold up Christ to the world, and not ourselves. And if at any time we feel called upon to say that he has sanctified us or cleansed us from sin, I think we ought to explain ourselves. The world seems to look upon all our errors in judgment, and the moral defects in our character, as sin; so, therefore, when we tell them we are cleansed from sin, they look upon us as being deceived and de-

ceiving others. The world needs more instruction on this point. Some think they are perfect in judgment. To one who is naturally set in his own way, this is an easy snare to fall into. Sin has so crippled our natures that we can be perfect in nothing but love and submission. Some think this is the height of Christian experience from which they can never fall, and they rejoice more in their goodness than in their graces. The Bible tells us, let him that thinketh he standeth, take heed lest he fall. Now it seems to me that this is only a more thorough preparation of the ground to insure a more perfect crop, and we are to patiently cultivate all the graces of the Spirit, and bring forth fruit to perfection.

Another error is, to follow every impression of the mind as from the Holy Spirit. The Spirit and Word always agree. We need to study the Bible a great deal, and use all other helps to inform our judgment, so that we may always act consistently with an enlightened judgment. We should always examine our motives before we speak or act, and if there is one particle of self in them, the impression is from a wrong source. We must learn to have our words few and well chosen. If we would lead a holy and useful life, we must keep the door of our lips, for he that offendeth not in word, the same is a perfect man. We are to do Christ's will and keep his commandments, as he did his Father's will and kept his commandments.

The written word then must be our law, and its precepts our delight. We must come out from the world and be separate, and be a peculiar people, zealous of good works.

Christ never testified of himself. He says, "The works that I do, they bear witness of me." Let us learn a lesson here, and instead of telling of our goodness, let our works praise us. He always gave God all the glory. He says, "The Father that dwelleth in me, he doeth the works."

Our emotional feelings and impressions should have but little to do as a guide of action. We are to live by faith and keep his commandments, and accept such feelings as he sees fit to give; believing that all things work together for good to them that love God. To all who would live holy lives we would recommend the twelfth chapter of Romans, the thirteenth of 1st Corinthians, and the twelfth of Hebrews, together with Christ's Sermon on the Mount, as particularly calculated to help them live in the right way. May the day not be far distant when this doctrine shall be better understood and more generally embraced!

ZION'S HERALD.

MRS. BETSEY DOUGLASS.

The following account of this holy person, we extract from an obituary communicated to the Congregational Journal, and sent to us by a friend. Mrs. Douglass ardently loved Christian holiness, and sought those channels through which it was taught. For seventeen years she was a subscriber to the "Guide," so that its editors and correspondents have had the privilege of communicating with her on this exalted theme. How free from denominational exclusiveness is *holiness*.

Died at Conway, April 1, Mrs. Betsey, widow of Barnard Douglass, aged 75 years.

Mrs. D., for many years under Dr. Payson's ministrations, and a member of his church before removing her relation to the church in Conway, was both extensively known and esteemed as a Christian of no ordinary devotion and attainments. She seemed to possess clear and admiring views of the Scriptures, especially the Prophecies. She loved the gospel, the church, the ministry, and was liberal in the use of her funds for their support, at home and abroad. That she held much and sweet communion with Christ, by night and by day, was obvious to all about her.

But it was amid *domestic* scenes, in the

bosom of her family, that her piety shone with peculiar radiance. Troubles, trials, and perplexities were allotted her, as well as others. They were many and protracted through a long series of years; but they were not able to disturb her serenity, nor loosen her hold upon the "Rock of Ages." Amidst all the storms of life, her confidence in Christ was as an "anchor to the soul, sure and steadfast." A few hours before her departure, (it being the Sabbath,—commenced on earth and finished in heaven,) she said to her pastor, "For thirty years I have enjoyed the presence of my Saviour day and night. I do not recollect one instance in which he has not smiled upon me when I have looked up."

She had often spoken with delight of the joys of her loved ones gone before. But as she approached that "shining shore," she dwelt chiefly upon meeting her Saviour. After a season of distress, she remarked, "There are reasons enough why I, a poor sinner, should suffer; and I can say, with Dr. Payson, 'I am as well satisfied as if I had a hundred reasons; for God is the perfection of reason.' God has dealt very gently with me through life. This (her physical suffering) is all right." The first five verses of the 40th chapter of Isaiah were read to her, which close thus, "For the mouth of the Lord hath spoken it." These closing words she twice repeated slowly, and with much emphasis. Then, her face radiant with joy, she added, "There are glorious days before us; but many will be disappointed in their earthly expectations, and be led to see the unsatisfying nature of all worldly things. *God will rebuke his people.* He has various ways to discipline his children, but he is a God of love, and will not inflict one unnecessary stroke. I praise him for all the way in which he has led me. There was a 'need be' for all. I, with many others, have long prayed for a revival of religion in Conway and vicinity. *I believe it will come;*

but spiritual blessings sometimes come through various trials. Tell Christians to live devoted to Christ: *young* Christians to set their standard of piety high; to cultivate all the Christian graces, meekly bear all the trials, and faithfully perform all the every-day duties of life.— Few are called to glorify God in *great* things. Tell the impenitent to *come to a decision.* Begin now to read the Bible with prayer. Christ says, seek and ye shall find; and they will find it true, when they come to the bar of God, that they who did seek with the whole heart did find; and against them who sought not, the door will be shut." Her views of eternal realities seemed to be unusually vivid, and she spoke these last words with the deepest solemnity, and then added, "If I, who, for fifty years, have experienced so much, in the divine life, find it hard to struggle with disease, what will they do who have no sure hope in Christ? And oh, how will impenitent sinners endure the pangs of a guilty conscience, and eternal banishment from Christ's presence?" She often remarked, "I am nothing at all, but Jesus Christ is all in all. Tell all my dear friends that I prayed for them while I had strength, and in my weakness I did not forget them. I have longed to see them eminently holy. I have felt willing that my dear children should be poor, diseased, despised, *any thing*, if God could only be glorified in them.—That is the chief end of man."

EXPERIENCE is the keystone in the arch of divine grace. The master passed through it, and so must the servant enter to his reward. I know in whom I have believed, is the assurance of rest in God, the end of doubts and fears, the anchor which finds its place within the vail of divine love,—the bosom of Jesus. Y.

DEATH IN HIGH LIFE.—"Thanks be to God, thanks be to God; the moment has come, the day is dawning."—*Lady Margaret Hastings's last words.*

[Original.]

EPISTOLARY ILLUSTRATION OF
CHRISTIAN EXPERIENCE.

BY DORA.

MY DEAR SISTER: There is another temptation that too frequently finds lodgment in the heart of the Christian who has not as yet attained to "perfect love," because there still remains, in the heart not wholly sanctified, a tendency, though *subdued*, to acquiesce in the temptation. I refer to the disposition to "resist evil,"—to retaliate,—to seek to injure those who have injured us, instead of "enduring grief, suffering wrongfully."

There are those who can say with David, "For my love, they are my adversaries," and his refuge ought also to be theirs,—*"but I give myself unto prayer."* Does he "become a stranger unto his brethren, or alien unto his mother's children?" Is he the "song of the drunkards," and a proverb unto them that sit in the gate? He says,—*"But as for me, my prayer is with thee, O Lord, in an acceptable time."* Yes, when thus estranged, thus reproached, he finds it to be an acceptable time to pray.

Are "the mouths of the wicked and of the deceitful opened against" him,—do "they speak against" him "with a lying tongue?" Do they fight against him without a cause? Do they "shoot in secret, and lay snares privily?" Do they wrest his words, and mark his steps, while they wait for his soul? What is his language? *"Truly my soul waiteth upon God: from him cometh my salvation. He only is my rock and my salvation, he is my defence, I shall not be greatly moved."*

"Though I walk in the midst of trouble thou wilt revive me: thou shalt stretch forth thine hand against the wrath of mine enemies, and thy right hand shall save me."

When his greatest enemy was in his power, with true nobleness of heart he spared his life. He would accept deliverance from none but God, unto whom

he had fully and trustingly committed his cause. It is an example worthy of imitation.

In the person of Jesus Christ, we have a still brighter illustration of patient endurance of grief, when innocence was suffering wrongfully. Never did he seek to injure his enemies, but he *prayed for them*, and committed himself to him who judgeth right. When the unjust accusation falls to our lot,—when our words are wrested and perverted to our injury,—when unfair representations are made, calculated to hinder our usefulness, or cut off from us the sympathies and friendships to us so dear, there is nothing but "perfect love" reigning in the heart, can keep the tongue in silence and lead us to "love our enemies," and to pray for those who despitefully use us, and persecute us. And when these afflictions come, not from an avowed enemy, but a *professed friend*, thereby adding a sharper sting to the poisoned arrow, it seems hard to bear, nature writhes in agony from the wound inflicted, and great must be the manifestation of that grace which can triumph over such assaults, by patient endurance, and acts of kindness in return. The natural impulse of the heart is to resent an injury, and repel an insult. The gospel, however, teaches a higher morality, a morality attained by the most thorough regeneration of man's spiritual nature. It enforces upon us a divine law, demanding of us "blessing for cursing," doing good to them who despitefully use us and persecute us,—feeding, clothing, loving our enemy. It demands *passiveness* under insults and injuries. *"Resist not evil; but whosoever shall smite thee on the one cheek, turn to him the other also."* "Avenge not yourselves, but rather give place unto wrath." *"Overcome evil with good."* These commands are obligatory. They are not to be set aside at our option; and if destitute of that grace which subdues the revengeful spirit, and imparts this spirit of non-resistance, we have need

to cry unceasingly to God, until the perfect work is wrought within,—until selfish nature no longer pleads for gratification, yea, until there shall be such a triumph, such an ascendancy of the “new man,”—the higher life over the “old man,” and the life of self, that the individual can be “joyful,” as was Paul in all his “tribulations,” rejoicing that he is counted worthy to suffer for Christ’s sake, knowing that “these light afflictions” are working out for him “a far more exceeding and eternal weight of glory.”

Yours in Christian love.

[Original.]

THE STRAIT GATE.

BY EDITH.

“Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in and shall not be able.”

The word *strive* literally means agonize; so the Saviour says, that he that would enter into the strait gate, must agonize,—must put forth every effort or he will not be able.

The road to endless death is thronged. The mass are travelling therein, while few, very few, are found in the narrow way that leads to eternal life. Dr. Watts very beautifully versified this sentiment,—

“Broad is the road that leads to death,
And thousands walk together there;
But wisdom shows a narrow path,
With here and there a traveller.”

The reason is obvious; no effort is required to travel the broad road, while every faculty of the mind and power of the body will have to be engaged, in order to walk in the narrow way. The world, the flesh, and the devil combine to draw the Christian from duty, and unless he agonize to make his calling and election sure, he will be found at the last day “without a wedding garment.” “Not every one,” says Jesus, “that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven.” Only those who make religion their chief busi-

ness, their highest ambition, can enter the pearly gates of the new Jerusalem.

Happy, thrice happy, are you, gentle reader, if your lamp is trimmed and your light brightly burning. Then at any moment you can listen undismayed to the summons, “Behold the Bridegroom cometh, go ye out to meet him;” but if, like Felix, you are postponing till a “more convenient season,” your preparation for eternity, you are in a dangerous condition. The day of mercy will soon be closed, and the door of heaven be barred against you. In vain would you claim admission on the ground of your profession; in vain would you plead, “We have eaten and drunk in thy presence, and thou hast taught in our streets;” for the Judge would say, “I know you not whence ye are, depart from me all ye workers of iniquity.” Remember the Saviour’s words, “Except ye be converted, ye shall not enter into the kingdom of heaven.”

He has warned you that, “in such an hour as ye think not, the Son of man cometh;” “therefore,” says he, “be ready.” “Take heed, watch, and pray,” “lest coming suddenly he find you sleeping.” Your state then would be irrevocably fixed, for “he that is unjust, will be unjust still; and he that is filthy will be filthy still;” “as the tree falleth, so must it lie.”

“There’s no repentance in the grave,
Nor pardon offered to the dead.”

The empty lamp of profession will avail you nothing in the great day of accounts, when “the dead, small and great, shall stand before God, and the books be opened;” for if your name be not found written therein, you will be undone for ever.

“You’ll hear the Judge pronounce your fate,
And fix your everlasting state.”

But glory to God, your day of grace is not past. The invitation is now issued, as fresh from the lips of Omnipotence, “Come, for all things are now ready; my

oxen and fatlings are killed, — wherefore do ye spend money for that which is not bread, and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness."

Dear professor, let nothing prevent you from just now repairing to the banquet, and feasting on the marrow and "fat things" prepared for you. "He that cometh to me I will in no wise cast out," is the promise of your Lord and Master. How broad is the door of welcome,—"who-soever will, let him take the water of life freely."

Now let me admonish you, dear friend, to seek an interest in Christ; strive to enter that strait and narrow way, that leadeth to the city of Jerusalem. Come to Jesus, "order your cause before him," ere he leave the throne of grace and ascend the throne of judgment. Now, in conclusion, let me beseech of you, who will have to render an account with you at the day of judgment, to obey the mandate of the Saviour, "Strive to enter in at the strait gate," for, "strait is the gate and narrow is the way which leadeth unto life, and few there be that find it."

Canada West, June 1, 1860.

[Original.]

JERUSALEM WAS ONCE AFAR.

BY T. C.

JERUSALEM was once afar,
Beyond the bright, the shining star.
The city of that golden land
Encircles now our shining band.

When stationed in the heavenly height,
With walls and streets of blazing light,
It seemed above our earthly state,
To pass its bright, its shining gate.

But 'tis not distant now. 'Tis here,
And earth looks up without a tear.
Behold its streets; behold its streams,
Brighter than poets' golden dreams.

Here, hearts that once were dark and sad,
Are beaming now, and brightly glad;
And hearts and lips that could not sing,
Are shouting now, for LOVE is King

EDITORIAL CORRESPONDENCE.

BY J. HARTWELL.

BR. DEGEN: A few words as to the appearance of the church in respect to the great subject advocated by the Guide.

Our publications upon this subject have had evidently quite an extensive circulation, and the more thoughtful and reading portion of our membership have given it more or less attention. A goodly number are clear in the enjoyment of perfect love; while others have been, but now are not clear in their experience. Evidently, much instruction is needed on the part of those who have recently come into this state of grace, and happy are they who have it at hand,—in the living ministry, in deeply experienced members, or in appropriate reading.

The Spirit bears witness to his own office work; and those who experience this blessing are conscious of a great triumph of grace in their hearts, over their passions and tendencies, and fondly, but erroneously think that their spiritual warfare is now ended,—not realizing that after the enemy is cast out of the city, beyond the walls, a warfare must needs continue, in order to keep him out. They are peaceful, joyful, and unsuspecting of future dangers, saying,—

" 'Tis done, the great transaction's done,
I am the Lord's, and he is mine; "

and for the time are too unmindful that the enemy is prowling around for an opportunity to make an attack, and re-enter, or that he waits for them to fall asleep, that he may take this advantage, and again sow tares into the soil so recently cleared of noxious weeds.

Others forget that they must so live as to grow in this grace, that they must labor to bring others into it, and that they must hold on by faith when tried, and "not cast away their confidence which hath great recompense of reward." And for the want of various other instructions,

they become discouraged, and sink into an *indefinite* state of experience.

I have been happily disappointed, as to the *number* of persons in almost all our societies, who are anxious to hear sermons on the subject of Bible holiness,—*whole* sermons, such as will give them clear and connected views, as to what sanctification is,—what it does for its possessor,—and how it may be *obtained* and how *retained*.

In some places where I thought, at first, that sermons on this subject could not be particularly needed, I have found myself under mistake.

The *interest felt* in the subject of a deeper Christian experience is more general than I was aware. The Holy Spirit is moving the hearts of many. And it is quite probable, that neither our ministers nor people are apprised of the extent to which the more thoughtful and intelligent in *other* denominations are interested in this blessed theme. Many of their congregations would listen to sermons on it with decided gratification and profit:—and the Guide is taken by multitudes of them. This bow of hope promises a brighter day to the various branches of the general church.

[Selected.]

WALKING PURELY BEFORE GOD.

BUT another great help to growth in holiness, is to learn the grace of silence, though your pure love may and must have vent in cheerful, loving, righteous words. Still you, beloved, have probably heretofore used "many idle words," about many things in society, in the church, in the family. Now this old habit is one of your worst enemies. You must overcome rapid utterance, or fail to prove and do God's utmost will.—That is certain. The still small voice of the Holy Spirit cannot be heard amid a "multitude of words" which God saith "wanteth not sin." But if we do not

listen, watch, walk softly, speak carefully, this holy dove is grieved away. Now is an exciting time in most churches. Oh! let your souls calm themselves in God. A little cloud of misunderstanding rises in the church. A perfect charity, even in one or in a few, a charity which hopeth, believeth, endureth all things, thinketh no evil, rejoiceth not in iniquity, but edifieth, will prevent a storm. And pure love hath this charity. David saith: "I kept my mouth with bit and bridle, while the wicked was before me." Jesus whispers: "What is that to thee? follow thou me! Let the dead bury their dead, but follow thou me!" *But we must also learn silence* when falsely accused or censured. The holy in all ages have found they must do this to walk with Jesus. Our head and pattern opened not his mouth when falsely accused. He can and will enable you to do so too. Besides, when you are silent, all the hearts of those who hear, are pleading for you. If you leave your cause with God alone, he will plead it, and bring forth your righteousness as the light, sooner or later. But if you undertake your own cause, he will leave you to fail in it, for your chastening good. And oh! try this method of sweet, loving, prayerful silence, dearly beloved, and see how God will be glorified in you and your trials. — *Beauty of Holiness.*

TIME and duty are yoke fellows, if we manage both well. Y.

PRAYER.—"Our prayers, when pervaded by the indwelling spirit, are nothing else than the perfections of God reflected from the soul of the believer, and must act in harmony with them unless he deny himself."—*Wayland.*

THE more we strive to help ourselves without Christ, the more we struggle in the mire, and will finally sink in the slough if we continue this vain and foolish independence. The easiest way to heaven is at the foot of the cross. Y.

The Guide to Holiness.

AUGUST, 1860.

EDITORIAL PAPERS.

DOCTRINAL DISCUSSION.—NO. II.

Restatements.—The renewed soul must strive.—The question proposed.—Different statements of the answer.—Essential and non-essential truth.

We endeavored in a previous article to show in what sense a true child of God might be, in some degree, sinful. We stated that it had ever been the doctrine of the evangelical church, that sin is set forth in God's word, as either a transgression of God's law, or a want of conformity to it, and that though none who are "born again" can commit sin, yet in such there may be, and, as a matter of fact there generally is some want of conformity to God's law after conversion. For, referring to this fact, the apostle exhorts beloved brethren in Christ,—"saints,"— holy persons over whom he rejoiced as fruits of his labor in the gospel,—to go on unto perfection; to perfect holiness in the sight of God;—to make full confession of sin that they might be cleansed from all unrighteousness; notice, not from all transgressions from which they were already fully saved, but from inclinations which were not wholly pure.

Still further, it is a doctrine of Scripture, and one which we endeavor to enforce in these pages, that every renewed soul will and must, as a condition of the continuance of the divine favor, grow in grace. The work of sanctification, begun at the new birth, in making all things new must go on perfecting that newness; the new life which has been begun by the Spirit must be perfected by the same spirit through the soul's agony to enter into the strait gate. The true children of God do grow up into Christ. They become more and more like him. This is a condition of their continued spiritual being. The remains of inbred sin,—of the want of conformity to God's image,—is departing from the soul with greater or less rapidity, but is certainly departing.

Now we think the Scriptures teach not only that the inbred sin in the believer's heart, must be at least gradually departing, but that it may be instantaneously removed, and, by the continued power of divine grace through faith, the soul may be preserved blameless even unto the coming of the Lord Jesus Christ.

It is just here that the question occurs, so often urged upon our consideration,—What becomes of the child of God if he die while he is yet striving after, but has not yet reached the goal of freedom from inbred sin? It is said he cannot

enter heaven while defiled with the least sin, and this is conceded. Does such a one fail of heaven? If not, how is he saved?

That every child of God, dying as such, is saved, is too plainly declared in the divine word to admit of debate. When Christ said, Except ye be born again ye cannot enter heaven, he plainly taught by implication, that, being thus born, we should be saved. The apostle says, "If children, then heirs," and again, "Now are we the sons of God;"—and proceeding upon this assumption, "we know that when we shall appear we shall be like him; for we shall see him as he is." All persons, we reaffirm, dying as sons of God, whatever else may be said of their moral condition, inherit eternal life, for they are joint heirs with Christ to such a possession. But *how* are they saved, if not cleansed from all sin before death? Some answer this question by ignoring it. That is, they deny that any person "striving" to be all that God requires, is ever cut down by death, until by faith he has apprehended and entered into the rest of perfect love. In defence of this position, it is said that we are not authorized to believe, neither from the nature of the case nor from the Scripture, that death can perfect the purifying work and qualify for heaven. This is certainly true, and, so far as we know, universally conceded. And it is further urged on this point, that *faith in Christ* is made the only condition of the application of the merits of his blood to cleanse from all sin. It is therefore assumed that, under whatever circumstances the true Christian who is in the moral state supposed may die, however suddenly or by whatever extraordinary events, there is attending those circumstances, and crowded into those events, such a presentation by God's Spirit of the privilege and duty of full salvation, that the soul does believe and is saved from all sin. We say, this is said to be the experience of him who is still on the reach for salvation from all impurity, however suddenly he may die; and it can hardly be denied, that, as a matter of fact, such Christians do die by steamboat accidents, railroad disasters, and such other occasions of sudden death to which other men are liable.

If so, the theory assumes the presentation of truth by God's Spirit, under such circumstances as to secure certainly, not to say of necessity, the faith by which the soul is perfected, and thus fitted for the heaven into which it enters.

We can see no *practical* difference between this theory and that which assumes that the soul which is striving after, but is arrested by death before it reaches perfect love is saved from the remains of sin by the sovereign, and, so far as any immediate act of the soul itself is concerned, unconditional act of God. The sovereignty which arranges and presents motives in a given condition of the heart, so as *certainly* to secure the consent of the will, is, it seems to us, quite as absolute as in the other case.

In the case of infants, dying as such, there is

evidently this "cutting short the work in righteousness." They are born in sin, and live their brief existence in moral impurity. Yet dying, they go to heaven; not in this impurity, certainly, but with an intervening process of divine cleansing. And thus may the imperfect child of God be saved.

But it is not strictly correct to say that this is an unconditional act of God's good pleasure to the sinful creature. On the part of the infant there is no condition required, as plainly there could be none fulfilled. On the part of the adult, his union with Christ by faith, though imperfect, is made the condition of the "cutting short the work in righteousness," in such an emergency; and in both cases the provisions of grace in Christ are the procuring causes of the ultimate salvation. Does the infant spirit drop at once its mortal body and its sinfulness, and enter immaculate into the company of the blood-washed multitudes of heaven, it is to sing, "Glory to the Lamb." And does the believer, whose faith has not grasped his privilege of full redemption from sin, escape at the same moment from his mortal body, and the remains of his carnality, to a state of more than Adamic holiness, it is because Christ has died. His song for this, and every good, shall be, world without end, "Glory to the Lamb." But, it may be inquired, what advantage over such have they who *live* in the enjoyment of full redemption? Much, every way. God is glorified to a greater extent in the example they give of the living power of his gospel on their own souls; immense energy for the salvation of the world is added to the church; sinners are saved; and brighter crowns and higher seats are secured in heaven. Surely here are incentives enough to urge every believer to delay not, but now to lay aside every weight, especially the easily besetting sin of unbelief, and to enter at once into the rest of faith. But if anything more is wanted, let it be remembered that God's command is now uttered in the ear of every child of his, "Be ye holy." This is the will of God, even your sanctification.

We have thus stated what we believe to be most apparently the truth, in connection with this difficult question. But let it be remembered that we lay stress only on what is revealed. It is revealed that the soul that is "born again" inherits the kingdom of heaven. It is revealed, that such a soul is not necessarily "sanctified wholly." It is revealed that without holiness no man shall see the Lord (Heb. xii. 14), and that nothing that defileth shall enter there (Rev. xxi. 27). It seems to us to be evident from facts, though not expressly stated by the infallible word, that Christians do die without apprehending by faith the blessing of being cleansed from all unrighteousness. The way by which such are fully fitted for heaven, is *not* revealed. And we desire that it should be fully understood that we have ventured upon the suggestions of this article in no dogmatic spirit. We even hesitatingly ven-

ture into the discussion, for we desire most earnestly, and, we trust, with sincere prayerfulness, that none may be led away from the *essential* truth concerning the doctrine and experience of *Christian* perfection, by questions which at best are only incidental. We have considered the question only because there are some minds whose real good demands such investigation. They may be few, but they are sincere, and are to be respected. They must fight certain outposts of the subject before they can turn their attention to the citadel. Happier, doubtless, are they who, seeing where the strength and controlling truth of the subject lies, take it, and are content with their victory. M.

SCRIPTURE CABINET.

HID TREASURE.

"The kingdom of heaven is like unto a treasure hid in a field: the which, when a man hath found, he hideth, and for joy thereof, goeth and selleth all that he hath, and buyeth that field." — *Matth. xiii. 44.*

Reference seems to be made here to the well-known practice, in Eastern countries, of burying treasures in deep pits, or caverns, which are covered over carefully, and thus hid. In a country where property is generally insecure from the liability of the sudden incursions of banditti, and frequent wars, and where few means of defence are possessed, this is a convenient and generally safe resort. As the wealth of the East consists largely in provisions, these are so concealed. The dryness of the countries favors this method of hiding grains, which it is said may be preserved for many years, free from rot, mildew, or rain. In times of insurrection, and other great public calamities, the owners of these hid treasures often die, and the treasures remain unknown for generations, to be found at last, it may be, by some fortunate seeker. These hiding-places remind us of the *caches* of modern explorers, one of which, made by Sir John Franklin's party, gave the first indications of their fate.

In the parable of the leaven hid in the meal, the diffusive character of the grace of God in the heart, is illustrated. It teaches God's way of working by it. In the parable of the *hid treasure*, we are shown what man must do to *obtain* it. He must search for it because it is hid. That is, it is concealed from the carnal mind, because it is spiritually discerned. It is found in Christ, "in whom are hid all the treasures of wisdom and knowledge." It is hid from "the wise and prudent," and "revealed unto babes." It may be found by all. The Word of God is a lamp to guide men's feet to it. Following its directions, they cannot fail to possess "durable riches and righteousness." The Spirit is a Light, lightening every man who comes into the world. By Him the hid treasure may be seen and obtained.

This treasure must first be *found*. We have in-

timated how this may be done. It may be further observed that men need faith in God's word, that *there is* a spiritual treasure hid from the natural eyes. A degree of this faith must be antecedent to all inquiry, or, at least, to all search for it. And surely God's *word* is a sufficient ground for this faith. We need not therefore demand that we see the treasure before we believe that there is any, or before we believe that it is for us individually.

Having found the treasure by searching, that is, having obtained some spiritual discernment of it, *all* must be given for it. The earnest and sincere seeker will *joyfully* regard this first clear sight of his great good, and for very gladness keep it from all obtrusive influences which would dim his own vision, until he dispossesses himself of all that would hinder its removal to the storehouse of his own heart.

The finding and obtaining the treasure will not rob or wrong another. In the parable there is a seeming wrong done to the owner of the field, which the teaching of the parable does not necessarily approve. We obtain the treasure of grace from him "whom giving does not impoverish."

THE PURE IN HEART.

"Blessed are the pure in heart, for they shall see God."—*Matth. v. 8.*

"Here is a trait of character which God's Spirit can alone produce. This is sanctification. It may exist in different degrees. It may be partial; it may be complete. Even when complete, it may in this world coexist with many an error of judgment, and many a defect of temperament. Let it enable us to live without offending God, so as to maintain for us the permanent, undiminished fulness of the divine approbation. And when the heart is clean, the eye is clear. When purity makes us like God, then can we realize and see his countenance. The eye of the pure Spirit beholds the pure spirit. Through the beams he sheds down upon us, we can look up and see the face that shines. In the light of his smile we behold his smile. So the pure in heart shall see God."—*Dr. Whedon.*

HOW SHALL THE DISCIPLE BE REWARDED?

"What shall we have, therefore?"—*Matth. xix. 27; Mark x. 20.*

Alas for Peter! How much he needed the Pentecostal baptism to burn out of him those grovelling thoughts of present things, and base affections for worldly good. He would have the loss of his fishing nets offset by some temporal advantage. Having forsaken his father and neighbors, he expects to form friendships of greater worldly credit. At any rate, Peter's question seems to express the same earthly views entertained by the young man spoken of in the connection, who turned away in sorrow at the demand to forsake all; for he had great possessions.

"What shall we have?"—we who are children

of God?—we who have renounced the hidden things of darkness and walked with Christ in the light,—who have taken *Christ* as our portion? Peter was taught at the baptism of fire, that it was a hundred-fold,—of value,—in this present time. One moment of the Pentecostal unction revealed a greater riches in having followed Christ, and in being his, than a whole life could show when spent in gathering up corruptible things. What shall we have? Why, Christ,—is not that enough? We have Christ, with a measure of his sufferings added; for we are to have our "hundred-fold" "with persecution." But what more? "Life everlasting." And who can tell what the ever-enduring ages of that life will unfold? We *know* that we shall be "ever with the Lord,"—that we shall be "like him," and "see him as he is." But it doth not appear what we shall be, for the visions of the "third heavens" of St. Paul, that he thought might possibly have been seen "in the body," were not lawful for man to utter. What need have we of Peter's unbelieving curiosity to know what we shall have? It shall be an exceeding and an eternal *weight* of glory! "We shall be satisfied when we awake with his likeness."

CHILDREN'S CORNER.

THE EDITOR'S TALK WITH THE CHILDREN.

Instead of the usual story in this "corner" of the Guide, we want you to imagine, children, that you find one of the editors, ready to have a pleasant talk with you. We hope you will not run away from him, when he tells you that he has no story to tell you of frightful wild beasts, nor of bloody wars, nor even a pleasant incident of visits among friends, or of Fourth of July sight-seeing. No, we want to help you to lay up in your hearts several great truths. If we had several *gold dollars*, or some *beautiful gems*, which we desired to give you, and wished to tell you how you could keep them safely, would you not listen to us attentively? We think you would. Now, if the truths we tell you are laid up in your heart, they will do you more good than would gems and pearls, or gold and silver money, safely put away in a casket!

1. The first truth is, *young children may be Christians*. They need not wait until they are young men and women. If you should go into a well-furnished store, and see the shelves and counters loaded with the most beautiful and costly garments, and it were written over the door, and on every part of the room, "Let all who will, come and be clothed with these garments, without money and without price," do you think you would say "I am not *old* enough to wear such beautiful garments?" Ah! we think you would not say so. Now, religion is a garment for the soul, as your clothes are for your bodies. We are commanded "to buy" of God "white raiment

that we may be clothed." The way we are "to buy" of God is without money. The prophet tells the people to put on "their beautiful garments." And you know that the man at the feast in Christ's parable was cast out into darkness because he did not have a "wedding garment." All this means that we are to have religion freely given to us if we will take it, and that it will make us all beautiful in heart and life, as a costly and elegant garment is thought to adorn the body. Now, my dear children, are you too young to have this glorious garment purchased by the blood of the Son of God? Will you take it now?

2. The second great truth is, *that many very young children have obtained religion.* This will show you that God has made religion for children as well as older persons, and that it is for you, for he is not partial, giving to one who asks and refusing to another who comes in the same way. The great and good Jonathan Edwards tells us about a little girl who gave her heart to God when she was only four years old; and we have an account of this same person, showing that she lived to be a very old lady; that she lived from this early age a truly Christian life, and died at last, a very peaceful, Christian death. What a long time she had to do good for God, and what a rich and abundant treasure she must have laid up in heaven! Little Samuel obeyed the voice of God, and he became a very good man, and a great and holy prophet, and in his old age, even the wicked people of his nation loved and obeyed him. We think Timothy, the dear friend and faithful companion of the Apostle Paul, was a pious boy. He had a pious mother and grandmother. This would not of itself make him pious, but we have other reasons for thinking he was a Christian in childhood. When such a boy learns the Scriptures in his youth, so that when he is quite young he becomes a true minister of the gospel, we think he must have had religion in his childhood. And such was the case with Timothy. How beautiful he must have appeared in the sight of Paul, yes, in the sight of angels too, and of Christ! Who would not be like Timothy?

A lovely little girl of eight years of age has just visited us from the Far West, — more than a thousand miles from Boston. She came all that distance to meet her parents here, with no one to accompany her that either she or her parents had ever seen before. She was passed along safely by strangers. But she was happy all the way, and you may be sure that when she met her father at the railroad station, she rushed into his arms with a shout of joy. This little girl gave her heart to God last winter, and joined the church. She has great confidence in her earthly father, but greater in her heavenly Father. Therefore she was not afraid to travel alone. She knew that God would guide her with his eye.

But we are afraid if we make a long talk, you will not remember it. Can you tell now, what we have told you? Religion is like a beautiful

garment which God has to give you. Other children have come to Christ and have received this garment of righteousness. They have become true Christians, and continued faithful through a long life, and died at last in great peace, and gone to live with Christ. If you will remember these truths, we will tell you others in the next number of the GUIDE.

EDITOR'S DRAWER.

HOLINESS AMONG THE CHOCTAWS.

We have received an interesting letter from a brother of this nation. We rejoice to learn through him, that holiness is more frequently preached among them than formerly, and that they have many witnesses of the present power of the blood of Christ to cleanse from all sin. The brother himself feels its blessed influence, and declares the great benefit he has received in publishing it to others.

God bless the much-wronged children of the forest, and make their moral wilderness to bud and blossom as the rose! How meet it is that the white man should carry them the blessed gospel in its freeness and fulness! We bid our Choctaw brother go on, in the name of the Lord, holding by faith the precious prize of full redemption, ever proclaiming to his countrymen, "Behold the Lamb of God, who taketh away the sins of the world."

A MOTHER IN HEAVEN.

A sister writes us an affectionate tribute to a dear departed mother, an old pilgrim in the Christian way, and now resting from her labors with the great company of the redeemed. We wish we could gratify our friends by the publication of such offerings of filial love, but we cannot often. Yet we deeply enter into the feelings of the Christian son or daughter who follows a pious mother's memory beyond the grave, and deeply engraves it upon the heart in imperishable characters. Next in sacredness to supreme love to God is love to such a being. No strains of the pious Cowper have ever moved us to greater tenderness than his tribute to his mother's memory, suggested by the receipt of her picture. Beautifully did he say,

"My boast is not, that I deduce my birth
From loins enthroned, and rulers of the earth;
But higher far my proud pretensions rise,
The son of parents passed into the skies."

AN ERROR CORRECTED.

The June number of the Guide contained an annoying error, made in the editorial revision of the MSS. for the press. In a way we cannot readily, and need not here attempt to explain, the Rev. C. D. Pillsbury was credited with the authorship of the first article termed "Eureka." Bro. P., who knew nothing of it, will be as surprised to see his name in such a connection, as

the valued contributor, the true author, who wishes his to remain unpublished. We tender to those brethren and our readers, our sincere apology. Notwithstanding our errors, we are glad to learn that the communication has been greatly blessed to some of our readers.

IS THE GUIDE TO BE SUPERSEDED ?

SOME two or three years ago, the inquiry was occasionally made to us by old, tried, though somewhat anxious friends of the old pioneer Guide, whether we did not fear that the kindred publications which were springing up throughout the country, would not affect its circulation, if not supersede it. We now take the liberty of making public the answer we have repeatedly given. If the continued publication of the GUIDE be of God, nothing can supersede it, and if it be not of God, the sooner it be removed, the better. We at least would do naught to prevent it. From the commencement, however, a steady, though gradual increase of our list has confirmed us in the conviction that God is with us and blesses our work. From every source we get cheering words and active co-operation. We have felt the stringency of the times in common with others,—never more than the past year,—but in every extremity a kind providence has watched over us. So far for our prospects. While we say thus much to allay any fears that may be entertained, we think it due to ourselves and the work in which we are engaged, to say, that we have been pained at the efforts which have been made by contemporary magazines engaged in the same holy cause, to prejudice the friends of Jesus against the GUIDE, and its unflinching adherence to the course pursued from the beginning. We have felt disposed heretofore to let this matter pass in silence, feeling that our reputation was in the hands of one who could preserve it better than ourselves, and to whom alone we were amenable for our conduct. But letters and other communications have recently been made to us by brethren in the ministry, which in their judgment as well as our own, call at least for a note of warning. It has been revealed to us that agents have called on the minister in charge to get a list of GUIDE subscribers, for the avowed object of renewing subscriptions, who have used the list for the purpose of inducing such subscribers to give up the GUIDE in favor of a rival magazine. We make no comment on this, but simply warn our subscribers against all stranger agents, who hold not a recent certificate of agency, signed by our own hands, or by our authority.

WHO WILL GO AND DO LIKEWISE ?

Shortly after our taking the GUIDE, a lady, then laboring as a school-teacher in Newburgh, sent us three new subscribers, with the request that the premium copy might be sent to her address. Shortly after, being convinced by its pe-

rusal of its utility, additional effort was made, which resulted in an augmentation of eighty-four subscribers. For some time past we had lost sight of our friend, but a letter just received brings her to light, changed in relation, but yet active in every good work. We subjoin the following extract from her letter:—

"Again your old agent, (J. B. W.) has been at work for you. I have not been as successful as when I procured eighty-four at Newburgh, still I can truly say I have done what I could. The people are not there dwelling as in a compact body, but scattered over quite a large section of country. These people we call ours, for since I last wrote you, the Lord has honored me with a new position. I have been called to go forth and labor side by side with the herald of the cross. I love the work. I love to promote the cause of my Redeemer. I feel that I cannot better do this than by scattering good books. The GUIDE is already prized."

The letter is accompanied with a list of twenty-nine new subscribers. Who will go and do likewise?

BOOK NOTICES.

"AMERICAN HYMN AND TUNE BOOK." We take pleasure in recommending this new comer upon the musical stage. It is, we think, a work destined to have a large sale. We think that with such a collection of hymns and tunes, no church need complain for the want of a book adapted to congregational singing. It is indispensable in the vestry meetings, and cannot fail to add greatly to the interest and power of sacred music in our churches. It is full of such old classic familiar tunes as everybody loves to sing, and to hear sung, and contains at the same time a good number of the more pleasing modern tunes for the choir. Who can resist the solid, sweet harmony of those magnificent old English and German chorals when sung by the congregation and choir with the full organ!

We would say to all our camp-meeting friends, that the American Hymn and Tune Book will undoubtedly constitute one of the charms of the tented grove for years to come.

We think our friends will be pleased with the appearance and mechanical execution of the work.

"LIGHT IN THE VALLEY; OR THE LIFE AND LETTERS OF MRS. HANNAH BOCKING. By Mrs. M. Annesley. New York: Published by Carlton & Porter, 200 Mulberry street.

Piety in youth is an adorning more beautiful than the most costly apparel. Piety in old age, which has ripened into the fullness of the blessing of the gospel of peace, and exhibits the developed graces in their matured strength, is a crown of honor. Mrs. Bocking possessed such a piety. She lived to the advanced age of ninety years, in possession of an unclouded intellect. Her letters and journal, which make the body of this little volume, were written in old age. They show a spirit, and contain hints which cannot fail to profit every devout mind, especially aged pilgrims, to whom it will be very precious.

[Original.]

LETTER TO AN ANTINOMIAN
FRIEND.—No. 3.

BY MRS. A. P. JOLLIFFE.

DEAR M.: You make a wrong application of texts to persons and character, to whom they do not apply. I can perceive by the use you make of these, how others can be so mistaken. This evidently arises from a partial study of the Scriptures. You quote Hebrews x. 14, "By one offering he hath perfected forever them that are sanctified," as if it was a conclusive argument for your purpose, but it is not said he hath perfected them that are unsanctified. If you had read the whole Epistle to the Hebrews, you would have seen that he reproves these very people to whom he spoke the above truth, for not going on to perfection. These were children of God,—he addresses them as babes in grace; but they were not yet perfected, or they would not have been chided for not going on to perfection. (Heb. v. 12–14, and Heb. vi. 1–6.) And he goes on to inform these very same Hebrews further, that, if they do not go on to perfection, they will be "chastened to be made partakers of his holiness," because "without holiness no man shall see the Lord." This warning was doubtless designed to save them from the rod of discipline; for if we would judge ourselves, we should not be judged; but when we are judged of the Lord, we are chastened, that we should not be condemned with the world. And this is why his chastisement is upon your peace now. And it will not be removed until you do go on to perfection; for at the same time that he declares the object of this chastening, he compares it to parental discipline; and we know that a good father would not leave off the process of discipline until the fault of the child was corrected. Neither will "the Father of Spirits" leave off his corrections of our spiritual faults until we are "made par-

takers of his holiness." (Heb. xii. 10, 14.) It is in vain then to seek to evade the rod, for if one is removed you will only have a heavier one, until your unwillingness to renounce those things that stand in the way of your sanctification is removed. If you still refuse to be led into this grace your sufferings will be increased, until you will be willing to do anything rather than to endure it longer. You ask what it is you retain which would subject you to this. In the first place you retain your self-will; this is the ground of offence upon which all other offences grow. You do not love holiness, and therefore you continually seek such teachers as will explain away its necessity, so as to furnish your conscience with an opiate, that you may still slumber on in the lap of carnal ease. But when the Lord undertakes to deal with you in order to bring you out of self and into him, you will never be allowed to rest until you arrive at that state of self-renunciation. You may seek to return to the flesh, but you will not be allowed to do it, even in things which you esteem to be innocent. It is now time to be emptied of the things that belong to the carnal mind, that you may "be filled with the Spirit,"—and "to be spiritually minded is peace." It not only brings peace, but it is a part of, or result of that mind, as a grapevine bears grapes; and as agitation and unrest are essential elements of the carnal mind, it therefore must bear its appropriate fruit, as a thistle bears thorns, and is incapable of bearing anything else. Do you not see, then, how vain it is to seek peace outside of the spiritual mind, when you do not even desire to come out of the flesh that you may come into it. "They that are after the flesh do mind the things of the flesh, and they that are after the spirit do mind the things of the spirit." This explains in part why peace is incompatible with the carnal mind. If it could have all it wants it might rest for awhile, but as it is based upon a principle which

is unstable and uncertain, it is liable to be broken up at any moment. But it cannot have everything it wants, for its desires are illimitable,—the very gratification of one desire begets another, and it is breaking its heart to get the present, as it did to obtain the last; and as it has an ever present want or wish, either real or fancied, the process of unrest and toil, after it knows not what, is ever being enacted over and over again, and consequently there is ever an unfilled void and an ungratified want. Hear the language of the spiritual mind in contrast with this: "I have learned in whatsoever state I am, therewith to be content. I know both how to be abased and how to abound; everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ who strengtheneth me." But you must have things comfortable, and even elegant about you, before you can think of such a thing as this. Do you not see that this is not spiritual peace you seek, for that existed in a high degree without any of these things? Then you have a test by which you may try yourself; as far as outside things are necessary to your peace you are walking after the flesh and not after the spirit. Yet you assume that you are complete in Christ, because you believe in him, when you have not a single essential fruit of his spirit completed in you. You are prevented from seeking completion by imagining that you have it, and will not be convinced of this mistake, so that when I urge you to pray for the spiritual mind, and to consent to be emptied of the flesh in order to remove the principle that excludes it, you repeat over the text, "By one offering he hath forever perfected them that are sanctified," as if repeating over a text proved you to be in that state, while your inward anguish is a constant witness against it. You will never get it unless you truly desire it, and seek after it with your whole heart, "For you

shall seek me and you shall find me when you search after me with your whole heart;" for "every one that thus seeketh findeth." This is the gift of the Holy Spirit, (Luke xi. 8-13,) and with this you get love, joy, peace, long-suffering, faith, gentleness, goodness. And if you have not these fruits of the Spirit it is useless to repeat over texts; you cannot try your state by the repetition of Scriptures that are applicable only to those who have arrived at this state. If you would employ as much time in strong wrestling for it as you occupy in arguing against it, accompanied with earnest desire, no doubt you would soon attain to it. But you do not want it in the only way you can get it. Oh, if you only knew this happiness and freedom from bondage, you would see nothing else to desire. This I never enjoyed until after my second conversion. There was joy before, but not uninterrupted joy; peace, but some degree of bondage; a full sense of pardon for sin, but not entire deliverance from it. But since there is a "casting out of all fear," an abiding "joy and peace in believing," and a perfect freedom from all anxiety and dread of every kind, which never can be enjoyed outside of this state, I often wonder how any one can oppose it,—it seems so strange that they do not comprehend that they oppose their own happiness. But I must answer your question, in what sense we are perfected by that one perfect offering, if not in a judicial sense? It is in a judicial sense, but your mistake is in supposing that it can apply to any by imputation, except those who have been "made meet to be partakers of it." Holiness must be personal as well as judicial, or why should we be chastened to be made partakers of it? If it was imputed only, and if this removed the necessity of personal holiness, he could impute to us without chastening. It was not to be imputed only, but to be partaken of. "He chastens us that we might partake of his holiness." His of-

fering was perfect, but our preparation is not. We must not confound these two points. Here lies the great mistake.

[Original.]

RELIGIOUS BIOGRAPHIES.

BY S. L. LEONARD.

PERHAPS there are no books that exert a greater influence upon the public mind than well-written biographies. Many a youth has had the whole course of his future life determined by the perusal of such a work. But no kind of biographies are calculated to be as useful as those, the subjects of which have been distinguished for their piety. Many are the ways in which these works exert a beneficial influence upon the mind of the reader.

We naturally partake of the character of those with whom we become familiar. He whose associates are covetous, runs no small risk of learning to place too high a value upon wealth; and he whose companions are noted for their profanity, is not likely long to abhor an oath. And is the power of example likely to be less strong when found in the written biography, than when met with in the common intercourse of life? History proves the contrary. Had not Alexander been acquainted with the exploits of Homer's heroes, perhaps he never would have sighed that he had not more worlds to conquer; and had not Fuller in early life, met with the life of Dangerfield, perhaps he never would have had an ignominious immortality conferred upon him by Macaulay. And does not the life of a distinguished Christian beget in the heart of the child of God a desire to follow him as he followed Christ? Who ever arose from the perusal of the biography of Fletcher, without realizing an increase of his love to God and man? How many missionaries now labor among the heathen who can trace the first risings of their desire to convey the gospel to those who sit in the region and shadow of death, to the

hour when they read the lives of such men as Coke and Judson? Has not the example of Wesley stirred up thousands to contend earnestly for the faith, since he has gone down to the grave?

But not only do these works do good by inciting us to follow the footsteps of those whose actions they portray, but they often encourage the humble Christian, by affording him proof of the power of religion to change and purify the heart. Christianity claims to be a practical matter, and tells us that her object is to free man from the bondage of sin, and to purify the heart from all that is contrary to the love of God. And it has pleased God to leave on record many precious promises to encourage us during our sojourn in this vale of tears. But how discouraging would it be to the Christian, did he not know that many have realized in their own experience the fulfilment of these promises. Could we expect men to acknowledge the claims of Christianity if we were destitute of the proof that she has regenerated the human heart, and brought peace to the troubled soul? Christian biographies are to a degree standing proofs of the divinity of the Bible and of God's faithfulness. Who can doubt the power of the blood of Christ to cleanse from all sin, after reading the lives of Bramwell, Carvosso, Mrs. Fletcher, and Mrs. Rogers? Who can doubt that God is willing to forgive sins, when he remembers that his mercy reached Saul of Tarsus, or question the power of grace, while he knows that grace changed the disciple of Gamaliel into the great Apostle to the Gentiles? What cause have we to doubt the power of religion to sustain us amid the sorrows and afflictions of life, when it has enabled its votaries to "count all things but loss, for the excellency of the knowledge of Christ Jesus their Lord?"

These are a few of the ways in which well-written biographies help to build up the cause of God in the earth.

[Original.]

"PEACE, BE STILL."

BY S. C. MOTTE.

THERE is a power can calm the sea
When tempests rage most fearfully;
The winds and waves obey his will,
When Jesus bids them, Peace, be still.

There is a power can calm the soul
When troubled thoughts across it roll,—
When grief o'erwhelms the human will,
'Tis Jesus saying, Peace, be still.

There is a friend, than brother dear,
I list his gracious voice to hear;
Not as the world, my peace I give,—
Drink at the fount of life and live,—
Sufficient grace to thee'll be given,
To seal thy passport home to heaven.

I know his voice, the Prince of Peace,
He bids my weary spirit rest.—
And look with faith's illumined eye
Beyond this changing, shifting sky,
To that radiant, heavenly shore,
Where death and pain are known no more.
Contented with the Spirit's beams,
To trust him 'mid earth's saddest scenes.

And now when cares oppress my soul,
And I o'er them have no control,
Those gracious words my heart doth thrill,—
A Saviour saying, Peace, be still.

Scott, N. Y.

[Selected.]

CHRISTIAN HOLINESS.

THE Scriptures recognize not as a thing of any value, that negative kind of virtue which consists in doing no harm. To leave undone what we ought to do is as really sin, as to do what we ought not. Accordingly, the Christian's faith is represented not as faith which merely preserves him from evil, but which works by love. The Christian's love is described not as love which evaporates in empty professions, but which constrains him to live not to himself, but to the Lord Jesus Christ. The servant who had one talent committed to him, which he neglected to improve, is declared to be a slothful and wicked servant, not because he had wasted that talent, but because he had made no improvement of the trust. The bless-

ed Saviour describes myriads as condemned to destruction with the devil and his angels, not for crimes they had perpetrated, but for duties neglected. When the different virtues that should adorn the Christian character are compared to fruit, this fruit is represented as indispensably necessary. This lesson is inculcated by the Lord in various ways. He taught it by the parable of a fig-tree planted in the vineyard. The owner sought fruit, not leaves, and his forbearance was extended to the tree under the hope of its producing fruit. The great Husbandman expects the fruits of piety; and the leaves of a fair profession will not be valued where the fruit is wanting. Many professors of religion appear satisfied if they disgrace not their profession by flagrant inconsistency, yet let such consider that the fig-tree in the vineyard was not ordered to be cut down because it bore pernicious fruit, but because it bore no fruit. As Jesus thus declares that his followers will produce the fruits of holiness, he also declares that this will not be in a small and inconsiderable degree. When he compares himself to a vine, and his disciples to the branches, he says of those disciples, "He that abideth in me, and I in him, the same bringeth forth much fruit." An instructive example of the spirit with which Christians should pant after holiness was exhibited by the Apostle Paul. "Herein do I exercise myself, to have always a conscience void of offence towards God and towards men." A conscience void of offence towards God,—that should charge him with no neglect of God's precepts,—that should witness that he devoted his whole heart, and all he was and had, to God. A conscience void of offence towards men, that should bear testimony to his concern to discharge all the duties of life, to do to all as he would have them do to him; to furnish none with any cause of complaint against him, but rather, as far as ability extended, to do good to all around him. This he labored to possess always,

yet after all acknowledged himself less than the least of all saints, the chief of sinners, saved by grace. Many are the weighty motives that urge upon the Christian the incessant pursuit of perfect holiness. Follow holiness, because thus you may glorify God, and recommend religion to man. Doubtless, in many instances, the calm, but powerful eloquence of a holy life has awakened the thoughtless to attention to their best interests, and taught even scoffers wisdom. The meek forbearance that resents no injury, the calm submission that never utters a murmur, the expansive love that pities and blesses friends and foes, and all the unostentatious charms of Christian piety, — these, even when they shine like the stars, in solemn silence, yet, like them declare, —

“The hand that formed us is divine.”

These impress hearts that no arguments would reach, no reasoning convince, and lead them to acknowledge that there is a power in religion to which they are strangers, a reality of which they have no conception. Well, indeed, said the blessed Saviour, “Let your light so shine before men, that they may see your good works and glorify your Father who is in heaven.” And do you not wish to promote this double object, — the glory of God, and the eternal welfare of man? This occupied on earth a Saviour’s hands, and in heaven engages that Saviour’s attention. This is indeed a pursuit in which an archangel might delight to consume myriads of ages; and this, in your sphere, you may advance by the silent lessons of a holy example. Preach the gospel in your lives, and by your conduct, and thus hold forth the word of life to an undone world, as a lighthouse displays its light at the entrance of a harbor. Important situation!

Who that feels one spark of love to God or man but must be anxious to accomplish Heaven’s benevolent design, and, saved himself, to be the means of saving others? Indeed, so powerful, so effective is Chris-

tian example, that it seems reasonable to believe that, if individuals and nations who have professed the gospel had universally adorned that gospel, the whole world must have long since been brought to bow to the sceptre of the cross. If holiness is not your pursuit, you have no evidence that you enjoy God’s grace, you have evidence that, in your present state, you cannot enter his kingdom. “Without holiness no man shall see the Lord.” However fair your profession, however splendid your gifts, however extensive your knowledge, without holiness you are like a lifeless corpse, that has the human form, but wants the soul. Without holiness you would act the part of “a traitor to the Son of God.” When Judas betrayed him, he professed affection and kissed him, and said, “Hail! Master,” while he pointed him out as the prey of cruelty and scorn.

The inconsistent professor of the gospel really imitates Judas. He hails Christ as his Master, while he exposes his cause to contempt and reproach by his ungodly life. In the world, and in his own family, religion is scorned and hated through him. And this wickedness is in a professor of religion rendered still more wicked because it is connected with the violation of the most solemn engagements. Is not that man thought a poor perjured wretch who swears allegiance to his country and king, and then deserts, and fights against both? Is he not deemed still more vile, if to perjury and desertion he adds treachery, and while he acts as his country’s enemy wears her colors, and professes to be a friend? Such, or a still more wretched and wicked being is he, who professes the gospel, and slights the holiness by which it is adorned; he, who, perjured by the violation of all his solemn engagements to God has deserted his station, and is treacherously serving the devil while he professes to fight under the banner of Jesus. Without holiness you would contribute to defeat the benevolent labors of others. Suppose you knew a profane scoffer, who

made it his business to counteract the zealous labors of some faithful minister, would you not think him a miserable instance of human depravity, and tremble at the prospect of his impending destruction? Ah! my friend, ministers of the gospel have worse enemies than profane scoffers. Unholy professors much more effectually defeat their labors than all the scoffers upon earth.

When those who are strangers to the power of the gospel behold its professors as careless, as fond of worldly vanity, as covetous, as worldly minded as themselves; when they see little or no difference in conduct or disposition between a professor of religion and those who profess it not, they infer that religion is an empty name; and when they see conduct openly flagrant in its professed disciples, they infer that all profession of religion is hypocrisy. Who so effectually hinder mankind from discerning the real nature of religion as its unholy professors? Religion, as exhibited in the lives of some of its faithful followers, is a fair and beautiful form, adorned with graces so divine and heavenly that it is sufficiently powerful, if not to captivate every heart, yet to extort respect and admiration even from its foes; but the religion of an unholy professor of the gospel excites abhorrence and disgust, and mankind are ready to exclaim, If this is religion, we are better without it.

If you profess religion and neglect holiness, you may be a source of misery for ages to come. It is impossible to tell where the end of a sinful example, or even one sinful action, may terminate. Ah! how watchful should a Christian be, that no one at the judgment-bar may be able to stand forth and say: My ruin is owing to that sin by which you wounded your friends, and disgraced your profession; but for that I should have sought the Saviour; through that I pronounced religion hypocrisy, and neglectful of it lived and died. Neglecting holiness, you expose yourself and others to that awful woe

which the Lord has denounced against those who slight his gospel on account of the sins of others, and against those who are the cause of this neglect. "Woe unto the world because of offences, for it must needs be that offences come, but woe to that man by whom the offence cometh." Let the unholy professor of religion tremble at this heavy woe denounced by such gentle lips; this woe, which, heavier than a mill-stone around the neck, will sink him in a direful ocean of eternal wrath! If you would improve life's little span, if you would glorify God, and honor Christ, and recommend religion to mankind, and lead them to the abodes of bliss, — follow after holiness.

[Original.]

A PLEA FOR CHRISTIAN CHEERFULNESS.

BY E. L. E.

"WHY, just look round, girls: everything laughs, and is as merry as can be, and I'm going to laugh too. What's the use in moping? I can't, if I try!"

The speaker was one of a group of young girls, gathered in the morning of a beautiful May day, for a scamper in the woods. Nelly's remark was hardly a gentle one in the presence of her invalid mother, whom the gay sunshine could never entice abroad even on such a morning. The sick woman turned wearily, almost petulantly away from the window, and murmured, "How strange girls will be so vain and trifling, so taken up with nonsense when the world is full of pain and sickness, and trouble and death! They little know what they are coming to, or how soon their trouble will overtake them." And the invalid sighed an impatient "Oh dear!" and closed her eyes as if to wrap the gloom of a sick-room closely round her heart, and shut out the warm glad life of nature from her sad, aching being.

No, poor sufferer, not that motion to-

day: let us open the sash, so the sweet, out-door world will come to greet you with a look of verdure, and a voice of song. We are sorry for you, and we come to sympathize; sorry for the pain of body, and for the impatience of spirit which is as much as pain. Here, let us arrange the pillows,—so; and now as we hold the hand of Christian fellowship and sympathy, we will talk of better things than last night's wakefulness, or the morning's headache. You are a Christian sister. Oh, I know it by the gleam of the faded eye, as we speak of our Father's love for his afflicted ones,—a Christian,—and so we dare to utter what our hearts spontaneously think!

Oh, did you never think that such a day as this was just like a long, sweet, cheerful prayer, that brings your soul into pure and joyous communion with God. We have been out to-day talking with birds and apple-blossoms, and it was in a sweet sense very like talking with the Spirit that bade the bud to unfold, and the leaf to quiver, and that breathes in all and through all this beautiful creation. We thought the while of just such as you are, shut up to the silence and monotony of four unvarying walls of the deadened air, and the oppressive sameness of a sick prison, and our hearts leaped back from the green fields to the window that might be unclosed for your sake.

No, we will not preach you a sermon upon patience, resignation, and all that; you get such from nearly all who try to comfort you: our text shall be a bough of peach flowers, with an oriole sucking honey from it. You laugh a sort of doubtful laugh, as if asking despondingly what you, a poor caged bird, have to do with orioles? Ah, friend, that is the very point; and now let the peach-flowers talk, and the lilacs answer, and the budding grape make a rejoinder. What did God create this world so lovely for, and then give to us, his creatures, a faculty to perceive and love the beauty? Why do the

wild violets spring up in the pastures, and by the wayside, making the air of spring delicious with their sweetness? And what business has all that is tender and lovely, and grateful to heart and sense to be stealing into the closet, and whispering even in prayer time? Nelly and her mates have gone to the woods as if drawn by the spirits of the outer world to such a place, but for what does the vine creep through your lattice, and keep winking and nodding its leaves even at you?

Oh, we know how disappointment and suffering and discipline have crushed out your natural spirits, and made you feel that there is nothing for you in all this world but God; that you have scarcely an answering thought for all that nature may say; that you must be submissive, and not look with longing upon any earthly thing.

Yes, dear friend, there is, very likely, nothing for you but God. But then, what is it to have God for our *everything*?

God to us, and to you, poor invalid, is in a large sense that which makes our happiness and supplies our wants; all that we have is an expression of God to us, and this beautiful nature is but a great, pure, genial God-manifestation, that asks as genial a response from our souls. We are afraid your notions of religious submission are morbid and gloomy: it is no wonder, for healthful thoughts and feelings are almost impossible with sick nerves and headaches. And then the long face will be put on, and Nelly will be repelled from the idea of religion, because you look only upon the sadder aspects of life, and speak your religious words only in connection with your glooms.

It is not true that religion is sad, or averse to wholesome mirth; it is just the most genial thing in all the world, and the heart that is at peace with God can afford to be light and cheerful, and not only at peace, but in love with every pleasant thing. There is truth in what you say of the world's pain and sorrow, but it is equally true that this is a world of beauty

and gladness, and good cheer; and there is more of the last than the first. Why, even you, with all your discomforts and deprivations, shut up most of the year to one apartment, have more comforts and pleasures than sorrows; life, even to you, is not all barren, and it might bring forth many more delightful things, if you would but take them as God means when he offers them. Now let us throw away these gloomy, winterish thoughts of God and his discipline, and take up the sweet and health-giving enjoyment of the summer world without. This also is God's manifestation to us, the discipline of our natural tastes and loves, of which the end of all is also himself. Do you know, dear friend, that he speaks to you in the rustle of every leaf, in the shadow of every cloud, and what right have you to say they are nothing now to you?

We remember a sick girl, whose hopeless months had been passed in the gloom of one sad apartment; but there came a time like this when the voice of the great Physician whispered in odorous breezes, and seemed like the command of old, "Arise and walk!" There appeared to be no power to obey, but there was in her bosom a love which responded to the voice; she gave herself up to the influences which would draw her away from the couch and the sick room, and she has been walking ever since. Was not that God to her,—a part of his love-discipline to make her better, so that she might serve him more perfectly? Such are the uses of God's summer love to you,—to make you healthier, happier, and therefore to increase your capabilities of becoming truly holy. It is probable that the highest sanctification of our being is not when we shut out the loves and pleasures of our natural life, but when we take them in their fullest sense, and God with them, into our hearts.

Oh, if Christians would only look at God as he shows himself in these most lovely things,—if they would but open

their eyes and hearts, and let nature pray in their prayers, and sing in their rejoicings, there would be less moaning and repining, less wearing of long faces, less pain within and without, because the physical and moral health are so much improved by these sweet communings.

You weep, and say you want God in everything; we know it, and here is God, coming to every pulse of your being, smiling, loving, persuading. Believe it; have a faith that God is around you in the outer world; give up to the sweet sentiment as children do to their summer play, and see if you do not grow more spiritual, more submissive, more healthy in every sense.

Ah, yes, we need the same faith, too,—we, who grow tired and fretful in the more active duties of life; we need daily to turn to nature's self, that sweet love-thought of nature's God, for refreshment and rest. There is no virtue in looking always on the moral wrongs against which we pray, none at all in anticipating the trouble that may never come; it will be time to bear the burden when it is laid upon us, and until then, we will be gathering strength from sweet, calm thoughts. We have discarded long faces, at least in our philosophy, and believe the Christian spirit to be a cheerful, hopeful, happy temper, that sees good in all natural things, and enjoys in simplicity of heart like innocent children the good it sees. God has many voices in that development of himself to us which is named nature; let us listen to them all, we who rejoice in the natural freedom of our life, and you who often weep in the chain of restrained being. If the best good and joy of existence is gone, why, take the next, or the next, and make the best of what may remain.

No, we do not believe in *long faces* more than Nelly and her gay friends,—perhaps with a shade of difference in our meaning,—and when we take you again by the hand, we hope to look into a hap-

pier face, and to miss the impatient, petulant tone of voice, and to learn that your closet hours have a sweeter and healthier enjoyment. So will God be to you truly in all things; so will he be to your chastened soul what you have asked and desired, — *everything*.

[Original.]

THE LOVE OF CHRIST.

BY A. C. B. L.

THE inspired apostle teaches us that it were scarcely possible to find a person who would be willing to die for a righteous man, though it *might* be that some would *dare* to do it for a *good* man, but that the love of God so far exceeded all human love, that “while *we* were yet *sinners*, Christ died for *us*.” He saw us lost, hopelessly, forever lost, with no power in ourselves, enemies to God by wicked works, exposed to wrath, and his heart yearned over us with tenderness and compassion, so that “He *flew* to our relief.”

Such love is wonderful! *wonderful!!* beyond the comprehension of our feeble powers. “He hath redeemed us to God with his own blood.” The height of this love who can reach! its depth who can fathom! The soul who has received this love cries out with the apostle, “Thanks be to God for his *unspeakable* gift!” “We love him, because he first loved us,” and where there is love, there is confidence, faith, for “faith works by love;” and where there is a *living* faith, the heart is purified, the soul becomes *one* with *Christ*, and has fellowship both “with the Father, and with his Son.” And just here, the Saviour says, “*Continue* ye in my love,”—and again the beloved disciple writes, “If that which ye have heard from the beginning shall *remain* in you, ye also shall *continue* in the Son, and in the Father.”

Reader, will you *continue* in the Saviour’s love, and go forward, until by faith, love is made perfect?

[Selected.]

THE DIVINE AGENCY IN THE WORLD’S CONVERSION.

BY ROBERT YOUNG, M. D.

BUT however important, and indeed essential, human agency may be in the conversion of the world, it will be totally inefficient independently of divine agency; for, “without me,” says Christ, “ye can do nothing.” Are dark minds to be illuminated to discover and rightly apprehend divine truth? Illumination is from the Lord: for “what man knoweth the things of man, save the spirit of man which is in him? Neither knoweth any man the things of God, but the Spirit of God.” Are the wicked to be convinced of sin, and be made the partakers of true repentance? Repentance, too, is from the Lord: for Christ is “exalted to be a Prince and a Saviour, to give repentance unto Israel;” and “God granteth repentance unto the Gentiles.” Are sincere penitents to be led to the foot of the cross, where, in the exercise of simple faith, they are to obtain the forgiveness of sin? Forgiveness is also from the Lord: “for it is God who justifies,” and who “abundantly pardons.” Are believers to be greatly strengthened, and made the partakers of entire sanctification? Entire sanctification likewise is from the Lord: for, “I will sprinkle clean water upon you, and ye shall be clean; and from all your filthiness, and from all your idols, will I cleanse you, saith the Lord.” Are numerous and formidable difficulties to be overcome? They are not to be overcome “by might nor by power, but by my Spirit, saith the Lord of hosts.” And if we examine the means to be employed in the world’s conversion, we shall discover that it is God in those means that must render them efficient. Is the gospel to be preached to every creature? “Neither is he that planteth anything, nor he that watereth, but God that giveth the increase.” Is earnest prayer, without ceas-

ing, to be offered at the throne of grace for the salvation of our species? "It is the Spirit that helpeth our infirmities; for we know not what we should pray for as we ought, but the Spirit itself maketh intercession for us with groanings that cannot be uttered." Is divine truth to be presented to the mind under various forms and in different ways? "It is the Spirit" in that truth "which quickeneth and giveth life."

This vital principle in the conversion of the world was fully developed on the day of Pentecost, and in every subsequent revival of religion, if we may so speak, with which the apostolic age was blessed. In those revivals pagan temples were deserted, heathen oracles were silenced, ancient prejudices were uprooted, vicious habits were forsaken, the religion of every state was enfeebled, and unnumbered multitudes embraced the faith of the crucified Redeemer. And by what agency was this extensive revolution effected? The apostles chiefly were the visible agents employed in promoting it. And what potency did they possess to effect so great a change? It was not their wealth: for "silver and gold had they none." It was not their rank and influence in society: for they were not only of the peasantry of Judea, but despised Galileans. It was not their eloquence or learning: for they were without excellency of speech, and, with the exception of Paul, they were illiterate men. It was not their popular doctrine: for the doctrine which they taught was the most unpalatable to the carnal mind that could have been inculcated, and much calculated to rouse opposition; sweeping away, as it did, the very foundations upon which many were reposing their hopes of future happiness, and boldly assailing the pleasures, the practices, the principles, the institutions, the creeds, and the religion of the people to whom they ministered; and, in fact, seeking, without offering any worldly recompense, to new model the whole of

society. How, then, is their success to be accounted for? The inspired writers tell us that an invisible agency was at work,—that "the hand of the Lord was with them,"—that they "were workers together with God,"—and that "they went forth preaching everywhere, the Lord working with them, and confirming the word with signs following." If it be denied that God was with the apostles, we cannot on any known principle whatever account for their success.

Divine agency in the promotion of conversions is as necessary now as it was in the days of the apostles. The blindness of the human understanding is the same; the perverseness of the will is the same; the alienation of the mind is the same; the enmity of the heart is the same; the pollution of the imagination is the same; the opposition of the devil is the same; nor has any change taken place in the nature of religion, or in the terms upon which it is to be received and enjoyed. It is true that Christians may now have their splendid sanctuaries, their liturgical services, their pealing organs, their eloquent ministers, their endowed colleges, their theological institutions, their Bible associations, their missionary societies, and a beautifully organized instrumentality operating under a variety of forms and modifications for the diffusion of religious knowledge and the extension of the Saviour's kingdom; yet they can no more do without God, than could the fishermen of Galilee when they went forth without either "*scrip or purse*," to overthrow every form of superstition and error, and revolutionize the whole world. This sentiment must be deeply impressed upon the minds of all who attempt to promote the conversion of sinners, and direct them in all their movements; or they will labor in vain, and spend their strength for naught. It is true they may excite, but it will be but the excitement of animal feeling; they may draw tears from those to whom they speak, but they will be but the tears

of human sympathy; and they may even occasion a noise, but it will not be the sobbings of broken and contrite hearts at the foot of the cross, or the bursting joy of victorious faith as it takes hold of the covenant of God, and triumphantly tramples upon the world, the flesh, and the devil. Never should it, therefore, be forgotten that all the good which is done upon the earth, it is the Lord that doeth it; and that means for the conversion of the world, however diligently used, and well adapted for the accomplishment of that important end, will be totally insufficient without the divine blessing.

[Original.]

MY HOME IS IN HEAVEN.

BY S. G.

*My home is in heaven,
That blissful abode;
And where midst bright glory
I'll dwell with my God.
This head will I lay
On my dear Saviour's breast,
For there are the weary
Forever at rest.*

*My home is in heaven,
Where Jesus doth reign,
Away from all trouble,
And free from all pain.
In that sinless city
Forever I'll dwell,
And when I'm with Jesus,
Then all will be well.*

*My home is in heaven,
And when I get there
A crown of rejoicing
My spirit will wear.
And a robe that is washed
In the blood of the Lamb,
And ever will carry
My victory's palm.*

*My home is in heaven;
I would not stay here,
'Midst sorrow and trial,
And nothing to cheer;
While mansions of glory
Await me above,
Oh, I long to make one
In that region of love!*

London, C. W.

[Original.]

BACKSLIDING, ITS UNREASONABLENESS AND DANGER.

BY Y. J.

WE broach this subject, as we believe it to be one of vital importance to every pilgrim on the way to Zion.

The above state of experience, wherever we find it, appears to be consequent upon one of two things, either a want of care in forming an allegiance with God, viz: not counting the cost, partial consecration &c., or a want of right views of the doctrine of holiness, which defect invariably prevents progress in the divine life. Oh, how many are there who, as they cavil about this rich scripture doctrine, are sinking daily, and as they sink, their unscriptural views become more confirmed, and by and by they deny the doctrine altogether, thereby doing a great amount of harm! Our thoughts upon this subject may be presented to some who have unfortunately lost their first love by wandering from God, and we would speak affectionately and plain. Dear backsliders, you claim the sympathy of the church and you have it. Don't sink deeper because your friends do not pay the same attention to you as formerly! They love you and pray for you; but you left *them*. We spend no time in pointing out the cause of your misfortune; but would try to point out the course you have pursued as in first place UNREASONABLE.

Let us take you back to your first deep convictions; they drove you to prayer. What was your sorrow? How you would have liked to think that some part of your past life merited God's favor. But it was one dark scene; you hardly dared look up where you knelt and wept and groaned in spirit. Your parents often drove away your youthful sorrows; but now they could not relieve you. No human arm could save you, no comfort from friends could relieve you. Who stepped in to heal your

broken heart, — to take away that burden? *It was Jesus.*

But did the mercy of Jesus stop here? When you were tempted to doubt your conversion, or when perchance your friends persecuted you, you retired to your closet and presented your case to Jesus. Did he refuse to comfort and deliver you now? In hundreds of cases he appeared in your behalf. Did you deserve such mercy? Did you merit his death, his forgiveness, his grace to sustain you? No, but Jesus did not mind that! He was always kind, and, backslider, *this is the Saviour you have left. Is it reasonable?* Did Christ treat you as you have treated him, and he had every reason for so doing, what would be your present condition? Think, and think again, till you see your folly. But your course has been DANGEROUS.

It is a wonder you are alive. We can hardly account for the forbearance of the Spirit in following us in the first place. But our wonder increases when we see the wounded spirit return to us and follow us over the mountains as we return to our former folly. Were it not for this, where would we end? Certainly there is more danger of being forsaken there than before we had been converted. Dear friend, you never were in the danger you are now in. You have trampled on the blood of the covenant, you have broken your vows, you have deceived the world, your friends, your Saviour, and grieved the Spirit of God. Get back to your father's house! Go at once and ask forgiveness; you have not a moment to lose. The Spirit will leave you, God will give you over to your hardness of heart if you do not return to him. *Go back! Go back!* and go at once. He will receive you. Yes, what a mercy! Married to you! What a close relation! Do not despair; Satan will tell you there is no hope; but don't listen to him; he was a liar from the beginning. Stand and think. Reflect, — look up. Let deep repentance soften your heart, let faith break

through the cloud, and believe in Christ for a present and full salvation, and when God forgives you, seek the higher blessing, cleave to it, and the blessing will keep you; and may God keep you faithful unto death. Amen.

Mount Brydges, C. W.

THERE IS ROOM.

WHAT a glorious declaration is this in regard to the gospel! There is yet room. Millions have been saved, but there is room. Millions have been invited, and have come, and have gone to heaven, — but heaven is not yet full. There is a banquet there which no number can exhaust; there are fountains which no number can drink dry; there are harps there which other hands can strike; and there are seats there which others may occupy. Heaven is not full, and there is yet room. The Sabbath-school teacher may say to his class, There is yet room; the parent may say to his children, There is yet room; the minister of the gospel may go and say to the wide world, There yet is room. The mercy of God is not exhausted; the blood of the atonement has not lost its efficacy; heaven is not full. What a sad message it *would* be if we were compelled to go and say, "There is no more room, heaven is full. No other can be saved. No matter what their prayers, or tears, or sighs, they cannot be saved. Every place is filled; every seat is occupied!" But, thanks be to God, this is not the message we are to bear: and if there yet is room, come, sinners, young and old, and enter into heaven. Fill up that room, that heaven may be full of the happy and the blessed. If any part of the universe is to be vacant, oh, let it be the dark world of woe!

Albert Barnes.

THE best prayers have often more groans than words. — *Bunyan.*

[Original.]

"WITH THEE ALWAYS."

BY C. W.

AT the close of a day of peculiar trial and temptation, a day in which it seemed to my fainting, and I had almost said, *faithless* heart, that my Saviour had left me to battle alone and unaided with the prince of darkness, who, I felt, had summoned all his forces to frighten my soul, if possible, from its stronghold, the Rock of eternal ages; I sought with a heavy heart, that sacred spot, my retreat for secret prayer. Oh, there is no balm for the wounded heart like that applied by the physician of souls, while we meekly bow at his footstool! What consolation, yea, what joy, even in the midst of the deepest earthly affliction, does the thought give the child of God, that he has a friend who careth for him; and though earthly friends prove treacherous, and sorrows gather blackness in his sky, yet in his closet, at the blessed mercy-seat, he is sure to meet a tender, true, and sympathizing friend, whose love is far beyond a brother's. Time after time, since I had chosen the sinner's friend as mine, had I sought this consecrated spot, and seldom left without realizing that that was the gate of heaven to my waiting soul. Often I had entered, depressed in spirit, and wearied with life's trials, longing almost "to fly away and be at rest," thrown down at the foot of the cross all my burden, and returned rejoicing with joy unexpressible. But now, when my heart was bruised and well-nigh broken, and when, added to my other trials, Satan had been trying all his arts to tear from me my shield of faith, and cause my feet to slide, and my hand to fall, now I could find no access,—the heavens seemed like brass, and Christ afar off. Oh, the anguish of that hour! In the bitterness of my soul I cried, "My God, my God, why hast thou forsaken me?" Then I prayed that

the cup of affliction might be removed; that I might no longer be harassed with these fierce temptations, (not knowing, alas! what I asked, forgetting that these were needful for the trial of my faith;) but no comfort could I find; the burden still pressed my heart, and the deepest darkness hung, like a pall, over my soul. At length, almost in despair, I arose and slowly retraced my weary steps homeward. But again I paused, and falling upon my knees, "O Saviour," I cried, "I cannot go except thou bless me! How shall I come to thee? Why hast thou left me? Oh, come and live again in this poor heart of mine!"—when these words were quickly, and oh, how sweetly applied to my longing soul: "I am with thee always, even unto the end of the world." What light and joy broke into my darkened soul as my faith eagerly grasped this precious promise! With what a sweet, quiet confidence I sank into my Saviour's open arms! "*With thee always!*" How much needless anguish and heaviness had my want of faith caused me! Why had I never before recognized an *ever-present* Saviour?

"Always!" Never before had I seen such beauty, force, and sweetness in this little word. "*Always.*" Not alone in the worshipping assembly, at the family altar, or in the consecrated closet; not alone when thine earthly prospects look bright and cheering, but *always, everywhere*; though thy lot be cast in sorrow's vale; though life's trials press thee sorely, and manifold temptations threaten to swallow up thy little bark; yea, though death and the grave stare thee in the face, fear not, the God of Jacob is thy rock and thy defence. Lo, I am with thee *always*, even unto the end of the world." I now saw that my prevailing sin had been want of confidence in the promises of God, and against this point the enemy had directed all his strength. It had long been my desire to consecrate myself fully to the Lord, and yet often in

the din of life's daily warfare, when sorrows and trials came, and the darts of the enemy flew thick and fast, I forgot to gird on the breastplate of faith, even forgot that the Captain of my salvation, "who never lost a battle," was fighting by my side. I knew that I was fighting the Lord's battles, and desired nothing so much as to conquer, that his name might be magnified; and yet, at times when I could not see him, because of the dust and smoke of battle that dimmed my spiritual vision, my heart was ready to faint within me, and I to cry with David, "My God, why art thou so far from helping me?" Then would follow hours of mental darkness perhaps, fearing I had grieved the Spirit, and yet unable to see where, till at last, giving up all search for the cause, I would throw that, with my whole burden, at the feet of Jesus. How in these times of darkness Satan would try to wrest from me my confidence, telling me that I was no Christian, or Christ would not thus leave me comfortless; but here, at least, he failed. I knew that my Saviour was to me, "the chiefest among ten thousand," and I was determined to follow and obey him as well as I could, though I never should see him again on earth. "Though he slay me, yet will I trust in him," was the language of my heart. Thus was I living, sometimes on the mountain-top of joy, again in the valley of darkness below; now singing with gladness the sweet songs of Zion, then mourning like a dove; my harp on the willows, and my head bowed down like a bulrush, when that blessed, parting promise of my Saviour was so powerfully applied to my hungering, thirsting soul. As I now reviewed that day's conflict, in which the adversary told me I was fighting unaided, I saw with joy and gratitude that my Captain had been constantly at my side. The smoke had now been driven away by the light of the Spirit, and as I saw my enemies lying wounded or slain, scattered upon the field, my heart

leaped with joy, for I now recognized this as my Saviour's victory. This sweet promise I have never since forgotten. In the heat and strife of mid-battle, I recognize my Captain's voice, cheering me on to victory, and when trials and sorrows darken, I hear him whisper, "Lo, I am here." Oh the joy of the consciousness of an ever-present Saviour. It nerves the arm for battle, sweetens the cup of affliction, and gives efficiency to the Christian's labors in his master's vineyard.

[Original.]

THE PATH OF LOVE.

BY MARY.

THERE is a spirit all gloriously bright,
 Arrayed in garments of spotless white,
 The light of love beams on her brow,
 Entrancing our hearts, we scarce know how,—
 While a song she sings of sweetest strain;
 Enraptured we catch the glad refrain:
 "Mortals, arise, exultant sing
 The praises of your Saviour King!
 He eternal life has given,
 Opened up a path to heaven;
 The path of Love;—the soul it leads
 Through pastures green, by flowery meads;
 Brighter and brighter groweth the way
 Till it ends, at last, in realms of day.
 Then seek, oh seek that 'narrow way'!
 Trust in Jesus,—watch and pray!
 Onward still your way pursue,
 A crown of life awaiteth you."
 Thus sings that spirit day and night,
 Still pointing to that pathway bright.
 Weary, forlorn, we lift our eyes
 To where that pleasant pathway lies;
 Our hearts reply,—"Without delay
 We'll seek that peaceful, happy way.
 Though weak and sinful, God will guide
 Our steps aright, whate'er betide:
 Sin, earth, and self we'll trample down,
 To reach that path, to win that crown.
 No foe we dread, for Christ is near,
 And "perfect love doth cast out fear."
 Then toil we onward, till we stand
 Upon the borders of that land
 Where, all our earthly conflicts o'er,
 We bathe in bliss for evermore:
 Then list we to the joyful strains
 That echo o'er the heavenly plains,
 The joy of the pure and holy throng,
 Who are shining there, in the realm of song.
 They have reached the mansions bright above,
 By treading on earth the path of Love.
 Lewiston, Me., July 14, 1860.

[Original.]

CHRIST IN YOU.

BY MRS F. E. IRVINE.

NOT until very recently have I been able to realize "the mystery" of those words "Christ in you." Over six years ago, I fully believe, God for Christ's sake cleansed my heart from all sin. Sweet peace, perfect rest of soul, was my portion. Nothing but love remained in my heart; and I could say, "It is my meat to do thy will, O God." Yet there was not that fulness which I longed to enjoy.

When I read, and heard others relate their experience, and tell of such a "burning baptism," such an "overwhelming blessing," &c., using such terms as expressed great fulness, I began to compare my experience with theirs, and soon began to indulge doubts which led me to "cast away my confidence."

But I could not remain in this state, for I had no rest, and, reconsecrating myself to God, — presenting myself "a living sacrifice," — I began again to believe that it was "holy and acceptable." Thus clinging to Christ as my only hope, I went forth obediently, walking in all the will of God, just as it was revealed to me, saying constantly, Thou dost this moment save; I will, I do believe. Most sensibly did I prove, "the just shall live by faith."

Thus I lived until I had learned many of the devices of the enemy by painful experience, and until I came to a point, where I said, "I will do the will of God, feeling or no feeling, and will believe. I now reckon myself dead to the sin of unbelief, — I never will doubt again."

Very soon I began to realize that the kingdom of Christ was being established in my heart; I began to understand more fully the "rest of faith." And as I used the grace given, more was bestowed; until my full soul cried, "There is no want to them that fear him." There was a divine power filling and pervading soul and body, raising me entirely above the

world, — its vanities, its angry frowns, and scornful smiles, exciting only pity for the giddy, thoughtless multitude. I could sing, "Joyfully, joyfully onward I move," &c. Christ was a "present Saviour," "a very present help in time of need." I had communion with him; but I did see fully the truth, that according to his word, "He had come unto me, and that he supped with me. I felt that I rested upon him; that as the branch is united to the vine, even so was I united to him, drawing all I needed of light, strength, and grace, from him, and in this way I was abiding in him.

Now I can say with St. Paul, "It hath pleased God to reveal his son in me." Christ "in you" has such a significance, the light shines so clearly in my heart, revealing Jesus as a king, reigning there, while all usurpers are excluded, and every passion, desire, and emotion, bows submissively to his sceptre. Oh, how he keeps my heart, and fills it with light, power, and love. Oh, the depth of those words, "I will dwell in them, and walk in them."

Round Prairie, Boon Co., Ill., May 10.

[Selected.]

THE TRUE WISDOM.

A man may know all about the rocks, and his heart remain as hard as they are; a man may know all about the winds, and be the sport of passions as fierce as they; a man may know all about the stars, and his fate be the meteor's, that, after a brief and brilliant career, is quenched in eternal night; a man may know all about the sea, and his soul resemble its troubled waters, which cannot rest; a man may know how to rule the spirits of the elements, yet know not how to rule his own; a man may know how to turn aside the flashing thunderbolt, but not the wrath of God from his own guilty head; he may know all that La Place knew, — all that Shakspeare knew, — all that Watt knew, — all that the greatest geniuses have known; he may know all mysteries and

all knowledge, but if he does not know his Bible, what shall it avail? I take my stand by the bed of a dying philosopher as well as of a dying miser, and ask of the world's wisdom as of the world's wealth, "What shall it profit a man, if he gain the whole world, and lose his own soul?"

I despise not the lights of science; but they burn in a dying chamber as dim as its candles. They cannot penetrate the mists of death, nor light the foot of the weary traveller on his way in that valley through which we have all to pass. Commend me, therefore, to the light which illumines the last hour of life,—commend me to the light that can irradiate the face of death; commend me to the light that, when all others are quenched, shall guide my foot to the portals of that blessed world where there is no need of the sun, and no need of the moon, and no need of any created lights; for God and the Lamb are the light thereof. Brethren, leave others to climb the steep of fame,—brother, sister, put your feet upon the ladder that scales the sky; nor mind though your brows are never crowned with the fading bays, if you win, through faith in Jesus, the crown of eternal life.—*Dr. Guthrie.*

[Original.]

CHRIST'S LITTLE ONES.

BY MARY.

A SISTER,—who for many years has been remarkable for her blameless life and deep spirituality, having of late been depressed, partly from temptation and partly from extreme prostration of the nervous system,—spoke thus in a recent experience meeting:—

"I feel that I am so little, and so weak, and so unworthy, that it seems impossible, almost, that God can love me or even care for me; and sometimes I hardly dare look up and ask him to bless me; I feel so undeserving of the least of his notice. Oh, I can't tell you how little, and poor,

and helpless I feel, and it seems to me I cannot expect anything of the Lord. But oh, how I do want to be just what the Lord would have me be! If I only could, how I would love to glorify his blessed name, for I do love him, though the very least of all his little ones."

This was evidently an effusion of *heart-felt experience*; and as with flowing tears she gave utterance to these feelings, the sympathies of every one present were moved in her behalf. Our beloved pastor,—who always has a word in season for every one,—said to her, "The blessed Jesus has a special regard and most tender care for the little ones, and the weak ones of his flock. So great is his love and solicitude for them, that 'he carries them in his arms!' and I was just thinking," added he, "that it is blessed to be one of Christ's little ones, if we might be carried in his arms." I looked at that sister, and her countenance suddenly lighted up with joy as she apprehended the glorious truth just uttered, and began to realize that as one of Christ's little ones, she was precious in his sight. Approaching her, I said, "Is it not sweet to be carried in the arms of Jesus? How blessed to be one of his very little ones!" She replied, with tears which were made bright with holy gladness, as her full heart exulted in the sweet assurance that she was safe in the arms of omnipotent love. How secure and blest are even the feeble ones, if like that dear sister, they love the good Shepherd and follow him, and thus are borne in his arms over the rough and dangerous places in life's journey, and shielded by his wing of mercy, from the tempter's power! Conscious that their cruel foe is pressing hard after them, and hearing his hideous roar, they may be sometimes alarmed, forgetting that the everlasting arms encircle them, but when once they realize that "the eternal God is their refuge," and "the Almighty their defence," how quickly their fears subside, and they are ready to exclaim, "I will

not be afraid, for the Lord Jehovah is my strength and my song, — he also is become my salvation."

"Is any among you that feareth the Lord, and obeyeth the voice of his servant, that walketh in darkness and hath no light, let him trust in the Lord, and stay upon his God." Let the little ones, and the weak ones, and the tempted ones, and the fearful ones take courage, while "with tottering steps, and slow," they are trying to make their way through this wilderness to the brighter land of promise. Oh, let them remember that Jesus loves the little ones with peculiar affection, — even as a kind parent looks with tenderest and fondest solicitude upon the least and feeblest of his children, — so does our heavenly Father look upon his little ones.

"The fearful, the faithless, the weak are his care; The helpless, the hopeless, he hears their sad prayer;

Through great tribulation his people he'll bring,
And when they reach heaven, the louder they'll sing."

Trenton, July, 1860.

[Selected.]

LOVE AND IMMORTALITY.

WELCOME change, that waits to begin my happiness, and put a period to my complaint and pain. When this languor and lukewarmness shall be turned into immortality and love, I shall be all life and vigor, and this vigor shall be all love and praise. Now corruption is a counterbalance to my love, and mortality a clog to my devotion; but then every power shall be life, every faculty active, every thought winged, and every motion heavenly. I shall praise with transport, and sing with rapture; I shall adore with ecstasy, and love with delight; and all this, day and night, without ever ceasing, or being exhausted, being then perfect in every grace, and immortal in every power. Receiving my fulness from the divine plenitude, as a pipe supplied by the vast ocean, I shall pour out perpetual streams of praise and torrents of love, and be

more and more capacitated, enlarged, and replenished, by this eternal employment.

Such is the happy state my hope claims, and to which, one time or other, I shall attain. Then shall my love be wholly a vigorous immortality, and my immortality exercised in nothing but love. On the Sun of righteousness, divinely bright, tremendous, glorious, I shall fix mine eyes; which shall be strengthened as they gaze, and never cease to behold and admire the divine object. I shall emulate the seraphim, and strive not out of self-conceit, but from the glowings of sacred gratitude, the prevalency of divine love in my breast, to sing as loud, and love as intensely as they, the exalted One, whom I can call my brother, my husband, and my God. I shall go out, in all the faculties of my soul, to him, without one moment's intermission; and yet mine eyes shall never be so satisfied with seeing as to shut them on the glories above, nor mine ear fatigued with hearing the hallelujahs on high. Sleep shall be as foreign to my immortal perfection then, as it is impossible for my immortal frame to subsist without it now. There is no *comma* in the hosannas above; no night in the years of the right hand of the Most High; no interruption in the warbles of eternal noon; no surfeiting on bliss, or loathing of divine love. No distractions shall disturb the adorers before the throne, whose perfect love casts out fear, where bliss is as boundless as their wish, and measures with eternity itself.—
Meikle.

HOPE IN DEATH.—"Oh, what prospects are before me in the blessed world whither I am going! Will you not share my joy, and help me to praise, that soon I shall leave this body of sin and death behind, and enter on the perfection of my spiritual nature? Sweet affliction, now it worketh glory, glory."—*Samuel Pierce.*

"DEATH is the dropping of the flower that the fruit may swell."—*H. W. Beecher.*

[Selected.]

THE RESURRECTION OF THE JUST.

BY GEORGE B. CHEEVER, D. D.

In the fifteenth chapter of the first epistle to the Corinthians the argument is drawn out into greater detail than anywhere else, not only as to the raising of the dead, but as to the kind of body with which the dead are to be invested. It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a material body, it is raised a spiritual body. Its model is the Lord from heaven; for as is the heavenly, such are they also that are heavenly; and as we have borne the image of the earthly, we shall also bear the image of the heavenly. For this corruption must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory! O Death, where is thy sting? O grave, where is thy victory?

Now we are to remark that all this is not the mere resurrection, but the resurrection into the image and likeness of Jesus Christ. The two things are widely different, although the one is not to be conceived apart from the other, and both are merged in one and the same mighty event of Christ's coming. The bare raising of the dead is not the thing which is so much insisted on in the New Testament, as perhaps the mightiest to us conceivable exercise of God's power; but the raising of the dead in the glory of Christ Jesus; that is, the righteous dead, those who sleep in Jesus, to the possession, in body as well as spirit, of a sonship of God that shall make them joint heirs with Christ, to be glorified together with him. The earnest expectation of the creature waiteth for *that* manifestation of

the Son of God. And we ourselves also, says the Apostle, who have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. It is not the *resurrection* of our body, but the redemption, which certainly includes the great reality and consummation of glory in the possessed and perpetual likeness of Christ. All before that is but the earnest of an inheritance *until* the redemption of the purchased possession unto the praise of his glory. The bare raising of the dead is not a thing so difficult or impossible to conceive, nor does it seem to us the most amazing exercise of Divine power conceivable; but the investment of our immortal being, and change of our mortal, with this spiritual and glorified body like unto Christ's is referred to as an exercise of divine power, so entirely beyond the possibility of conception by the human mind, natively, that the Apostle prays for an inspiration, baptism and illumination from above, "that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what the exceeding greatness of his power to usward who believe, according to the working of his mighty power which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality and power and might and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all."

Now, sitting down before this last passage, if we endeavor to analyze the elements, and sound its depths of meaning, we speedily find that there are involved in it ideas and processes not only sweeping the whole universe of God, but rising to the ineffable and incommunicable per-

sections of Jehovah, in that light inaccessible and full of glory, to which no creature can approach, nor hath seen, nor can see. And yet this infinite glory of God in Christ Jesus, and this exercise of infinite divine power in his resurrection and ascension at the right hand of the Father, are presented as the type by which, and according to which, to measure the glory of the redemption of our body. We must consider, therefore, that there is here a transference from the grave of mortal flesh to the throne of eternity, a transference of a human being, not indeed at any moment separate from the divine, but the transference still of the Man Christ Jesus, raised from the dead, past all orders of intelligences, angels, archangels, principalities, powers, thrones, dominions, almost infinite on infinite, past them all, to the very throne of God, for it is the throne of God and of the Lamb, to which he is exalted; the transference, or transfiguration *and* transference, of a body that lay in the tomb, quickened, glorified, beyond, *far beyond*, all forms of glory and of power, and all possible conception of such forms, that had ever been created, up to a glory and a lordship, such as the Eternal Word had with the Father before the world was. Considering this, we perceive the need of a baptism of the soul by the spirit of wisdom and revelation in the knowledge of Christ, before we can begin to understand the greatness of such a transaction. And considering this, we begin to comprehend how unsearchable, how incomprehensible is the exercise and manifestation of the same divine power in us, according to the working of that mighty power in the resurrection and enthroning of Christ with the majesty of Supreme Deity, the same divine power in us, according to that pattern; even the investiture of all the redeemed in Christ, with the same likeness and life out of the embrace of death, enthroned in glory everlasting!

If now we wish for a still more direct confirmation of this theory, a more explicit proof of this being the definite sense to be put upon this passage, we have but to turn to that wondrous promise in the third chapter of the Revelation of John, where our Saviour says, To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. What is here meant, no man can tell this side the grave, any more than John could tell what the being a joint heir with Christ meant, when he said, It doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him, for we shall see him as he is. But *that* is meant, whatever it be, which the Apostle prays, in such strong and fervent language for grace to understand, that which is shadowed forth in the description of the mighty power of God, when Christ Jesus himself was raised from the dead, and seated on the throne of eternity. His prayer is, that the God of our Lord Jesus Christ, the Father of Glory, may give unto you the spirit of wisdom and revelation in the knowledge of him, the eyes of your understanding being enlightened, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what the exceeding greatness of his power to usward who believe, according to the greatness of his mighty power which he wrought in Christ, when he raised him from the dead, and set him at his own right hand, in the heavenly places. The illumination, divine, supernatural, by the Holy Spirit, is here prayed for, that we may know something of this glory here and now, even in this mortal state, that it may not be to us as a succession of unknown hieroglyphics, but revealed to our hearts at least, by the Spirit; but to know it absolutely and perfectly here, is impossible, and therefore there is here just such a hyperbole of thought, logic,

expression, as in that other wondrous prayer, that we might comprehend with all saints what is the length and depth and breadth and height, and know the love of Christ, *which passeth knowledge*, and be filled with all the fulness of God. In either case, in both cases, it passes knowledge indeed; and what definitely is meant, we cannot know, till we ourselves, and Christ in us, and we in Christ, are revealed in eternity. A meaning in any sense answering to those amazing words of God and promises of Christ, a meaning in any sense corresponding to that astonishing declaration, that Christ Jesus, who is now seated on the throne of the universe, will give to the overcoming believer to sit down with him on his throne, as he is seated with the Father on *his* throne, must surpass the possibility of our present faculties and state to know, and must shadow forth a glory utterly beyond our conception. And we are reminded by such expressions of the declaration of the inspired Apostle concerning even himself and his fellow Christians, that now we know only in part, and that here we see only as through a glass darkly. It is not *dimly* that we see, but in fact, in comparison with that which is to be seen, in comparison with the excess of glory and of light soon to be revealed, we see *darkly*! What then will it be, when we know even as we are known!

[Original.]

TRIUMPHS OF GRACE IN AFFLICTION AND DEATH.

BY C. W.

"He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler."
—Isaiah xci. 4.

I SPIED a little cottage, poor and mean,
Of aspect desolate. 'Twas said that she
Who dwelt beneath its broken, mouldering roof,
Was poor, and old, and friendless, and that oft
When sickness came, her little board was empty.
Remembering him who bade me ever weep
With those who drink the cup of sorrow here,
I entered, hoping, too, that in my Saviour's
name,

I might, perchance, allure her feeble steps
Unto that Rock whence gushed the living stream.
But oh! if ever, Jacob-like, I felt
That I had reached the golden gate of heaven,
And breathed the pure and holy atmosphere
Of that celestial clime, 'twas now, while, wrapt
And chained, I gazed and listened.

Oh, with what joy,
And love, and childlike confidence, she spake
Of him who ever "*strewn her path with flowers!*"
And as she spake in loving, rapturous strains,
Of his redeeming love, I wept with her,
'Tis true, but not one tear of grief, but joy, —
Joy, that through Christ, the saint doth triumph
thus,
E'en in Affliction's darksome vale.

Again

I sought out one, who, in life's early spring,
In beauteous youth, was called by stern disease
To lay her wasting frame upon the bed
Of pain and death. Her sunken cheek grew pale
And paler still; her eye its lustre lost;
Her breath came short and fluttering, as near
And still more near, death's darkening shadow
drew.

I asked her: "Doth the way seem dark, and
death

A dreaded enemy?" "Ah, no!" she said,
As with a smile of joy ineffable
She raised her eye above; "Christ is my hope,
My strength, my all, 'He doeth all things well;'
Through him I'll safely cross this chilling stream,
Then in his arms I'll sweetly rest above,
I'm going home; say, will you meet me there?"
I turned away to hide the falling tears,
But when again I meet that youthful saint,
'Twill be in climes of never-fading youth,
Where sickness never comes, nor pain, nor death.
I left this scene of death and victory,
And asked the boasting skeptic why it is
That one so young and frail can undismayed
Approach, and cross with shouts of victory;
That dreadful surge which causes e'en the heart
Of the bold infidel to shrink and tremble.
But ah! Philosophy, with all her boasts
Of wisdom deep and reason most profound,
Hath never fathomed yet this mystery.
No answer can she give, or reason show
Why this should be, — but in the Christian's
chart,

The book of books, I read with joy of One
Who conquered death. And now with tender
care

He leads his chosen ones through pastures green
And ever blooming, where living waters flow.
The tempest comes, we shelter 'neath his wing;
Temptations rise, our Rock is our defence.
And when at last we're called to cross the wave,
We'll rise with conquering palms and blood-
washed robes,
To hail with joyous shouts the heavenly choir,
And swell their songs of victory and love.

[Selected.]

PRAYING AND DOING.

It is related of Mary Lyon, the founder of Mt. Holyoke Seminary, that one of her frequent and most earnest petitions was, that none who ever had enjoyed, or who should in future enjoy the privileges of that seminary, might die impenitent. Miss Lyon possessed the spirit of Christ in an eminent degree, and doubtless her requests in his name, were heard and accepted. Indeed, as far as it is known, up to the present time, (the twenty-third year of the existence of Mt. Holyoke Seminary,) none of its pupils have deceased who did not cherish a hope in Christ.

But this excellent lady, like Christ who went about doing good, not only prayed, but labored. This is well known by all who have read her memoirs; and many, yet living, were witnesses of her fidelity to the souls committed to her charge. That seminary has been remarkably blessed, from year to year, in answer to prayer, but there has been patient, untiring labor, for the salvation of souls.

So it is always; praying and doing must go hand in hand. Do we desire the "ornament of a meek and quiet spirit?" We must not only pray for it, but also endeavor to exercise self-control under every provocation. Do we pray for heavenly-mindedness? We should not always be looking earthward, like the man with the muckrake; but must turn our eyes upward, and behold the celestial crown set before us. We should pray much and fervently for the salvation of sinners; but it is no less our duty to use our influence in leading them to Jesus.

The Lord will be inquired of by the house of Israel to do these things for them. Still, they are called upon to go forward in the strength of the Lord, working out their own salvation, and turning sinners from the error of their ways; for "faith without works is dead."

It hardly need be added that our own

efforts *alone* can do nothing; for who that has, at any time, endeavored to keep his heart with all diligence, has not been made painfully conscious of his own weakness? Without Christ we can do nothing. Especially is it so in the conversion of sinners. Even the inspired prophet was constrained to cry out, "Who hath believed our report?"

When we view the careless multitude going on in their sins, we may well be reminded of Ezekiel's vision of the dry bones. These bones were very many and very dry, and how many around us are "dead in trespasses and sins!" How insensible to their duty and their danger! The inquiry often arises, "Can these bones live?" Like the prophet, we are commanded to declare unto them the word of the Lord; but without divine assistance all our efforts will be in vain. Then let us also earnestly pray the blessed Spirit to come and breathe upon these slain, that they may live.

Thus laboring and praying, we shall be enabled to turn many to righteousness; and, at last, *our* crown will not prove "starless."

[Original.]

"GRACIOUS WORDS."

BY A. C. B. L.

"And the eyes of all them that were in the synagogue were fastened on him.

"And all bare him witness, and wondered at the gracious words that proceeded out of his mouth."

"GRACIOUS words" truly fell from the lips of Jesus the Saviour, "Immanuel, God with us," and well might the people wonder, for "never man spake like this man."

The "gracious words" flowing from his great, infinite heart of love, have been in all ages matter of wonder and grateful joy to every holy soul; and may we not suppose that they *will* be, through the ages of eternity? We may *never* arrive at a state in which we can comprehend *all* his love, or know the full import of his "gracious words," yet the capacity of the soul will still increase, and we shall know more and

more, the mystery of redeeming love. Oh, thou disconsolate one, "*weary, and worn, and sad,*" bearing a continual burden and crying out, "*Who shall deliver me?*" list to a gentle voice saying, "*Come unto me, and I will give you rest;*" but cease from your own works, and *believe* his gracious words, "*In the world ye shall have tribulation, but in me ye shall have peace.*" Yes, only in Jesus. There is no peace, no rest *out of him*; but the soul, made one with him, and abiding in him, is "*made partaker of the divine nature,*" and consequently of the *peace* of God, as Jesus said, "*My peace I give unto you.*" Come, then, and fasten thine eye upon *him*, as did they of old, and behold his "*majestic sweetness,*" with all the glories of his character beaming with ineffable brightness, and say, wilt thou longer doubt his love, his faithfulness to perform *all his word*? Yes, come!

"*Believe, and take the promised rest;
Obey, and be forever blest.*"

DR. AND MRS. PALMER.

THE following extract from a letter of the foreign correspondent of the *Pittsburg Christian Advocate*, refers to the late labors of these beloved Christian friends. We learn from another source that they are now taking a brief repose from their abundant labors.—Ed.

Dr. and Mrs. Palmer have been for the last few weeks conducting revival services at Gateshead, with their usual success. Gateshead is very near Newcastle and Sunderland, the towns in the north of England first visited by our American friends; and now that they have returned to these regions again, their hearts are abundantly cheered with the strength and permanency of the work as a whole, and more particularly with the marked stability of the converts.

Many of those brought to God some seven or eight months ago are being made instrumental in the salvation of others. A band of about sixty young men are going

about from house to house, and from village to village, telling of the wonders of redeeming love. Several have expressed their convictions that the Head of the Church is calling them to forsake all literally, and throw themselves out upon the world in labors abundant. The Church is favoring these convictions, and already they are laboring as local preachers preparatory to entering on the full work of the ministry.

Two of the latter promise more than ordinary usefulness. Both are of aristocratic families, attached to the Church of England, and have been greatly withstood in regard to entering the Wesleyan Itinerancy. Both are regarded by Mr. and Mrs. Palmer as precious trophies of grace, — men "*full of faith and the Holy Ghost.*" One of them is endowed with extraordinary gifts, and bids fair to be an Apollos.

In Sunderland, too, the young converts are exhibiting a wonderful maturity. Some of them are holding meetings at the houses of the poor, and scores are being converted through their instrumentality. Mrs. Palmer believes that this maturity is largely to be attributed to the fact that they have felt constrained, in accordance with Mr. Wesley's teachings, to urge young converts immediately to the attainment of the full baptism of the Holy Ghost. Over twenty years they have felt deeply that this was the time above all others when the necessity of entering the land of rest from inbred sin might be most successfully urged.

The work in Gateshead is rising gloriously. The number already exceeds 500 won over from the ranks of sin, besides hundreds of society members, who have either received justifying or sanctifying grace. The Lord here as elsewhere, in this blessed work, is bringing in a class of men who seem destined to tell on the future interests of the Church in all its departments of evangelical service.

England, June 7, 1860.

A.

[Selected.]

BELIEVING SO AS TO PLEASE
GOD.

BY REV. ROBERT PHILLIPS.

It is not either necessary or desirable, that the genuineness of our faith should remain an unsettled question, year after year. This continued jealousy of it may, indeed, keep out hypocrisy from our souls; but if it keep out the hope of salvation also, or only admit that hope very partially, we shall defeat even our own good purpose, in being thus jealous of our faith. Our object in examining and re-examining "whether we be in the faith," is, that we may keep clear of all presumption and self-delusion. And, certainly, this we cannot do, without much godly jealousy of our own hearts. It is, however, one thing to exercise much, and quite another to exercise nothing *but* jealousy over them. That would not improve them, in love or respect, towards any one else, who should suspect them as we ourselves do. They beat kindest, and glow warmest, towards those who give them some credit for sincerity and integrity. Others, indeed, have no right to sit in judgment on our hearts, as we ourselves do. But, still, unless it can be proved that self-jealousy is the only *revealed* way of making sure of saving faith, we are not acting wisely, whilst doing nothing but putting our faith upon the rack, to examine it by torture. This may be altogether well meant on our part: but it cannot be altogether wise. It is not like the general spirit of the gospel. The apostles did not treat their converts as we thus treat ourselves. They encouraged the symptoms and desire of faith, quite as much as they cautioned men against nominal or dead faith. They taught other ways of improving and confirming faith, than the process of empannelling it for solemn trial. This they did teach in most unequivocal terms: but they did more. They taught also, that God is pleased and glorified by faith; and thus they brought all the attrac-

tions of divine complacency to bear upon the hearts of believers. The apostolic doctrine on this subject is, not only that God requires faith, and accepts faith; but also that God loves faith. It is as much a revealed fact, that God is *pleased* with faith, as that "without faith it is impossible to please him." He has as openly and distinctly said, that he was pleased with the faith of the penitent, as that he was displeased with the unbelief of the impenitent. All the Bible conveys and confirms the glorious fact, that God as much *delights* in faith, as demands it; as much *honors* it, as insists on it; and considers himself as much *glorified* by it, as he is dishonored when it is refused or neglected.

What an appeal this is to every heart in which there is any love to God; or any hope in God; or any desire for the friendship of God! Indeed, wherever there exists in the heart, any "good thing towards the Lord God of Israel," this is a touching appeal to that heart; and full of encouragement. And in this way, who would not, and does not, try to *please* a beloved friend, on whose love his own happiness depends? The moment we know that we can give that friend pleasure, we are delighted with the prospect, and plan how we may please most. And, when we know that nothing will please more than the exercise of confidence, and hope, and love—the very feelings we wish to be allowed to exercise!—how we ourselves are pleased with such a way of giving pleasure! We get and give, then, without difficulty. Now, the Father of our Spirits knows this secret of our spirits. He implanted this secret disposition in the heart, and he pre-fine disposes it, for social purposes. The desire to please those we love is the very *soul* of the social system. God has tempered mankind to be equally pleased with mutual and cordial desires to please. All human love shows itself, improves itself, and prolongs itself, by trying to please; and it is confirmed whenever its efforts are successful.

Now, just because the heart is in all this; and because God requires the heart in religion, he condescends to "take pleasure" in well-meant efforts to please him. And nothing pleases God more than cordial and implicit faith in his character, in his Son, and in his promises. We cannot *displease* God by trusting in them. The more confidence we place in them, the more he is pleased. Only let us believe for *holy* purposes, and our faith cannot go too far, either in calculating on salvation, or in realizing the divine approbation. Whatever pleasure, therefore, such a good hope through grace would give us, not less pleasure will God take in our efforts to cherish that hope by believing.

And is not this hope the very thing on which our hearts are set? Our supreme desires centre in being saved with an everlasting salvation. Nothing could give us so much pleasure as to feel able, in the face of all we know of God and ourselves, to maintain this good hope in an humble spirit; and to adorn it by a holy life. Well, where is the difficulty or the hindrance, seeing we may even *please* God by believing the gospel? For "the Lord taketh pleasure in them that fear him, and that hope in his mercy." Thus the very thing we want and wish for is actually brought to our hand; and that through the medium of a principle we are all familiar with:—for we do understand and feel, what it is both to *give* and *get* pleasure by mutual confidence and fidelity.

We are not, however, so familiar with the application of this principle to faith in God, as we are with its application to faith in man; and therefore it will be useful to go fully and freely into the subject. Now, we neither wonder nor regret that, "without faith it is impossible to please God." It is impossible for any man to please us, if he place no faith in our word. No kindness nor courtesy he could heap upon us, could please us, whilst he had no confidence in our sincerity and veracity. And in like manner, it is equally impossible for

us to please any man, by any kindness, whilst we make him feel that we distrust and suspect him. An honest man would not accept even favors, at the expense of allowing himself to be deemed dishonest. Even a man who does not pretend to be very strict to his word in all things, feels hurt and becomes highly indignant if we doubt his word when he solemnly assures us of its truth. Yea, a known *liar* affects to be deeply displeased when his assertions are called in question. No wonder, therefore, that "without faith, it is impossible to please God." The only wonder is, that it should be necessary to *reveal* this fact: for, sensitive as we are to the slightest symptoms of distrust or suspicion from man, it might be expected that we should naturally suppose, and never forget, that God must be displeased, whenever his word is disbelieved, or his sincerity doubted. Truly, "the Light of Nature" can be no trustworthy guide of judgment or conscience, seeing Revelation has to teach man this lesson.

You see now what we are really in danger of doing, (whatever be our intentions,) when we withhold faith from the promises of God. This is to treat him, as we treat liars and hypocrites: for "he that believeth not God, hath made him a liar."—1 John, v. 10. It is, however, so painful to us, and so shocking to hear this interpretation of unbelief, that it is quite certain we do not intend any such disrespect to God. Indeed, so far are we from any design of insulting or displeasing him, when we doubt his revelations and promises in our own case, that it is, in fact, the fear of *displeasing* him, that keeps us from believing them for ourselves. For it is only the application of the promises to *ourselves*, that we disbelieve. We have no doubt of their truth or their accomplishment in the case of others. The real and only question with us, at these times, is not, are the invitations of the gospel sincere, or the promises of grace true; but, are we the *characters* they are intended for? This is

the ground which our unbelief takes its stand upon. We hardly ever think of calling in question, either the truth of the gospel or the sincerity of God. Or, if we are ever betrayed into a train of skeptical doubts, they are anything but pleasing to us, and never welcome.

Here, then, is our real difficulty. We disbelieve God, because we cannot always believe certain things about ourselves. We doubt his promises, because we doubt our own penitence. We doubt his covenant, because we doubt our own conversion. We suspect his heart towards ourselves, because we suspect the honesty of our own hearts towards him. But, could we believe that we really were true penitents and willing converts, we would readily, and gratefully, and gladly, believe all the promises and purposes of God for ourselves.

It is, then, something in and about ourselves, which keeps us from believing for ourselves, the love of God, and the grace of the Saviour, and the promise of the Spirit. We are not *unwilling* to believe these in our own case; but we are not always *able* to do so, even when we try to do it. Something about our character, or spirit, or feelings, prevents such faith every now and then; and seems to render it really *improper* at the time. To believe then, appears to us presumption. Let us go to the bottom of this matter. Now, at these times, we seize on, and set up, something *personal* in our character, or frame of mind, as a reason for not venturing to believe the promises for ourselves. Is this conduct right, or wise, or necessary? If so, where, in the Word of God, is it commanded or commanded? Nay, more; where is it paralleled in the history of the first Christian believers? Paul did not make the "body of death," which he felt and deplored, a reason for disbelieving the love or the promises of God to himself, even when that body made him a "*wretched man*." The primitive Christians did not cease to believe the promises, even when they were "in heaviness through

manifold temptations." Their faith was, certainly, brought to the test of their character; and their sins and shortcomings made solemn reasons for examining it; but, at the same time, the appropriation of the great and precious promises was urged upon them, both as duty, and as the grand motive for "purifying themselves from all filthiness of the flesh and the spirit." Unless, therefore, we are unwilling to crucify the flesh, or heedless about conscientiousness, it cannot be wise nor necessary to shrink from taking the comforts of the gospel to ourselves. For what, in general, is the *something* that we set up as a reason for not appropriating the promises to ourselves? Certainly not adultery, nor drunkenness, nor dishonesty, nor lying. Any of these vices would invalidate all pretensions to faith or repentance. What we set up against our own right and well-come to believe is, some dead or dull frame of mind; some remissness or reluctance in prayer; some irritation or vexation of spirit; in fact, any state of mind which impairs our relish for divine things. Now, I am not, of course, about to apologize for or palliate any of these things. Each and all of them may well humble us before God and man; nor can they fail to weaken the exercise of faith. But the real question is, should they lead us to doubt if we have any true faith? Should they drive and keep us off from the promises, whilst they prevail? Do they invalidate all pretensions to piety, as vicious habits do? If not, we are wrong in ceasing to believe, and wrong in giving up hope, when the frame of our minds is unhinged or undevotional for a time.

"But," it may be said, "who can help doing so?" And, certainly, whilst there is no inclination to pray, there can be but little ability to believe. Indeed, there is no great relish for the comfort of the promises, nor is the desire for it great, when our spirit is very worldly or wandering. It is not, however, just at the *crisis* of a wrong spirit, that we give way to doubt and de-

spondency. Alas, at the height of any bad frame, we almost forget both the gospel and faith, too, whilst the alienation lasts! It is *after* the crisis, and when we want to return again to our "right mind," that we feel the difficulty of believing, and begin to question our warrant to hope.

This fact deserves special attention. By the time we really want to enjoy the gospel and the promises again, the *worst* of a bad spirit has passed off. We are willing to "return to our quiet rest" under the shadow of the Cross. We are grieved and humbled, that ever we wandered from it. We are even resolved to be more watchful and prayerful in future. But, lo, the memory of the backsliding is so bitter; the sense of its guilt and ingratitude so cutting; and the desolating effects of it on the whole soul so great, that, in the face of all the declension, it seems nothing less than presumption to hope or believe, whilst this frame of mind lasts. This is not, however, an impenitent spirit; much less a reprobate spirit; however much we may be tempted, during the hurry and flutter of the moment, to think it so. It is, indeed, unable to believe for its own relief or comfort: but it has no wish to forsake or forget Christ. It does not venture to trust in him at the time; but it dare not and desires not to trust any one, or in anything else. "*None but Christ*," is still its watchword, although it cannot lift up its eyes so as to see anything, but how it has "pierced him."

Now, is not this our spirit, when we are really afraid to believe or hope? We are not, then, unwilling, nor indifferent, nor formal: but we feel unable or unwarranted. Could we only imagine that we are as welcome to *return* to the Cross, as we were to come to it at first, we should be so glad! But we cannot allow ourselves to think so. It is, however, true. This is not a spirit that God will "despise." Besides, we ourselves also have a *lurking* hope that it will come round again, in course of time, to its old point. We have, indeed,

hung our harps upon the willows; but we have not lost sight of them entirely. We cannot tell *when* we may be enabled to take them down again: nor do we expect ever to "sing the Lord's song" on them, as in "the days of old;" but we are not utterly hopeless of all restoration.

Such then are the sober facts of the case. Now, there are *two* ways of getting over the fear of believing again for ourselves. The usual way is, to avail ourselves of the first sermon which melts or warms our hearts; and on the force of it, to slide back into our old hopes and habits, as if we had not left them so very far as we suspected, at the time of our declension. Yes; be honest with your conscience! There is often some softening of what is past: some forgetting, as well as repenting: some shutting of the eyes to certain features of our case. In a word; there is something like *stealing* back to the Cross, without all the shame or humility which we intended to manifest on our return. Not exactly, that we are insincere or unhumiliated: but it is the fact that, after backsliding, and after the keen edge of our convictions of its sinfulness, is a little blunted or worn off; there is also some falling from the penitential sorrow we at first felt to be necessary, and intended to express. We *compound* a little with conscience, when we come to "*pay* our vows."

Surely, there is "a more excellent way" than this, of returning to the faith and hope of the gospel, after they have been interrupted by backslidings of the heart. Why not, when we feel the necessity of returning, proceed at once to the duty of trying to *please* God, by the depth of our humility, and the meekness of our faith? Far better lie down at the foot of the Cross at once, whilst we are ashamed and pained at heart, than wander about the Cross, until we forget some of our shame, or drop some of our holy resolutions. Is that preparation for believing well? Is staying away from Christ, until our self-reproach and self-abasement are less, the way to

honor Christ or to please God? The Prodigal returned to his father the moment he "came to himself." He did not linger abroad, nor on the way home, until his keen sense of unworthiness was worn off or softened down; nor did he lower the tone or the terms of his first penitential confession, even when he saw his father running to welcome him. No; he maintained all his displeasure with himself, whilst believing all his father's pleasure with his return; and thus honored his father equally by his humility and his faith. And his father was, evidently, as much pleased with the faith which so readily and meekly embraced the promises, as with the penitence which so promptly and frankly uttered the confession of sin and unworthiness.

[Selected.]

THE PRIVILEGE OF PRAYER.

In the vestibule of St. Peter's at Rome, is a door-way which is walled up and marked with a cross. It is opened but four times in a century. On Christmas Eve, once in twenty-five years, the Pope approaches it in princely state, with the retinue of cardinals in attendance, and begins the demolition of the door, by striking it three times with a silver hammer. When the passage is opened, the multitude pass into the nave of the cathedral, and up to the altar, by an avenue which the majority of them never entered thus before, and never will enter thus again.

Imagine that the way to the throne of grace were like the *Porta Santa*, inaccessible, save once in a quarter of a century, on the twenty-fifth of December, and then only with august solemnities, conducted by great dignitaries in a holy city. Conceive that it were now ten years since you, or I, or any other sinner, had been permitted to pray; and that fifteen long years must drag themselves away, before

we could venture again to approach God and that, at the most, we could not hope to pray more than two or three times in a lifetime! With what solicitude we should wait for the coming of that holy day! We should lay our plans of life, select our homes, build our houses, choose our professions, form our friendships, with reference to a *pilgrimage* in that twenty-fifth year. We should reckon time by the openings of that sacred door, as epochs. No other one thought would engross so much of our lives, or kindle our sensibilities so intensely, as the thought of prayer. It would be of more significance to us than the thought of death is now. It would multiply our trepidations at the thought of dying. Fear would grow to horror, at the idea of dying before that year of jubilee. No other questions would give us such tremors of anxiety as these would excite: "How many years now to the time of prayer? How many months? How many weeks? How many days? Shall we live to see it? Who can tell?"

Yet, on that great day, amidst an innumerable throng, in a courtly presence, within sight and hearing of stately rites, *what would prayer be worth to us?* Who would value it in the comparison with those still moments, that

— "secret silence of the mind"

in which we now can "find God," every day and every where? That day would be more like the day of judgment to us, than like the sweet minutes of converse with "our Father," which we may now have every hour. We should appreciate this privilege of *hourly* prayer, if it were taken from us. Should we not?

"Still with thee, O my God,
I would desire to be;
By day, by night, at home, abroad,
I would be still with thee!

With thee amid the crowd
That throngs the busy mart,—
To hear thy voice, 'mid clamor loud,
Speak softly to my heart!"

The Still Hour.

The Guide to Holiness.

SEPTEMBER, 1860.

EDITORIAL PAPERS.

THE TRIAL OF FAITH.

Special tests — An incident.

The mother of two favored disciples asked of Christ, on one occasion, a distinguished place for them in his kingdom. They desired a temporal throne, but he had prepared for them a spiritual one. They sought the honor of a place near him in his coming exaltation, as an unconditional gift. He had reserved it to be given through the severe trial of their faith. They were to drink of his cup of sorrow, and to be baptized with his baptism of sufferings. He gave them a better end than they sought, but through a very different instrumentality. The one was the first, and the other was probably the last of the apostolic martyrs.

It is our duty and privilege to seek a place near to Christ, but not our privilege to choose the outward means through which it may be secured. And in behalf of Christ it is usually given unto his people to suffer with him, as well as to believe on his name.

But few, if any, have been brought into an eminent nearness to Christ, whose experience does not attest this truth. There is an aged father in the church, of our acquaintance, whose experience is so strikingly illustrative of this, that we cannot forbear recording it. He was brought to God in connection with the labors of Bishop Asbury. He subsequently entertained in his family, Asbury, Lee, M'Kendree, Hedding, Soule, Roberts, Emory, Samuel Luckey, and Daniel Ostrander, with many of similar spirit and labors. Our brother was then a young man of superior business talents, and his wealth increased until it was counted by thousands of dollars. Yet he remembered, while freely receiving, that he was God's steward, and gave with an open hand and a generous heart. Asbury, during one of his visits to the hospitable family of his friend, seeing the evidence of rapidly increasing riches, took him aside and remarked, in effect, that he must give bountifully, and look well to his spirituality, reminding him that riches brought many snares. The brother was then deeply interested in the subject of living wholly for God, a theme which was ever prominent in the preaching and conversation of his guests. The admonition therefore deeply affected him. He retired to his closet, and prayed earnestly for a heart perfected, in love, and for the removal of every hindrance to the maintenance of this

state. The answer was given, and he rejoiced greatly in the fullness of the blessing of the gospel of peace. Though still diligent and careful in business, his wealth began subsequently to take to itself wings. A large factory building, full of machinery and materials, burned down. A brother in the flesh proved an unwise partner, and incurred great losses by imprudent adventures. A brother in the church betrayed his confidence, and robbed him of large sums. Thus gradually he was reduced to a mere competency; and when old age, with its infirmities, arrived, it found him utterly dependent for the necessities of life, upon the charities of the church, and of Christian friends. But the invaluable gifts of grace have continued and increased, until, at the advanced age of fourscore and five years, they verge to the "weight of glory" which shall follow. Faith has been tried, and wrought "patience," and "experience," and a "hope which maketh not ashamed." No favored child of fortune and of a name among "merchant princes," but without Christ, can be half so happy as our brother, whose only wealth is in the *pearl of great price*.

Thus the young man in the gospel who had great possessions, was tried, when the Saviour commanded him to sell all he had. And so Paul was tried when he suffered the loss of *all things*. Abraham, too, was subjected to a special test of his faith, when called to offer up his son, — his only son Isaac. Such fiery trials prepare us for eminent service in Christ's cause here, and for "a far more exceeding and an eternal weight of glory" in heaven. Yet it is not by these special tests alone that the heart is prepared for its labors and its rewards. A conflict quite as purifying if long continued, and accompanying the experience of every Christian, is

The test of faith in life's ordinary duties.

He, who, under every provocation to omission, has never neglected private prayer, nor the family altar; who has never unnecessarily suffered his place at the house of God to be vacant; who has watchfully and tenderly cared for the good of others, while seeking his own salvation, — has borne in these duties a true trial of faith. The Christian mother, who, through nights and days of weariness, ministers to the wants of her young children; who guards, as they advance in years, wisely and patiently, their erring feet, seeking prayerfully to lead them to Christ, and who, to this end, bears meekly untold annoyances, steadily holding fast present grace, and boldly reaching forward for more amidst the unceasing pressure of other things, — endures an *ordeal* of faith. The world does not see her conflict, neither can it appreciate its glorious results. Her faith is made to shine, by constant attrition, as we have seen precious stones polished by the continued action of water.

So too, the humble Christian, who toils in

poverty and ill-health, never murmuring, but steadily looking unto Jesus, and doing every duty in his little sphere, submits to no small trial of faith.

It is a serious mistake to suppose that there must be some marked event in our experience, standing out prominently above all others, which shall attest our faith. There may be in the heart a desire to do or suffer *great* things, when there exists a repugnance to patient continuance in well-doing. Prominence in the eyes of men sometimes affords a stimulus which becomes, in part, a substitute for faith. And then *success* in great duties is allowed to be a ground of trust, and faith in God is not eminently exercised. Indeed, there may be much of *sense* in doing or suffering in great matters before men. But when the soul's conflicts are before God only and for him alone, passing into all of life's doings and relations, *then*, indeed, is the trial of faith much more precious than that of gold which perishes.

SCRIPTURE CABINET.

PREACHING CHRIST.

"We preach Christ crucified."—1 Cor. i. 23.

In the history of the Greenland Mission of the Moravians, this impressive statement occurs:—

"The year 1740 was rendered remarkable by the change which the brethren adopted in their mode of instructing the heathen, and by the peculiar blessing with which that change was attended.

"They had previously been in the habit of directing the attention of the Greenlanders to the existence and attributes of God, the fall of man, and the demand of the divine law; hoping thus, by degrees, to prepare the minds of their hearers for the more mysterious and sublime truths of the gospel. As this plan had been tried, however, for five years with no success, they now resolved, simply, and in the first instance, to preach *Christ crucified* to the benighted Greenlanders; and not only were their own souls set at peculiar liberty in speaking, but the power of the Holy Ghost evidently accompanied the word spoken to the hearts and consciences of the hearers, so that they trembled at their danger as sinners, and rejoiced with joy unspeakable in the appointment and exhibition of Christ as a Saviour from the wrath to come."

LOVE GIVEN FOR HATRED.

"Love your enemies."—*Matth. v. 44.*

A few poor Cherokee Indian women who were converted to Christianity, formed themselves into a society to send out the Gospel. The produce of the first year was ten dollars, and they were some time considering to what particular object it should be devoted. At length a poor

woman proposed that it be applied to send the Gospel among the Osage nation; "for," said she, "the Bible tells us to do good to our enemies, and I believe the Osages are the greatest enemies the Cherokees have."

GOD HIDDEN AND REVEALED.

"And they saw the God of Israel: and there was under his feet, as it were, paved work of a sapphire-stone, and as it were, the body of heaven in his clearness. And upon the nobles of Israel he laid not his hand; also they saw God, and did eat and drink."—*Ex. xxiv. 10: 11.*

There is in man a strong, almost unconquerable, indeed well-nigh necessary desire, to see God. We must believe, and faith must be founded on evidence. Several instances of these visions of God, highly figurative, purposely indefinite, occur in the Bible. Look for a moment at this. It is glorious, but how careful is the narrator, and doubtless, also, the *Revealer*, that there shall be "no manner of similitude." (*Deut. iv. 15.*) In truth, we know not that they saw even his feet. But, *under his feet*, as though our highest thought could ascend only to his footstool, they saw something resembling, yet far excelling, the "work of man,"—a paved work,—a *transparency of sapphire*, used in this imagery, because its color resembles the pure transparent sky, for the place beneath the feet was *as the heaven itself in its clearness*. Wonderful, but of set purpose indefinite.

Again, Moses, when alone, has a vision of the *unseen*. God puts him in the cleft of the rock, puts his hand over him, and, while the Lord passes by, Moses makes haste and bows his head toward the earth. (*Chap. xxxiii. 18-23; xxxiv. 5-8.*) Upon that same Horeb, God meets the fugitive Elijah; but there is only the wind, the earth-tive Elijah; but there is only the wind, the earthquake, and the still, small voice. And when God bowed the heavens and came down to David, he sees only smoke, and fire, and coals, and darkness, and a cherub, wings of the wind, dark waters, thick clouds, hail-stones and coals of fire. (*Ps. xviii.*) And when Micaiah and Isaiah saw the Lord, the one tells us only that he was setting upon a throne, (*1 Kings, xxii. 19.*) and the other, that he was sitting upon a throne high and lifted up, while each turns at once from the dazzling sight, to the train of attendants.

Again, when Ezekiel has a clearer vision, and seems about to reveal him around whom are clouds and darkness, he says, "Upon the likeness of the throne, was the likeness as the appearance of a man," but at once adds, "I saw as the color of amber, as the appearance of fire round about within it; from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire." (*Ez. i. 27.*) Though there was some resemblance to the human form, yet it was veiled,—a brightness, "as the appearance of a bow that is in the cloud in the day of rain,"

verse 23. Everywhere do we see the same studied indefiniteness. God is seen, but as in a glass darkly.

But God has made yet nobler provisions to meet this necessity of our nature. Christ, the fulness of his godhead and the express image of his person, has been manifested unto man. And as though that were not enough, since man with his natural eyes cannot see God, he imparts spiritual vision. The lowly and broken in heart may come to him saying, "I know that *my* Redeemer liveth." "The pure in heart," may "see God" far more clearly and more gloriously, than did the seventy and five on the mount, than did David or the prophets in holy visions. They "see God" and believing, exclaim, "Our fellowship is with the Father and with his Son Jesus Christ."

THE BRUISED REED.

"A bruised reed shall he not break."—*Matth. xii. 20.*

President Davies makes the following interesting suggestions in explanation of this passage of Scripture:—

"Perhaps the imagery may be derived from the practice of the ancient shepherds, who were wont to amuse themselves with the music of a pipe of reed or straw; and when it was bruised they broke it or threw it away as useless. But the bruised reed shall not be broken by this divine shepherd of souls. The music of broken sighs and groans is indeed all that the broken reed can afford him; the notes are but low, melancholy, and jarring; and yet he will not break the instrument, but he will repair and tune it, till it is fit to join in the concert of angels on high; and even now, its humble strains are pleasing to his ears.

LOOKING AND PROCLAIMING.

"Looking upon Jesus as he walked, he saith, Behold the Lamb of God."—*John i. 36.*

He that looks upon Jesus by the eye of faith will want to publish his name to others. Seeing him in the beauty and glory of his *fulness*, the glad heart exclaims, Behold the Lamb of God! The blind men, when their eyes were opened and they saw Christ, filled the air with his praises. There will be glorious sights in heaven,—of pearly gates, and golden streets, and "thrones and dominions," but the songs of the redeemed will be called forth by a sight of "the Lamb who sitteth upon the throne forever."

EDITOR'S DRAWER.

DISCOURAGED.

Our heart has been much affected by a letter which lies before us, from a young brother of Georgia. An orphan from childhood, and thrown

upon the world uninstructed concerning its wickedness, he complains bitterly of the depths of uncleanness into which he fell. But for six years he has been striving against this deep stain of sin, without *feeling* sufficiently its guilt and without a clear sense of pardon. Such are the statements of the case in brief; and now chilling discouragement comes on, with its paralyzing power. May we not rather say, *unbelief* now and heretofore has shut out the witnessing Spirit, and with him the glorious cluster of fruit, such as love, joy, peace, long-suffering, and *faith*. "Can't feel my guilt!"—and yet, brother, you use strong terms of self-condemnation, and declare that you *cannot* again make the world your portion. And again you acknowledge, that God surely must have turned you away from the dangerous path in which you were treading, and for six years has not only kept you from open sin, but has kept you alive to your need of inward purity. The next step, beloved brother, is plain. It is not more knowledge that you want, nor is it more *feeling*, but more trust. The Saviour has really been doing a great work for you these six years, and you have only looked at what you lacked, and not at what he had already given, nor at what he promised. Now, venture on his mercy! Listen to the call of the Saviour, "Come unto me;" and *believe* the promise, "I will give you rest." Your fitness, your right state of heart, must *follow*, not precede your faith. A present faith in Christ, brother, will set you right. Nothing else will do it. Let there be a holy violence in your approach to him, and a falling into his arms, as the consummating act on your part.

"So shall *your* walk be close with God,
Calm and serene *your* frame;
So, purer light shall mark the road
That leads you to the Lamb."

JUST ON THE VERGE OF THE BLESSING.

Such seems to us to be the state of a brother, who writes to us from New York city. He has been greatly blessed; he has been favored with the preaching of one who has drank deep at the fountain of perfect love; and he is surrounded by a corps of active, believing young brethren. But he needs more *definiteness* of purpose. The mark of full salvation must be set more distinctly before the mind. The Word of God must be studied in reference to this. Entire consecration, and a simple but perfect faith must be sought, having this blessing as the end. Don't stop, we beseech you, brother, until,

—all you have in Christ is lost,
And all your soul is love.

THE SEALING OF THE SPIRIT.

A brother inquires what this means as taught in Eph. i. 13, 14; iv. 30; 2 Cor. i. 21, 22. With the inquiry, he ventures the suggestion that it

WAKE, LITTLE CHILD.

WAKE, little-child, the morn is gay,
The air is fresh and cool;
But pause awhile, and kneel to pray,
Before you go to merry play,
Before you go to school.

Kneel down, and speak the holy words;
God loves your simple prayer
Above the sweet songs of the birds,
The bleating of the gentle herds,
The flowers that scent the air.

And when the quiet evenings come,
And dewdrops wet the sod,
When bats and owls begin to roam,
And flocks and herds are driven home,
Then kneel again to God.

Because you need him, day and night,
To shield you with his arm;
To help you always to do right,
To feed your soul and give it light,
And keep you safe from harm.

[From the Child at Home.]

THE STARLIGHT LESSON.

BY LUCY LARCOM.

"MOTHER, see! the stars are out,
Twinkling all the sky about;
Faster, faster, one by one,
From behind the clouds they run.
Are they hurrying forth to see
Children watching them, like me?

"Oft I wonder, mother dear,
Why so many stars appear
Through the darkness every night
With their little speck of light:
Hardly can a ray so small
Brighten up the world at all."

"Ah, you know not, little one,
Every dim star is a sun
To some planet-circle fair,
In its far-off home of air.
Rays that here so faint you call,
There in radiant sunshine fall."

"I have sometimes wondered, too,
(Scarcely wiser, dear, than you,)
Why unnumbered souls had birth
On this wide expanse of earth;
Wondered where the need was shown
For so many lives unknown."

"He who calls the stars by name,
At his mighty word they came
Out of heaven's deep light, to bless
Life's remotest wilderness.
Every soul may be a sun,—
You and I, too, little one!"

BOOK NOTICES.

HISTORY OF THE GREAT REFORMATION IN ENGLAND, IRELAND, SCOTLAND, GERMANY, FRANCE, AND ITALY. BY REV. THOMAS CARTER. NEW YORK; Carlton & Porter, 200 Mulberry St. Boston, J. P. Magee.

We wish that the publication of such works as the above, would induce the friends of the youth of our country to put them in the family and Sunday-school library, instead of the light literature too often found there. It is a book both instructive and pleasing. Mr. Carter seems to have made his selections with care, from the copious material which the Great Reformation affords, and to have presented them in an attractive form. He has evidently had sources of information at hand not open to the mere English scholar, and drawn from them, things both new and old.

The same publishers have given to the public, a COMMENTARY ON THE GOSPELS OF MATTHEW AND MARK, BY D. D. WHEDON, D. D. From the earliest appearance of this work, we have been reading small portions of it every day. Our satisfaction and profit increase as we proceed. Dr. Whedon has done in several respects, what some eminent writers on the Scriptures have failed to do. He has explained clearly, difficult passages, and passed lightly over what is clear to the plainest understanding. He has also so presented the *harmony* and *topography* of the gospel narrative that its events are seen at once in their relation to each other, and to the locations with which they are connected. This quickens the understanding, and aids greatly the memory by association.

There is also a sharp analytical discrimination applied to the connected discourses of our Saviour, making a marked feature of the comment. We refer particularly to the Sermon on the Mount, and to the reply of Christ, in the twenty-fourth and twenty-fifth chapters of Matthew, to the questions of the disciples concerning "these things," and "the end of the world." We do not recollect that we have read any author who has sifted the latter subject so thoroughly, or who has done so much to remove its acknowledged difficulties. We shall have a keen interest in the application of this analytical power to other portions of the New Testament, especially to the Epistles to the Romans and Ephesians.

While the comments are critical and learned, they are expressed in words well adapted to "popular use." If our readers should derive the profit we have from its perusal, and we doubt not they may, they would not be without it for many times its cost.

THE REV. JOHN HUNT, HIS HOLINESS AND SUCCESSFUL LABORS.

EDITORIAL.

WE have referred, in our notices of new books, to the life of John Hunt, a wonderful man of God, whose strength was given to Christ in labor for the Fijians. He was born near Lincoln, England, on the 13th of June, 1812. His early education was limited, being "finished" when he was ten years old. From that time until he was sixteen he labored as a "plough-boy" on the farm. Not having physical strength for his employment, nor much love for it, he let himself to a lady as a servant. Being at this time under the awakenings of God's Spirit, he was rejoiced to learn that his fellow servant was a Methodist. He at once joined the Methodist class as a seeker, and soon after was clearly converted under the labors of the celebrated Rev. John Smith. The manner of his new birth is thus given:—

"A prayer meeting was still going on in the chapel, and some were seeking mercy. Mr. Smith was praying with a poor woman who could not believe in Christ; and, feeling what was needed, he cried out, with all his soul and might, 'Send us more power!' I knelt near him, and remember, with some little feeling, I said, 'Amen.' Immediately a most overwhelming influence came upon me, so that I cried aloud for mercy for the sake of Christ; while I was, in a minute, as completely bathed with tears and perspiration as if I had been thrown into a river. I prayed, as in an agony, for a few minutes. Mr. Smith came to me and asked me what I wanted. I answered, 'I want my sins to be forgiven for the sake of Christ.'

"This was all I knew. I had only one thought, and only one way of expressing it, either to God or man. Mr. Smith asked me if I believed God gave his Son for me. I said, 'Yes.' He then asked, 'Do you believe that Christ has died for you?' I said, 'Yes.' He then brought

me to the point, and asked, 'Do you believe God is satisfied with the atonement of his Son, and that now, for his sake, he forgives you?' I could not answer this, but cried to God for help, and was enabled to trust in the sufficient atonement of Christ on my personal account. At that moment I felt that pardoning love of God, and cried out, 'I do save! I do save!'—intending to say, 'He does save.' Mr. Smith said, 'No, it is Christ that saves you.' That was what I meant, and what I then proclaimed with a heart full of 'joy unspeakable.' I exhorted all to join me in praising the Lord, and had a most delightful sense of his love, while we sang, 'Praise God from whom all blessings flow.' We then returned home, rejoicing in God; but on the way I was tempted to believe it was all a delusion, until the apostle's words were applied to my mind: 'Above all, taking the shield of faith, whereby ye shall be able to quench all the fiery darts of the wicked;' and the temptation was utterly dispelled."

Immediately following this important era of Mr. Hunt's life, he received a clear call from the Head of the Church to preach the gospel. After giving satisfactory proof to his brethren of "gifts, grace, and usefulness," he was received on trial and by the Wesleyan Conference of 1835, and put upon the list for the foreign missionary work. Preparatory to this he was sent to the Hoxton Theological Institute. His native energy of character soon overcame the disadvantages of his previous want of culture, and he became a real student, devoting himself as he did to everything in which he engaged with his whole soul. In the fall of 1836 the students of Hoxton were greatly quickened by the Spirit, and many of them became earnest seekers of entire sanctification, among whom was Mr. Hunt. What he sought he soon found. The following is his own history of the gracious work:—

"I was praying in my closet, and saw very clearly that God's plan of saving was

through faith in Jesus. I therefore came to the atonement just as I was, polluted indeed, but not so much so that the blood of Christ could not cleanse me. As soon as I ventured, I found the Lord faithful to his promise, and the blood of Christ at that moment cleansed me from all sin. Since then (about three weeks before) I have had constant peace and ecstatic joy. I have felt no sin, and consequently have been preserved from those troubles which inbred corruption used to cause. I now find daily what for years I have thought to be impossible, to live without condemnation. Thank God, all is peace, and calmness, and love! I begin in the morning to praise him the moment I rise, and thus endeavor to begin, continue, and end the day with God.

"I think it is possible to receive fresh blessings every moment, and to honor God every moment. Why not? Glory to God! it must be his will; and if it be my desire and I have faith, I see nothing to withstand it."

The effect of this new baptism was immediately apparent in his preaching and general character. His biographer thus speaks of it:—

"As the session wore on, John Hunt, with his heart overflowing with holy joy, grew rapidly in all knowledge. Already there was a great outward change in him. Much of his roughness had gone; but all the sterling worth of the man remained uninjured. His appearance, manner, and dress were in keeping with his character. As he stood up to preach, everything about him struck the observers with the idea of *power*. His tall and well-proportioned frame,—massive, but not stout, broad of chest and large of limb,—was the true type of the soul within. When he spoke, good and solid thoughts came forth, with natural utterance, in plain, manly speech, sinewy and strong; no affectation, no tinsel, nothing weak, nothing small. Yet, with all this power, there was nothing unwieldy or vulgar. True,

it wanted no keen critic to discover whence he came; for his words had a northern sound about them, and the preacher had something of the farmer-look still; but his frank, expressive face had become pale with thought and hard study, and there was a masterly light in his clear, steady eye that commanded respect. And as he went on, warming as he preached, how that eye would flame sometimes! and what a token of might was the stretching forth of that long arm! and in every sentence or action there was a manly grace, as far from all coarseness as from a finikin dandyism."

We must pass over the interesting details of his marriage, (a very happy one,) of his voyage to the Fiji islands, and of his early struggles in learning the language and enduring the manners of the most depraved men on earth. During all this time his love for a full salvation was constant and increasing. Notwithstanding his abundant labors among which was one of absorbing interest, the translation of the New Testament into the Fijian language, yet in 1839 he thus records his purposes and interest regarding this great blessing:—

"I have it in my mind to write a treatise on Christian Perfection. I intend to state the subject in a few short propositions, and then treat the Scripture proofs and illustrations historically. I then intend to explain and illustrate every passage in the Old and New Testaments, in which I think the doctrine of perfect love to God and man is contained. I turn my attention to the subject on my own account entirely. It has already been made a blessing to me, and I believe it will be; and for this reason I pursue the subject, intending, by the blessing of God, not to be an author, but to gain personal improvement in this great subject."

This plan Mr. Hunt subsequently carried out, though he did not live fully to complete it. After his death his thoughts on this subject were published in a volume

dedicated, to his theological tutor, Dr. Hannah. It is said to be very valuable.

Thus qualified with a long experience of a heart full of love to God and man, Mr. Hunt could not labor in vain. Amidst great discouragements and constant perils to the mission property, upon which his family comfort was dependent, and to his life and the life of his family, he toiled, seeing some fruit, until the summer of 1845. He was at this time on the small island of Viwa. He had just visited other stations, held a district meeting and preached with great power to his brethren on his one great subject, holiness. It was a season of much quickening. The members of the mission circle being full of the Holy Ghost, they expected great things from the divine storehouse, and great things were given. The narrative thus proceeds:—

“Mr. Hunt, finding more earnestness of attention in the native congregations, suggested that a ‘penitent prayer meeting’ should be held every Saturday. It was arranged accordingly; and when the time came an unusually large number of people assembled. Mr. Hunt opened the service with singing and prayer, and then went on to tell the people why such a meeting had been called, for the confession of sin, and pleading for God’s mercy through Jesus Christ. He then stated that any one who felt disposed was to pray aloud, and Paul, a quiet gentle old Christian, began to pray with much feeling. All the people bowed down in solemn recognition of the manifest presence of God, and the Spirit of life moved upon those prostrate hearts. There was a general heaving, and then a sound of quiet weeping and emotion that could hardly be repressed. Neither could it be checked long. A deep groan burst out, and a bitter cry answered it; and one after another sobbed, and called on Jesus for mercy, until many voices joined in prayer and weeping before God. Some would have deemed it a sadly discordant noise; but

it made true harmony with the praise of watching angels. Before long some who had been Christians in name for months trusted fully on him whose religion they had hitherto only professed; and, feeling the joy which comes by believing, they prayed on behalf of others, and many cried aloud in an agony. The meeting closed early, but the work went on. The penitents went to weep at home, and continued all night in prayer. And now the ingathering began, and God’s servants rejoiced before him ‘according to the joy in harvest, and as men rejoice when they divide the spoil.’ For several days ordinary business was almost suspended, and from many a house in Viwa, and from the chief’s house most of all, could be heard far off the sound of those who mourned and cried for mercy, mingling with the songs of those who rejoiced in the Lord. In some cases the strong feeling produced a surprising effect on its subjects. Most of the women fainted several times during their distress, and the anguish of the men was almost terrible to hear and see. Some, being thrown down on the ground, were hardly held by four or five strong men.”

Mr. Hunt remarked about the most violent cases of distress: “There was nothing silly or wild in what they said; indeed, we were astonished at the manner in which they expressed themselves, both in prayer and praise, and in their exhortations to others, after they found peace. Generally, after they obtained the favor of God and became a little calm, they would begin to exhort those about them with amazing power and fluency.” Again he writes: “Some of the cases were the most remarkable I have ever seen, heard of, or read of; yet only such as one might expect the conversion of such dreadful murderers and cannibals would be. If such men manifest nothing more than ordinary feeling when they repent, one would suspect that they are not yet fully convinced of sin.”

This state of things continued for some

time, during which the missionaries and teachers were employed continually, — often at night as well as by day, — in visiting those who were in distress about their souls. In the public services the excitement was very great, and tears of joy or sorrow flowed everywhere, the preacher and people sometimes joining together in overwhelming emotion. The *Te Deum* was chanted with a nobler reality of worship than was ever reached by robed clerks and choristers at a warrior's triumph. It was the fit victory-song of redeemed souls; and the dark faces quivered with joy as they answered one another in that heathen land, saying, "We praise thee, O God! we acknowledge thee to be the Lord." But when they reached the words, "Thou art the king of glory, O Christ!" voices failed; and streaming eyes, and broken cries of "Jesu! Jesu!" lifted a more eloquent praise to God.

"During the first week of the revival," says Mr. Hunt, "nearly one hundred persons professed to obtain the forgiveness of sins through faith in Jesus Christ." Again: "The result has been most happy; the preaching of the word has been attended with more power than before the revival. Many who were careless and useless have become sincere and devoted to God. The experience of most has been much improved, and many have become, by adoption and regeneration, the sons of God. Others have been much established, and all feel that the revival has constituted a new era in their religious history. It has spread through the circuit. Nakorotumbu, Nandi, Mbua, and other places, indeed, I think every place, more or less, has been blessed. The people that sat in darkness have seen a great light. Many never understood till now what we have been preaching to them for some years. We were delighted when we last visited the out-stations in this circuit. We left them all alive to God, and our ministrations in the word and sacraments were most signally owned of God. The mats of the

chapel were wet with tears of the communicants at the table of the Lord; and in many instances the ministers were scarcely able to minister because of the glory of the Lord."

No better proof can be given of the scriptural character of this work than the manner in which its subjects endured a terrible storm of persecution which immediately followed. Its records of constances are worthy of the days of primitive Christianity. It is thus given:—

"While the gospel brought its blessings of peace and love to Viwa, the old religion of the people seemed to have put on the strength of despair, and cursed and crushed them as it never had before. On either side of them, and very near, the Viwan Christians watched the fury of the most terrible war that Fiji had known, marked by barbarous cruelties more fiendish than the oldest could remember. The new converts were exposed to danger because of their refusal to join Mbau in the war with Rewa; and Thakombau himself stated that, had it not been for the presence of the missionaries, Viwa should certainly have been destroyed. To a few poor Christians on the island of Ovalau he sent word that they must either give up their Christianity, or come to Mbau and be cooked. They replied:—

"It is very easy for us to come to Mbau and be cooked, but it is very difficult to renounce Christianity."

"Soon after they received a message, telling them that Viwa was to be destroyed, and that they must go to the doomed place and share its punishment. They all went.

"The Christians seemed to be made only more faithful by the discipline of persecution and annoyance to which their religion subjected them; and to the joy of their teachers, they stood firm and prospered until the storm passed away, and there was peace once more.

"As the war with Rewa neared its crisis its horrors increased, and the persecu-

cution of the Christians became more malignant. At the beginning of December a number of Somosomo people came to Mbau. Thirty captured Rewans were cooked for their entertainment, and it was noised abroad that the Christians should furnish the next meal. A plot was laid for the destruction of Viwa, but it failed.

"The Mbau king ordered that no food should be taken to Viwa; but before its inhabitants felt the pressure of the prohibition Rewa fell by treachery, and its smoking ruins were the scene of a bloody pillage. The king, with his army, arrived at Viwa, fresh from the slaughter. The great man came, in savage mood, to the mission-house just as breakfast was ended. Mr. Hunt had gone into the town, but Mr. Watsford was at home. Thakombau sat down by Mrs. Hunt, who offered him tea and food. He drank the tea, but flung the bread back, and asked haughtily for Mr. Hunt. He had been sent for, and a messenger was dispatched for the Viwan chief Namosimalua, who came presently, entering the house, with submissive respect, on his hands and knees. As he crossed the room the king said, 'Split his head with an axe!' Just then Mr. Hunt's voice was heard, saying, as if all were well, '*Sa loloma Saka* — My love to you, sir!' This made a diversion, and saved the Viwan's head. Thakombau then declared that he had come to execute his threats. Mr. Hunt begged him to adjourn to the stone house, and there the missionaries pleaded with him for a long while to be merciful.

"The Christian natives were very firm. Two of them meeting near the mission-house shook hands warmly, and, with a cheerful smile, exclaimed, 'Heaven is very near!' They even prepared food to set before their enemies. They retired to the bush,—their usual place for prayer,—and many a voice was heard there in exulting praise, and many praying for the salvation of their persecutors.

"The heathens said: 'O, if you mis-

sionaries would go away! It is your presence that prevents us killing them. If you would go away, you would not have reached Moturiki' (an island close by) 'before all these Viwa people would be in the ovens.'

"While the consultation was going on in the stone house, Lydia Vatea, the converted queen, entered, and on her knees, with many tears, besought her kinsman Thakombau to join the *Lotu* which he threatened to destroy. She told how happy the religion of Jesus made her, and how it fortified her against all fear of death. The great chief wondered at this strange religion, which enabled its disciples to be so happy in prospect of the ovens.

"All that day the returning warriors, armed with clubs and muskets, were arriving in Viwa, until the place was filled and surrounded with the forces of Mbau, against whom the few Christians were powerless. But they showed no wish to resist. They were God's people, and he in whom they trusted cared for them. In proportion as the heathens grew in number, so they seemed to waver in purpose, until they said, 'We came to kill these people and we cannot lift a hand.' Toward night they withdrew quietly, acknowledging that the Christians' God was too strong for them. As they passed through the bush to their canoes, many of the converted Viwans whom they had come to destroy accompanied them, carrying for them the clubs which had been brought for the expected slaughter.

"After this the dark and imminent storm passed away, and the missionaries and their charge were left in comparative freedom."

Mr. Hunt died at Viwa at the early age of thirty-six. During his last sickness he had a fierce encounter with the enemy not unlike that which Bramwell experienced under the same circumstances. But his triumph was perfect and truly sublime. For our part, we read the

record of his last moments with tears and thanksgivings. The converted Fijians made lamentation over the departure of their beloved pastor. During his sickness one of them had prayed, "O Lord, we know we are very bad, but spare thy servant. If one must die take me! Take ten of us! but spare thy servant to preach Christ to the people." Now that he was dead they wet the path to his grave with tears. Even the savage chief Thakombau, came with a great retinue to pay his respects to the memory of him who had been his conqueror by the charity of the gospel. While he gazed on the placid countenance of the dead, and was told that the missionary had left a dying word of love for him, he was much moved.

We close this article with a cordial assent to the following statement of Mr. Hunt's biographer:—

"John Hunt's greatness consisted in his holiness. He saw that God demanded, promised, and provided a complete holiness; 'and being not weak in faith, he considered not' those things which reason and experience declare to make a perfect salvation impossible. 'He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that what he had promised he was able also to perform.' If any one would understand the secret of this good man's distinguished excellence, let him read the Letters on Entire Sanctification, which all who knew the author allow to be a reproduction of his own experience; and if any one would serve God and man as well as John Hunt did, he must follow the counsels of that most scriptural volume."

"If Jesus calls you to trial, to suffering, to persecution, bear it patiently. Did I say patiently? No! not patiently merely, do not live in the cellar of religion, mount higher, bear it delightedly, affectionately, thankfully."—*Dr. Twing.*

[Original.]

MOTHERS, — THEIR INFLUENCE.

BY D. NASH.

PARENTS should endeavor to establish towards themselves a confidential affection in the hearts of their offspring, but the mother has especial advantages for doing this. She is the constant companion of her children in early infancy. The softness of her character, and natural tenderness of feeling, render her eminently susceptible, and the more than musical tones of her voice, with a power peculiarly their own, thrill through the infant heart, and soothe its little passions into peace. It is for her to bring before the unoccupied mind the elements of thought; to guide the earliest efforts of speech; to assist in the formation of ideas, and to direct the first moral movements of the soul. Where a pious mother knows how to improve her advantages, her efforts prove eminently successful. Impressions, never to be forgotten, are made, and she establishes an empire of love over the heart, which all the rude changes of an after life cannot destroy. He who, under the influence of maternal affection, takes for his guide the early counsels of her who bore him, will never go far astray.

The celebrated *Hooker* said: "I would be good, were it only to please my mother, and be a comfort to her in her old age and widowhood." Indeed, he who can deliberately despise a mother's counsel, and so far forget the love of her who nourished him at her breast, watched his cradle, and tended him from infancy to manhood, as to be guilty of that which he knows will fill her feeling heart with anguish, and perhaps bring her gray hairs with sorrow to the grave, must be destitute of some of the attributes of humanity, and hardly deserves to be classed with men. And when the erring youth has been made to reap the fruit of his disobedience, how often has the recollection of a mother's tenderness responded to the

truth, and been the means of calling back from the way of perdition the wandering sinner, to the Saviour of his soul. How little do we appreciate a mother's tenderness, while living! How heedless are we, in childhood, of her anxieties and kindness! But when she is dead and gone, when the cares and coldness of the world come withering to our hearts, when we learn how hard it is to find true sympathy, how few love us for ourselves, how few will befriend us in our misfortunes, then it is we think of the mother we have lost!

Two ministers in a seaport town on the coast of Hampshire, England, were requested to visit a young man of genteel connections, who, by his imprudent and profligate conduct had brought himself into a most embarrassed situation. After their introduction they sat down, listened to his tale of distress, and, by turns, sympathized with him, expostulated, and advised him. On reminding him of the advantages he had enjoyed while under the parental roof, he burst into a flood of tears, and exclaimed, "Yes, I have known better; I have had one of the best of mothers, and through the sad round of dissipation which I have run, her prayers and her counsels have followed me. Her letters have been treasured up as my richest jewels, and in my moments of solitude and reflection I read them again and again, with increased interest and delight. Oh that I had followed her advice! But I wanted resolution."

May I add a word here to both parents, on the importance of setting before them a *good example*. Be yourselves, morally and religiously, what you wish your children to be, and teach and govern by example. An evil example has power to undo whatever either teaching, precept, or authority might otherwise effect; and the want of a full, consistent, and uniform example, on the part of parents, may be one reason why the children of professors sometimes go astray.

Children's perceptions are much quicker than we are apt to imagine, and the impressions made in infancy sink very deep. How necessary is it, that the strictest propriety of conduct should always be maintained before them. But there can be no good example, properly speaking, which is not formed by the possession of personal religion. The grace of God, filling and renewing the heart, lies at the root of all that is really excellent in human character. Men look in vain for "grapes from thorns, or for figs from thistles," but when the tree is made good, the fruit will be good also. When Moses inculcated parental duties, he begun thus: "These words which I command thee this day, shall be in thine heart;" and then it follows: "Thou shalt teach them diligently unto thy children." There is a palpable inconsistency in supposing that they who are themselves the servants of sin will train up their offspring in holiness; or that they who are themselves in the way to perdition, will lead on their families in the way to heaven. Let parents, therefore, look to their personal piety.

The mother, more especially, may give religious instruction to her children, by often reading the Scriptures to them. I do not mean merely at family worship, but at other convenient opportunities. She may take her little ones aside, open her Bible, and select some appropriate portion of Scripture, such as parables, miracles, examples of holy men, and historical facts, which will be found to excite a lively interest in their minds, read slowly and distinctly, explain, according to her ability, what they do not understand, ask questions on her reading, and answer their questions to her, and thus labor to inform the judgment, affect the heart, and store the memory with the Word of God. Such exercises may be made exceedingly pleasant to them, and cannot fail of producing a good effect, if properly conducted. Instances might be named where favorite amusements have

been readily thrown aside to engage in them. Timothy is commended for his early knowledge of the Scriptures, having been instructed in them by his pious mother, Eunice.

A candidate for holy orders, who manifested a more than usual acquaintance with the Word of God, observed to his examiner: "My mother taught me the Scriptures." "Ay," rejoined the chaplain, "mothers can do great things!" A mother can also do much by her prayers. Let her retire with her children, suit her words to their understanding, and pray with them, as well as for them. My mind now refers to a friend of mine, the mother of a large family, and a woman of earnest piety, who has adopted this method, and seen all her children converted to God. A pious minister, who had lost his beloved wife, one day took his son into the parlor with him and thus addressed him: "Did not your mother sometimes kneel and pray with you?" With eyes filled with tears, the youth replied: "Yes, father, mother used to kneel at that chair, and hold my hand, and pray for father, that he might do good, and for me, and Henry and little Mary, and for us all." And this excellent woman left it as her dying testimony: "I believe my dear boy will never forget some of those seasons any more than myself. Oh, my happy seasons with my dear boy!"

The Rev. Leigh Richmond has related the following fact concerning his pious mother. She was in deep distress of mind, occasioned by the death of a lovely infant two years of age, who was, by the carelessness of a nurse, precipitated from a chamber window, upon the pavement beneath. "The day after the infant's death," says he, at which time he was but six years old, "she took me to the bed on which my little brother lay, and kneeling down, she wept for a few minutes in silence, and then, taking his cold hand in one of hers, and mine in the

other, she said: 'Lord, if it had not been thy good pleasure, it had not been thus. Thy will be done. I needed this heavy trial to show me myself, and wean me from the world. Forgive my sins, O God, and let me not murmur.' Then, looking at the cherub countenance of her babe, she added: 'Thou art not lost, but gone before!' She then put his hand into mine, and said: 'If you live, my child, never forget this, and may I one day meet you both in heaven.' Nor did he ever forget it, and the prayer has had its accomplishment in the kingdom of God.

Christian mother: "Cast," then, "thy bread upon the waters, for thou shalt find it after many days." You may not immediately reap the fruit of your labor, and yet there may be no ground to despair of ultimate success. If not on earth, yet in eternity, shall sources of hallowed joy be opened to you, when you shall meet in heaven your children whom, at death, you left still wandering in the way to destruction.

Stepney, Conn.

[Original.]

TO MARY.

See the "Cry for Light" in the Guide for June.

BY H.

REASON nor Science e'er can give
The light for which you sigh;
But Christ both life and light can give;
Then why despond and die?

Just simple faith in him can make
Your darkness flee apace;
The morning o'er the mountain break,
And every shadow chase.

There is a balm in Gilead,
A kind Physician there;
Whose healing spell alone can cure
That fell disease, despair.

Oh, come, and on that loving breast
Recline your weary head;
There o'er your heart shall peace and rest
Their heavenly influence shed.

His love your languid breast can warm,
His word bid darkness fly;
As when the radiant flush of morn
Lights up the eastern sky.

THE FAITH BY WHICH WE ARE SANCTIFIED.

BY REV. W. P. STRICKLAND, D. D.

"What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them." *Mark xi. 24.*

PROPERLY understood, this text conveys a precious doctrine. The blessed Jesus had been instructing his disciples in regard to the nature and power of faith. He taught them to believe that to faith in God for things agreeable to his will nothing was impossible. It had demonstrated its power in quenching the seven-fold violence of fires kindled to consume God's children; it had stopped the mouths of lions, opened the eyes and ears of the blind and deaf, and loosed the tongue of the dumb; had healed the sick, cleansed the leper, raised the dead, and cast out devils. Nothing seemed beyond the reach of its power in the physical world, because it took hold of an omnipotent arm, and thus identified itself with God. Clarke and Barnes render the context, "Have the faith of God." The disciples wondered that the fig-tree, deceitful and fruitless, which Jesus had cursed, was so soon withered; but calling their attention away from the insignificant tree, he pointed to Olivet, which lifted its summit above them from a broad base of everlasting rock, and said, Whoever of you shall say, with faith, not doubting in his heart, Be thou removed and cast into the depths of yonder far-off Mediterranean, the mountain shall be whirled from its seat and whelmed in the waters.

The object of Jesus was to develop a faith in his disciples, which would be adequate to the trials and emergencies through which they would be called to pass,—a faith that through them, which, for its nature and strength, should be communicated to the Church in all ages, and turned to spiritual account, even from things outward and temporal to things inward and spiritual,—a faith that should

teach us, notwithstanding the days of miracles have passed away, that though the evils of our hearts rise within us like dark overshadowing mountains, they can and shall be removed,—a faith that should subdue the power of sin, and increase in strength proportionately to the deep-seated inveteracy thereof,—that would enable the Christian to say, in full view of the tremendous evils to be overcome in his heart, in the language of Wesley,—

"Oh, great mountain! who art thou?
Immense, immovable;
High as heaven aspires thy brow,
Thy foot sinks deep as hell!"

Yet all-conquering faith in the power of Jesus shall level this mountain, for the text assures us that *whatsoever* we shall ask in faith, believing that God will give according to his promise, we *shall* receive. Mark! not *may*, *perhaps*, *probably*, but we *shall* receive.

We weep over the depravity of our hearts, and the stubbornness of that depravity,—we struggle and rise, and then, alas, we fall again. We groan and strive, and watch and pray, and cling with all the fervor we can summon, to the cross; but, alas! the shades gather around us, a dreamy haziness comes over the eye, a bewitching slumber steals upon the senses, and we drop to sleep like the disciples in Gethsemane, right in the midst of the agony of the Son of God. Reproved and conscience-smitten for the spiritual stupor which has come upon us, we rouse ourselves, seize the cross again, and all is light; but, distrusting our strength and stability, we hold it with a trembling hand. Thus the discipline of our spiritual life goes on, and our experience at last forces upon us the conviction that if we are saved at all, it must be by grace through the omnipotent agency of faith in our Lord Jesus Christ. Just then we would despair did we look back upon the past, but for such precious promises as that contained in our text. Through that we see that Jesus Christ becomes the end of the

law for righteousness to every one that believeth, and we lay hold upon the promise, as the shipwrecked mariner grasps the cable thrown from the rock for his salvation; and clinging with all the energy of remaining life, though dashed upon the billows, with the fragments of the wreck around us, we are brought safely to the shore, while others, trusting to their own strong arms for deliverance, sink amid the ruins of the storm.

"Be not afraid," said Jesus to the despairing father, who, prompted by the agonies of his dying son, sought the Saviour, and plead for his compassion. "Be not afraid, only believe,—all things are possible to them that believe." Had you, my brethren, a son or daughter,—the joy of your heart, and the light of your household,—was that son, that daughter, about to enter the waters of the dark river

"Whose waveless tide
The known and unknown worlds divide,
Where all must go."

would you not seek Jesus with a desire that only a father's heart can know? Here you are met: "Whatsoever things ye desire when ye pray, believe that ye shall receive them; and *'I declare unto you,'* says Jesus, *you shall have them.*" Come, then, to this glorious promise, with yourselves and your children, for the promise is to us and to our children, and the largest desires of your hearts shall be satisfied.

"Depend on him; thou canst not fall;
Make all thy wants and wishes known;
Fear not; his merits *must* prevail;
Ask but in faith, it *shall* be done."

See that mother, from the coasts of Tyre and Sidon, worn and weary with travel. She is a Gentile, a Syrophenician. For her the Jew has no sympathy, and as yet the door of hope has not been opened to the Gentile. The fame of the great Physician had travelled beyond Judea and Galilee, and she had heard of the many miracles which he wrought in opening the eyes of the blind, healing the sick

and lame, casting out devils, and raising the dead. While, with all tender solicitude and anxious care, she watched night and day over her poor, afflicted, demonized daughter, none but a mother can tell what was the anguish of her spirit, and the deep, unutterable yearnings of her heart over the stricken one. While thus engrossed, in her tears exclaiming, "Oh that I knew where I might find him!" intelligence came to her, after one of those long, dark nights of sorrow, in which her daughter was racked and torn by the evil spirit, that Jesus had made his appearance in her country. She had miles to go to reach the place, and she knew that the Lord, whose aid she sought, was a Jew, belonging to a nation that held the Gentiles in utter abhorrence, even as dogs, and would not so much as give them a cup of water, much less enter their houses; but what were distance or discouragements, or even impossibilities, in the way of a mother's heart? No sooner did she hear the glad sound which broke the gloom of her despair, than she hastened with rapid steps to seek the wonderful stranger.

Jesus had privately sought refuge in the house of a friend, that his presence might not be known; but he could not elude the eager pursuit of the mother. Soon she was in his presence, and without waiting a moment, she exclaimed, with breathless agitation, "Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil!" It was an agonizing cry, and piteous enough to move any heart; but, alas! it is not answered. He who never heard a cry of anguish before, without granting relief, did not so much as notice this poor mother's petition. The evangelist, in describing the interview, says, "He answered her not a word." Turning round, she saw his disciples; but, alas! they, too, were Jews, and her heart sunk within her; but she was determined to leave no means untried to move upon the sym-
pa-

thy of the Lord. She immediately commenced pleading with them to intercede in her behalf; and so vehement and unceasing were her efforts, that they went to the Master, and said, "Send her away." To this he replied, as an answer to them, as well as the mother, "I am not sent but unto the lost sheep of the house of Israel." At this she fell down at his feet, and, looking up through her tears, she cried, "Lord, help me!"

But, said Jesus, "It is not meet to take the children's bread, and to cast it to dogs."

"Truth, Lord," she replied, "yet the dogs eat of the crumbs which fall from their master's table."

Here was a faith, united with a fruitfulness of invention, that can only spring from the surcharged heart of woman. 'It met the case. He, who only designed to test the strength of her faith, could hold out no longer, and his bursting heart poured forth its pent-up sympathies. "O woman, great is thy faith: be it unto thee even as thou wilt." The limit of omnipotent power was only to be bounded by the desire of that mother's heart. Blessed Jesus!

"Thou giv'st the power thy grace to move;
Oh wondrous grace! Oh boundless love!"

But let us come back to the home which had been left by the sorrowing mother on that morning. Many friends were gathered there. The daughter had been raving with tenfold maniac fierceness since her mother left. So terrible was her strength that she had broken the cords that bound her, and it was with difficulty that she could be held. A demon scowl was on her brow, her teeth were clenched with frenzy, and from her eyes shot fires infernal. But see! In an instant she ceases to writhe in agony, the frown passes from her brow, and leaves it placid as a summer lake in sunlight, after the storm has passed away; the unearthly fires of that eye have turned into a mel-

low radiance, and a smile, sweet and joyous as a dream of heaven, has overspread those features which, but a moment ago, were a picture of despair! What has done all this? Well did that mother know when she bounded over the threshold of home, and caught her enfranchised daughter in her loving embrace.

Mother! hast thou a daughter under Satan's power? Hast thou, like the Syrophenician mother, to the Saviour, and like her plead for mercy in that daughter's behalf; for be ye assured, *whatsoever things ye desire* when ye pray, believe that ye shall receive it, and ye shall have it. The more stubborn the heart, and the greater the difficulties to be overcome, the more will Christ be honored in removing them, and the more effectually will his promise be confirmed.

[Original.]

OUR LABOR NOT IN VAIN.

BY MRS. A. P. JOLLIFFE.

"As ye have therefore opportunity, do good unto all men, especially the household of faith." "Freely as ye have received, freely communicate." And this is spoken in reference to faith. "That the communication of thy faith may become effectual, by the acknowledging of every good thing which is done in you of Christ Jesus." Now this is what I have to do, to make use of every opportunity to testify, for opportunity makes responsibility. If I did otherwise, I would expect the fate of the unprofitable servant; inasmuch as the good that Christ had done would be buried selfishly; in not putting it at interest by communicating it to others, that it might effect some good in them. This having been done,—faithfully, without modifying the word,—we have no further accountability, for we are not responsible for the use they make of it. In this sense we may understand why Paul's preaching was "a sweet savor

in them that perished, as well as in them that were saved," as far as his work was concerned, he having labored as faithfully for the one as the other. It was in this sense also that he spoke of "always triumphing;" not that he converted all, but he preached the incorrupt word to all. "For we are not, as many, which corrupt the word of God, but as of sincerity, but as of God, in the sight of God, speak we in Christ." And, therefore, "we are unto God a sweet savor of Christ in them that are saved, and in them that perish. To the one we are the savor of death unto death; and to the other a savor of life unto life." Think of the strifes and imprisonments, taunts and jeers he endured from the majority of his hearers; and yet of his speaking of "always triumphing," "because he made manifest the savor of his knowledge in every place." (2 Cor. ii. 14-19.) And if his object was to glorify God, he as much glorified his justice in them that perished, as his mercy in them that were saved; for God must be justified in the death of the sinner; which could scarcely be if they were unwarned. But if his object had been to promote himself, by proving to men that his preaching was not a failure, he would have refrained before such audiences, where humanly speaking there was not the least hope of success; especially at Athens where "the city was wholly given to idolatry," and some mocked, and some said, "What will this babbler say?" and other some, "He seemeth to be a setter forth of strange gods; because he preached unto them Jesus, and the resurrection." "Howbeit certain men clove unto him, and believed; among the which was Dionysius, and Damaris, and others." How many others, we know not. And doubtless these communicated the word that they had received in due time; for how could they shut up such joyful news in their own hearts?

But suppose Paul had said, "It is not worth while," a phrase much upon the lips

of modern Theologians. Paul did not preach for success. He was a witness to the "word which is the power of God unto salvation unto them that believe, and unto condemnation in them that believe not. And in this sense he never failed, for he always witnessed at every opportunity. It is in this sense also that "the word shall not return void." It always accomplishes its mission either of salvation or condemnation. To return void, it would accomplish nothing, which is simply impossible; for the part of the word that declares condemnation to the impenitent sinner, accomplishes its part as much as that which offers salvation to the believer. Yet we hear men say it does sometimes return void, because it does not always convert its hearers. The word that condemns will as surely be fulfilled as the word that saves; sooner could heaven and earth pass away, than one jot or tittle fail. It is not only sinners that fail to perceive this fact in all its dread reality, but Christians themselves seem but little influenced by it, or they would be ever watchful for opportunities to "speak the word in and out of season." Instead of this the phrase "not worth while" is more spoken; a more unscriptural one could not be found. I believe we might safely offer a large premium to any one who could find the phrase "not worth while" in the Bible.

I say to such, it is always worth while to obey the word of God, which says, "Be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain," for the word shall not return unto me void. And no believer can excuse himself from this work. "For he gave to every man his work, according to his several abilities." But the not-worth-while word I know nothing about,—"it is another gospel." I often work where, humanly speaking, there is not the slightest hope of success; and it is there that the greatest success is often found. And

the more I see of the way of God in this respect, the more I become fixed in the determination neither to suppress nor compromise the word on any occasion, or from any motive whatever; even under circumstances the most discouraging, or opposition the most hostile. And acting under this fixed purpose, I have scarcely anything but success to record; while if there was the least wavering, or giving up of a single point, it would not be so.

[Original.]

BEARING THE CROSS.

BY A. C. B. L.

The Saviour says, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." Were we left to choose for ourselves a cross we might fancy that we were able to bear, we should probably succeed no better than the one whose experience is given in the last "Guide," entitled the "Changed Cross." The heart that is not yet wholly consecrated to Christ, not in full sympathy with him, cannot joyfully bear the daily cross, but is wearied and restive under it, seeking rather its removal than "grace sufficient."

How often does the bitter cry arise, "Not this, Lord, anything but this." And does he not sometimes remove one cross, and bring another, and still another, till the dissatisfied soul is led to see and know that faith in God is wanting, and the eye is opened to discern that the Infinite Father understands best what discipline is needful, and that his blessed hand has inscribed "love" upon each day's cross? Then unbelief stands rebuked, and faith takes a new hold upon Christ, the daily cross becomes a joy, and the soul is girded anew for the life-conflict, and through grace divine can henceforth sing,

"The consecrated cross I'll bear,
Till from the cross I'm free,
And then go home, my crown to wear,
For there's a crown for me."

SANCTIFICATION.

BY DR. C. ELLIOT.

SANCTIFICATION is much spoken of, and strongly inculcated throughout the sacred Scriptures. Its nature is there described, and its absolute necessity and great excellency pointed out in various forms of expression. "This is the will of God," says St. Paul, "even your sanctification," (1 Thes. iv. 3,) and his will, we know, is of indispensable obligation to all his creatures; to comply with it, and to be made conformable to it, is at once our duty and our happiness. "Ye are chosen to salvation through sanctification of the Spirit." (2 Thes. ii. 1.) Salvation is the end, sanctification the way; a way in which all must walk who would arrive at that desirable end. For, says the apostle, "Without holiness, *agiasmos*, or sanctification, no man shall see the Lord. What-ever a man attains, if he attain not this, shall be shut out from heaven, and thrust down to hell.

So great is the necessity and excellency of sanctification, that it is the great end God has in view in all the dispensations of his providence and grace toward the children of men. "Christ gave himself for the church that he might sanctify and cleanse it. He suffered without the camp, that he might sanctify the people with his own blood." The spirit of God is termed the Holy Ghost, and the Spirit of Holiness, not only because he is holy in himself, but also because it is his office to sanctify and make us holy; and God "chastens us for our profit, that we might be made partakers of his holiness."

Nearly allied to sanctification is perfection, but of more extensive signification in general. Though very frequently they are synonymous, and point out the great change and full preparation by which we are now meet to be partakers of the inheritance with the saints in light. Perhaps it means sanctification brought to a good degree of maturity; and of course

the maturity of all those graces which are included in sanctification. In the following discussion this distinction may not always be kept up, though we shall have an eye to it in general.

In treating of this subject, we shall define the meaning of the terms sanctification and perfection, and show the various degrees of perfection or the different kinds of it.

The Hebrew *kadash*, in the Old Testament, and the Greek word *agiazō*, in the New, are translated to sanctify. They both signify to separate, dedicate, devote or consecrate. The terms sanctification, or to sanctify, in the books of Moses are applied to inanimate things, as the tabernacle, altar, laver of brass, the priests' garments, and various other things used in the Israelitish worship. So afterward, in the historical books, the temple and the various utensils in the temple service are said to be sanctified or holy. Now all that can be meant by that expression is, that they were separated from common and profane uses, and dedicated to the immediate worship and service of God. Thus the whole body of the priests were sanctified in a ceremonial manner, they were separated from common and civil employments, and consecrated to the service of God and his sanctuary. Our sanctification also implies a separation and dedication, not indeed ceremonial and figurative, but real; a real separation from sin, and the service of sin, and a dedication to God and the service of God.

The word perfection comes from the Latin *perficio*, to perfect, finish, accomplish. So Cicero calls accomplished philosophers, "*perfectos philosophos*;" and an excellent orator, "*perfectum oratorem*." Ovid says that "Chirion perfected Achilles in music," or "taught him to play upon the lute to perfection." "*Phillyrides puerum, cathara perfecit Achillem*." The Hebrew word *tamin*, and the Greek *teleioo*, have the same meaning. Nor can their derivatives be rendered more liter-

ally than by the words perfect and perfection. Sometimes our translators rendered them by the words upright and sincere, or by sincerity and integrity. So the pure word of God is rendered the "sincere milk of the word." Perhaps the word when applied to the moral characters of men, conveys the idea of maturity or full growth. And viewing it in connection with sanctification, as being nearly synonymous with it, or as including more, being a stronger term used to signify a greater maturity in religion than what is embraced in sanctification. It may mean sanctification brought to maturity, or to that advancement as to be meet for heaven. It is entire sanctification.

Again, we give the name of Christian perfection to that maturity of grace and holiness, which established adult believers attain to under the Christian dispensation; and thus we distinguish maturity of grace, both to the ripeness of grace which belongs to the dispensation of the Jews below us, and from the ripeness of glory which belong to the departed saints above us. Hence it appears, that by Christian perfection we mean nothing more than the maturity or ripeness of the graces which compose the character of the Christian church militant.

In other words, Christian perfection is the maturity or ripeness of the graces which compose the Christian character in a state of advancement; perfect or matured repentance, perfect or matured faith, humility, meekness, self-denial, resignation, hope, perfect or matured charity for our visible enemies, as well as for our earthly relations; and above all perfect or mature love to an invisible God, through the knowledge of our Mediator, Jesus Christ. And as this last is always accompanied by all the others, we frequently use, in imitation of St. John, the phrase perfect love, instead of perfection.

It appears both from reason and Scripture that there are different sorts of per-

fection, and various degrees in these different kinds. A few remarks on this point will not be out of place in order to prepare the way for what follows.

That absolute perfection belongs to God alone none will deny. All will admit that he alone is omnipotent, omniscient, eternal, infinitely good, holy, &c. Christ himself, with respect to his humanity, fell far short of infinite perfection, for as man, he knew not the day of judgment; he grew in wisdom. God alone is supremely perfect; all beings are imperfect when they are compared to him; and though all his works were perfect in their places, yet, as he gave them different degrees of perfection, they who have inferior degrees of goodness may be said to be imperfect in comparison of them which are endowed with superior degrees of excellence.

Thus archangels are perfect as archangels, but imperfect in comparison of Jesus Christ, considered as man. Angels are perfect as angels, but imperfect in comparison of archangels. Enoch, Elijah, and the saints who arose with the Lord, are perfect as glorified saints; and in comparison of them departed spirits of just men made perfect are in a state of imperfection. And the most pious men who are in the body, are imperfect compared to those who are gone to heaven. And, as among men, some are richer or taller than others, so among perfect Christians, some are more perfect than others.

According to the gradation which belongs to all the works of God, and according to the doctrine of the dispensations of divine grace, the least perfect of Christians is more perfect than the most perfect Jew, or than John the Baptist; and the perfect Jew is more advanced than the Gentile who is perfect according to his light and privileges.

The standard of these different perfections is fixed in the Scriptures. The standard of a Gentile perfection is to fear God and work righteousness. The whole

of the Jewish standard of perfection is thus summed up by Micah: "O Israel, what does the Lord thy God require of thee, but to do justice, to love mercy, and to walk humbly with thy God?" The standard of Christian perfection is our Lord's sermon on the Mount, and the thirteenth chapter of first Corinthians. A perfect Gentile sees God in his works and providences, but wanting a more particular manifestation of his existence and providence, he says, O where shall I find him? A perfect Jew expects his coming as Messiah and Immanuel, and groans, O that thou wouldst rend the heavens and come down! A perfect disciple of John believes that the Messiah is come in the flesh, and prays, Baptize me with the Holy Ghost and with fire. And a perfect Christian can witness that the Spirit is given, and has shed his love abroad in his heart.

Thus it appears from both reason and Scripture that there are various sorts and degrees of perfection, and that a man may be perfect according to the dispensation of divine grace he is under upon earth, though he be not perfect according to the dispensation of divine glory which will take place after death, or after the resurrection.

Notwithstanding this reasonable and scriptural view of the word perfect, there is scarcely any expression in holy writ which has given more offence than this. Some cannot bear it at all, and others explain away its meaning. Let us not be ashamed of the words of Christ any more than of himself; but let us retain both the word and the true meaning of it in this crooked and perverse generation. — *Central Christian Advocate.*

COVETOUSNESS. — "Of so killing a malignity is it, that wherever it settles, it may be deservedly said of it that it has enriched its thousands, it has damned its ten thousands" — *South.*

CHRISTIAN HOLINESS.

BY DR. E. THOMSON.

ONE of the most significant and promising signs of the times in the religious world is the marked and unmistakable awakening that is spreading silently but rapidly through all branches of the Protestant Church on the subject of deeper experience in the things of God. The Christian press cannot be faithful to its trust without rejoicing over the progress of this work. Nay, it should lend its whole strength to help the movement onward, with no reference to partisan names or denominational peculiarities. That the whole tenor of description, and the whole testimony and experience of the Primitive Church teach and enforce both the possibility and the necessity of salvation from sin, no intelligent and devout Christian can doubt. The opposite conclusion cannot be held for a moment without depriving Christianity of the very element that constitutes its distinctive vitality, and sweeping away the very foundations of experimental religion. The first complete step in salvation, after forgiveness which pardons past sins, must necessarily be deliverance from sin, and the soul that is not saved from sin is not saved. The root of sin must be extirpated from the heart, the dominion of sin over the will must be broken, the merit of Christ's purity and the Holy Spirit's working must be enjoyed by the believer, and Jesus Christ must become personally to each "the Lord, our Righteousness."

It is of minor importance by what particular appellation this work be called, whether "Perfect Love," "Full Assurance of Faith," "Sanctification," "Holiness," or other terms that are used; the same thing is meant by all and felt by all. A deeper baptism of the Holy Ghost, greater holiness of life, and more successful labor for souls, are in every instance the results of a genuine experience, preceded by the self-renunciation and conse-

cration which the word of God requires, and the Spirit of Christ leads to and illustrates. That this mighty deepening of religious experience is now transpiring in the churches, both in this country and in Protestant Europe, one needs but an honest look to be convinced.

In this city alone there are now held meetings for prayer and experience touching this specific object on almost every day of the week, and on several days there are two or more regularly kept up. These meetings are in almost every Orthodox denomination, and some of them are of long standing and great power. They are all well, some very largely attended, and as we are informed, and as appearances certainly indicate, are constantly increasing both in number and influence. Similar meetings are also held in Philadelphia, Boston, and numerous cities and villages all over the country, and with most blessed effects. Not only does this exist in profession and experience, but within the last twenty years there has arisen up a literature, in the shape of books, periodicals, and tracts, all bearing upon the subject with particular force, and some of them created or guided by the best and purest minds in the various denominations.

Its professors are now numbered by thousands, and perhaps it is not saying too much to aver that they form the most loving, spiritual, and effective membership in the churches to which they belong. The definite resistance which assailed the work a few years ago has in most instances subsided before its sweet subduing power. The work is evidently of God.

And what does this signify to us? Does it not indicate that the beginning of a great and gracious dispensation is upon us? Is it not the premonitory shower before that promised outpouring of the "Spirit upon all flesh?" What mean the many and striking tokens that beckon to us from every side,—the deep religious movement in secular journalism, which

all public-spirited Christians are so prompt to sustain, — the multiplication of public prayer meetings, and the increased activity of Christian laymen, — the spirit of noiseless but progressive revival that pervades all the churches, — the wonderful increase of the home and foreign missionary work, — the deepening and intensification of the whole religious life of Christendom, — and the opening of the greatest of heathen nations to Christian civilization and influence. Do not all these things indicate that the time for the fulfilment of the promise of the Father draweth nigh? Is not this revivification and rebaptism of the church one of the most fundamental and conducive conditions to such a state? All things conspire to fan this flame, and to require both the ministry and laity to purify themselves and make straight the way of the Lord. There is no danger of our enjoying too much of the washing power of the atoning blood, or too much of the abiding fulness of the Spirit. Let it come. Let us work, and believe, and pray for it, and then, whether as a swift fire to consume our dross and melt us into love, or as a sweet baptismal summer rain to make us blossom like the garden of God, in any way the Spirit listeth, let us humble ourselves before the Lord, and let it come. — *Christian Advocate and Journal*.

DEEDS, NOT WORDS.

PRUNE thou thy words; the thoughts control
That o'er thee swell and throng;
They will condense within thy soul,
And change to purpose strong.

And he who lets his feelings run
In soft, luxurious flow,
Shrinks when hard service must be done,
And faints at every woe.

Faith's meanest deeds more favor bears,
Where hearts and wills are weighed,
Than brightest transports, choicest prayers,
Which bloom their hour, and fade.

CHARITY. — "It is often our imperfection that makes us reprove the imperfections of others." — *Fenelon*.

[Original.]

SYMPATHY BETWEEN HEAVEN AND EARTH.

BY Y. J.

It is a pleasing idea that though the body and mind are yet unable to bear the revelation of their future glory, pleasure and real comfort may be derived from the passage of thought to and from the future. The veil in vain tries to confine our thoughts to our *present* home while God's word gives us in outline the picture of our *future* home. Imagination tries to finish that picture. But as touch after touch excites our admiration, nature refuses strength to hold the brush, and with all our delights, and with the conviction that that delight is but a faint intimation of what the reality itself will give one day, we have to wait with patience all the days of our appointed time till our change come.

"There shall we see and hear and know
All we desired and wished below,
And every power find sweet employ
In that eternal world of joy."

But from what we learn in the word of God, we discover a connection between the militant and triumphant churches that enhances our estimation of God's earthly family and their privileges. We would not include all who are connected with the visible church in our ascribing to its real and true members those blessings promised in God's word, because connection with the church does not always imply unity with it. But the relation the true follower of Christ sustains to God and the church above, while he is in the body, is one that cannot be too highly portrayed.

I. We notice the relation the Christian sustains to God. And what is it? Was not he once a rebel, a traitor, an associate in the blackest of crimes, — an embodiment of the most uncomfortable and unwholesome dispositions, the most vile passions, the most horrid language, and the leader

in the most hellish designs? It may be so. But one day when he saw with the light of divine truth the past in its blackness,—the rotten foundation on which he stood,—the gulf beneath him, and just when from sheer weakness he was falling he cried, “Lord, save or I perish,” the voice broke through the cloud of divine indignation that he had accumulated, and reached heaven. Strength was given, faith exercised, blood applied, fears driven to the winds, and for the first time in life a real hope of heaven is kindled by the still small voice of bleeding mercy. “*Thy sins, though many, are all forgiven thee.*”

What is the relation the liberated captive sustains to his God? We ask not what he deserves. Christ tells us not to mind that. He has attended to that. Merit that was impossible with us, has been met by his pains and death. But in what light does God view the pardoned one?

(1) *As a forgiven criminal.* God cannot justify his past guilt, but he justifies the guilty perpetrator for his own Son's sake. The forgiven man ceases not to be a sinner, but a sinner saved by grace. But God does not forgive the sinner because of his covenant merely. It is true God cannot, without changing his character, go apart from that covenant. But in fulfilment of his promise, he forgives the sinner because he loves him, and because he desires the welfare of the penitent. God does not, like the haughty monarch, demand submission of an enemy, that he may chain him as a captive, but asks submission that we may share his love. Yes, *his boundless love*; then he looks upon the forgiven man

(2) *As a reconciled and submissive subject.* But this is not all. That reconciliation is more than reciprocated by that offended king. What a mystery! Could not God forgive him and admit him to the privileges of hope and prospect of eternal life and thus try him by discipline whether he will be firm, and then show that he is reconciled to him?

No! God at once is reconciled, treats the young believer as though he never had sinned, and begins to love him, not as he has loved him with the love of sympathy, but with the love of a *father*. What! receive him into his embrace after wasting his substance in riotous living and spending the best of his days in sin: and now that a few days are left before his flight from earth, will that God really receive him into his favor, and really love him? The Bible says “Yes.” Observation says it is true, and our own experience waives all doubt on the subject, and we have to bless God, that unlike the treatment our reason would dictate, he really loves us. But this is not all. He looks upon the pardoned, the justified one as his own, the

(3) *Child of God.* What wondrous love! The rebel of years now in the family, not of an earthly prince, but the “King of kings.” In this relation, we find the fortunate one initiated to all the rights of the family of God. He is an heir of heaven. Why, he is already connected with the church triumphant in prospect. Death is the only intervening cloud. His future and eternal home shines beyond it, and his faith keeps it in view; and such is the view he has of the affinity of the position he now occupies, and that in prospect, that he exclaims “We have (not will have, but have) a building of God,” &c. &c. What connection is this? The inhabitant of heaven just waiting a moment for education in holy discipline, so that he enters not heaven a stranger. But really, heaven may be said to be his. He has the title. He may give it away; but he has it. And what a title! The validity of it almost makes him fancy himself in possession of the inheritance. And were it not for the pains, toils, and temptations, and convictions of the certainty of death, the spirit might begin to sing its eternal triumphal song. But notwithstanding the power of death and the darkness of the valley, Heaven, the triumphant church above,

seems side by side with the militant, so that saints above who sing, are heard by those on their way up the holy hill. Do not the interest and sympathy of angelic beings with man, strengthen this connection? Do not the divided families, — parents in heaven, and their children on earth, — render a strong connection between, or sympathy to bind the family circle below and the home of the departed ones?

Is it not a pity that when such connection is formed by strong Christian love and hope, anything should interrupt it? How awful to feel that what was once so near, and which so filled the soul with joy, is now out of sight. Those peaceful hours once enjoyed but lost, *not to memory* but to enjoyment, are thought of with pain.

Reader, are your thoughts of heaven mere dreams or passing glances of the mind? Or have you heaven in your closet, your family, your pew, your classroom? Are you living on the verge of heaven, so that at times your buoyant spirit catches what it fancies are sounds from the inner temple? If this be your case, "Hold fast that thou hast, that no man take away thy crown." Only the opening of a door, the door of death, — only the passage of a stream, the stream of death intervenes, and then you will be

"Far from a world of grief and sin
With God eternally shut in."

Milton, C. W.

[Original.]

• WHERE IS HEAVEN?

BY MARY.

WHERE is heaven? Far from our mortal vision, away in the bright realms of angels and of God. We read of its beauty, and talk of the rest we shall find when we have gained its sacred portals. Only by the eye of faith have we ever yet gained a glimpse of its unearthly splendor. It would be too bright and glorious for our mortal sight.

In sweet communion with our Saviour, we may at times feel the veil is being lifted, and almost we feel we get a view of the golden streets of the New Jerusalem, and fain would we loose the cord that binds us to this transitory world, and grasp a firm and enduring hold upon the other shore, to revel forever in its glorious light.

A voice says: "None except the pure in heart shall ever enter there." Nothing impure or unholy shall enter the sacred courts of heaven. Heaven! Oh, how the word fills the soul of the weary Christian with rapture, as his bark is tossed high upon the bosom of life's raging billow! Glory be to God! we're homeward bound; and the storms and billows of our transient journey will only serve to make the unsullied rest of heaven more sweet and glorious. We would not have the sea always quiet, for when the storm is raging around us, and the waves run high upon our frail boat, it is sweet to know that Jesus can bid the waves be still, and make all serene and bright. The command is, "Be ye holy, as your Father in heaven is holy." Thereby we may gain an entrance through the pearly gates, and enjoy, with angels and God, the beauties, the glories, and the riches of heaven.

"Oh, glorious hour! Oh, blest abode!
I shall be near and like my God;
And flesh and sin no more control
The sacred pleasures of the soul."

Glory to God for the promise of a rest, of the hope of a heaven. Blessed promise; even now the gates of glory stand ajar for the weary pilgrims to pass through, and the courts of heaven are ringing with songs of praise, that like sounds of distant music faintly reach his ear as he nears the promised land.

"Then let us midst pleasure and woe,
For heaven our spirits prepare;
And shortly we also shall know,
And feel, what it is to be there."

[Original.]

COMFORTING WORDS.

"I will not leave you comfortless, I will come to you."

BY ANNIE.

WHAT a consoling thought for the Christian to know that he has one friend that loves and cares for him; a friend that watches over us with tender interest in seasons of adversity. Earthly friends may prove false and forsake, but Christ is one that sticketh closer than a brother; and though we may be bereft of those that are as dear to us as life, and every link in the chain of friendship that has bound us together for years be rudely severed, yet let us put our trust in Jesus, for we know that he doeth all things well. Is the believer cast down with agonizing doubts, in heaviness through manifold temptations, depressed through the infirmity of the flesh or weakness of purpose, or multiplied discouragements? Is he beset with trials on every hand, and sorrow on every side, and almost sinking beneath the tempestuous waves of trouble and sore bereavement?—even then, Jesus can calm the troubled breast, and say to the raging elements "Peace, be still." For when he was upon earth he was tempted like unto ourselves, and knows how to succor those that are in trouble.

"I will not leave you comfortless;" then why need we trouble our hearts about the future,—why need we feel so much anxiety about our earthly prospects, — why so averse to the mental conflict, — why so fearful of being persecuted for Christ's sake, when we know that "these light afflictions which are for a season will work out for us a far more exceeding and eternal weight of glory," and that it is his love that chastens that it may purify, and wounds that it may heal?

Oh, then, let us live very close to Christ; may we ever walk beneath the smile and approbation of Jesus; let us ever bask beneath the sunlight of his loving counte-

nance, and live with gratitude beneath his protecting care; and although we may in times of darkness and temptation feel as the poet has beautifully described, —

The path of sorrow and that path alone
Leads to the land where sorrow is unknown, —

yet let us ever remember that Jesus has promised he will not leave us comfortless. And when in the hour of darkness we may have yielded to the tempter, and consequently realize in our heart "an aching void," and feel that we have no right to claim this promise, oh, let us never despair, but let us hasten to our closets and plead the promise in humble supplication at the throne of grace, — "that if any man sin, we have an advocate with the Father, even Christ Jesus the righteous."

Mount Albert, July 26, 1860.

THE COOPER FAMILY.

"In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."—*Ecclesiastes* xi. 6.

THE importance and the blessedness of personal effort, in going about doing good, are illustrated in this truthful narrative.

It was Saturday afternoon, and business was brisk, and the workmen in a certain manufactory were all busy; but Mr. B——, one of the firm, was absorbed in thought, wondering what he could do to serve his Lord, and to benefit his fellow-men. Awakening from his contemplations he abruptly asked, "What has become of Cooper, who seven years ago was a prosperous mechanic and a respectable citizen?" In reply to this question, one of the workmen answered, "Cooper is a miserable drunken fellow, who has kicked his daughters out of doors, and is now living with his wretched, heart-broken wife in one of those miserable shanties in the northeast part of the city, occupied by the workmen while building the railroad."

"Can nothing be done to save him," asked Mr. B——; "and restore him to

usefulness and society?" All thought the case a hopeless one except Mr. B. himself, who felt his heart moved within him to make one earnest effort to rescue poor Cooper from the gulf of ruin. He knew that Jesus went about doing good, and that he came to seek and to save the lost; and as a disciple of Christ it was his duty, yea, his privilege, to labor to convert sinners from the error of their ways, and to save souls from death. He resolved to find, if possible, the fallen man, and speak a word of kindness to him. After a wearisome walk he found the hovel of Cooper, which was but little better than a pig-sty. Here sat the wife in rags and wretchedness, and there lay the husband in a drunken stupor.

After some general conversation, in which the husband had become somewhat interested, Mr. B—— said, "Cooper, you were once a respectable man, a first-rate workman, doing a good business, and see to what a condition intemperance has brought you." "Yes, I know it; but what can I do to change my condition?" asked Cooper despairingly, now half sobered. "Why," said his visitor, "You are a man yet; you have not fallen so low but that you may recover; *be a man*; resolve to help yourself and we will help you. In proof of what I say, you resolve to drink no more, and come to my shop on Monday morning next, and I will find you work at good wages. Will you make the effort?" Slowly and solemnly Cooper answered with evident emotion, "I will, God helping me." Before leaving them, Mr. B. urged Cooper and wife to attend the house of God, and seek to share in the blessing which God was then pouring out upon his church. They pleaded their poverty and rags, but he told them to come "just as they were," and seek to be clothed in the robe of Christ's righteousness.

The next evening at a late hour, Mr. Cooper was seen entering quietly the house of God where Mr. B. worshipped,

and hiding himself in an obscure corner; and so he did for several nights, after which he was accompanied by his wife. On Friday night of the week following the visit of Mr. B., upon the invitation being given for the inquirers to come forward to be conversed with and prayed for, Cooper came up the aisle of the church, trembling with deep emotion, and like the jailor he fell down crying in the bitterness of his soul, "What must I do to be saved?" He was instructed in the way of salvation, and directed to the "Lamb of God which taketh away the sin of the world," and after passing through fearful conflicts of soul, he was brought out into the glorious liberty of the sons of God.

"The world beheld the glorious change
And did God's power confess."

It was not long before the wife and the two daughters of Cooper were brought to the feet of Jesus, and to unite with the husband and father in witnessing a good profession before many witnesses.

Should you visit the city of I—— and enter one of the principal churches, you might be impressed with the appearance and demeanor of the occupants of one of the best pews; that family is the Cooper family. If you enter one of the business meetings of that church, and ask who that fine-looking man is who sits in front keeping the records of the church, the answer would be, "That is Mr. Cooper, the clerk of the church." Enter the Sabbath-school and ask who those interesting ladies are who are so actively engaged in teaching, and you would be told, "Those are Cooper's daughters, who were once outcasts from home by reason of their father's violence, but now the joy of his heart and the ornaments of his house." And now, my dear reader, was not that Saturday afternoon well spent by Mr. B. in leaving his business and devoting it to personal effort for the good of others? And did not a glorious reward attend the effort made, in humble reliance on the promise,

"They that sow in tears shall reap in joy?" Who would not rather have the reward of Mr. B. as the instrument in the hands of God in saving this entire family, than the brightest crown that ever decked a monarch's brow!

What he did, you may do. Say not that there are no openings for labor; they are on every side. The poor, blind, and ignorant are to be found everywhere. Go out then into the lanes and alleys, and with words of kindness and deeds of love, seek to bring men to Christ. Our duty is *personal* duty; we cannot shift the responsibility on others. We must act for ourselves. Oh, then, Christian, be up and doing; and may God make you faithful, and in the day of final accounts may you hear the Master say, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

"Work, work, nor covet an ignoble rest;
Allow no sloth thy spirit to beguile,
Those love the Saviour most, who serve him best;
And he who blesses others shall be blessed
With a full sunshine of his Saviour's smile."

Tract Journal.

[Original.]

ALONE WITH JESUS.

BY M. M. PHINNEY, A BLIND GIRL.

ALONE with Jesus! Oh, how sweet
To bow before the mercy seat,
And give myself anew in prayer,
To him who saith he'll meet me there!

Alone with Jesus! Oh, how blest
The soul that doth in Jesus rest,
And knows that he is always near,
And ever waits his saints to cheer.

Alone with Jesus! Oh, how full
He sweetly fills the hungry soul,
With heavenly food he will supply
His needy children when they cry.

Alone with Jesus every day,
To wait, give thanks, to praise and pray;
I find no place on earth so sweet,
As that dear place, the mercy-seat.
Mehoopany, Pa.

WAIFS, No. I.

BY THE AUTHOR OF "EUREKA."

"For now we see through a glass darkly." 1 Cor. xiii. 12.

It is somewhat noticeable that this is the declaration of the Apostle Paul, rather than any one of the other apostles. It would have been sufficiently striking if it had been uttered by Peter or John, who were pre-eminently favored with the confidence of Jesus, witnessed his transfiguration, and who after his death and ascension occupied prominent positions in the church. So that to us, looking back upon their wonderful lives, so continually checked by divine interpositions, they seem to have walked by sight instead of faith, to have grown so familiar in the exercise of miraculous powers, as to have been, in a sense more than scriptural, in the world, but not of it. But still more remarkable is it as coming from the mouth of Paul. His sudden and wonderful call to the Apostleship, the appearance of the Lord to him as to one born out of due time, the audience granted to him in the third heaven, where, perchance, the glorious Trinity may have been unfolded to his comprehension, and made unlawful because impossible for him to utter,—all these prove that he was not indeed behind the chiefest apostles in all the peculiar seals of their calling. But to Paul was added the strength of genius and the profundity of the scholar. With human knowledge, revelations, and faith as data, what spiritual problem could he not solve? what prophecy not elucidate? To us he seems a second Moses; to both did God appear, and especially commission to great undertakings; both were learned in all the wisdom of the times; each headed remarkable eras in the church; Moses the Exodus of Israel, and Paul the offer of the gospel to the Gentile world. Each was a lawgiver and a prophet; both were persecuted and honored; both were sublimely eloquent and possessed of a similar cast of mind, (of course allowing for the

difference of the times,) and, if we are not mistaken, of a similarity of style, and, what is singular, both were modest in the same respect; Moses complained of slowness of speech, and Paul says his speech was esteemed contemptible. Looking at Paul from this stand-point, how sadly mysterious sound his words, "For now we see through a glass darkly!" Is it even so? Must the eagle, boldly pushing towards the sun, become at length blind from excess of light? Is Paul really like other mortals? Is he, too, under the eclipse of faith? Here, then, staying to ponder, we get a glimpse of the tenor of the apostle's experience. We perceive that his visions were only the incidentals, the emergencies, transient and specific in their impressions upon his mind, leaving life to fade away again into the quiet background of memory, and picture itself anew in the colors of common every-day consciousness and faith.

Here is consolation for the faint-hearted and suffering. With all his gifts, Paul suffered and yearned as we do. He was but flesh and blood with us. This seems wonderful, but not in the light of a greater example. Even the Master was a man of sorrows and acquainted with grief. Voluntarily he drew the veil of humanity before his own vision, and refused in his death-agony to be attended by the more than twelve legions of angels, waiting but his beck to crush this earth to atoms. It is sufficient for the servant to be as his lord.

Here is a lesson for those who long for continual ecstasies, who pine morbidly after frames and feelings as an index to their spiritual condition. Let them notice that Paul's visions came arbitrarily, independently of his attainments in holiness. With all the tokens of divine favor he was compelled to say we walk by faith, and not by sight. His faith was not a faculty of feeling deeply, or seeing far, but of trusting resignedly and unwaveringly.

It is a long and difficult lesson to commit thoroughly, that "the just shall live by faith." Perhaps in this life we never fully appreciate it. Does it not mean that real life and faith are inseparable, the life depending on the faith? "Whatsoever is not of faith is sin," and sin is death. In hell is no faith and no life, in this world a partial faith and a life accordingly, in heaven all faith and all life. Scripture is fathomless, its meaning — transcends earth. The channel of providences has an infinite depth, and the sounding-line of faith must needs be endless. Faith is not to be thought of as limited to earth. Not only here do the just live by faith, but "the spirits of just men made perfect" are perfect in faith. Faith here is confidence in God, in heaven faith is the same. There it is beautifully blended with light, but still it does not lose its identity, it is intrinsically independent of sight. Doubtless were all the glories of heaven to vanish, the angels would still cry unceasingly, "Holy, holy, holy, who art, who wast, and art to come." Faith here is infantile, in swaddling clothes, needing to be trained to walk, to observe and understand. Nor is it here companionless; hope is its eager, cheerful, tireless yoke-fellow. Hope is the glass through which faith sees darkly. It is the many colored dome under which our life is sheltered, through which comes the glorious light of heaven, refracted, subdued, and shaded to suit our feeble vision; shattered, splintered beams indeed, but from that very cause rainbow-hued, and full of promise.

EXCELLENCY OF CHRIST.

He is a path, if any be misled;
 He is a robe, if any naked be;
 If any chance to hunger, he is bread;
 If any be a bondsman, he is free;
 If any be but weak, how strong is he!
 To dead men, life he is; to sick men, health;
 To blind men, sight; and to the needy, wealth;
 A pleasure without loss, a treasure without
 stealth.
 Giles Fletcher.

THE TRUE AIM OF LIFE.

BY REV. HENRY C. FISH.

READER! Have you adopted as yours the *true aim* of life? And is its attainment the object of your most abiding, your strongest desire? Are you "jealous for the Lord God of Hosts?" Are you watching for opportunities of doing good? Is your conversation such as becometh saints? And your speech, is it always "with grace, seasoned with salt?" Are you accustomed to speak a word for Christ when you may? and in your intercourse with impenitent men, to speak kindly and earnestly to them of Jesus and eternity? And in your daily labors, do you toil out of love to Christ, and because it is pleasing to God? Have you, in a word, a simplicity of aim and purpose to serve God? Be exhorted to examine into your motives, and answer these interrogations honestly, as in the sight of God. "The heart of man is deceitful;" and even the true Christian may imagine that he is actuated by purely benevolent motives, when at the same time it is quite the reverse. Do not, therefore, dismiss this subject until you have given to it your most careful and prayerful consideration.

Wicked men, and the great enemy of Christ, are bringing accusations against God; consider yourself as subpoenaed to witness for the truth; "Ye are my witnesses, saith the Lord." You are as truly called to diffuse the gospel as is the minister to preach it. Indeed, you are yourself to preach it; personally, by the fireside and the wayside, wherever and whenever you find an unconverted sinner; and indirectly by providing for its dissemination by others. God comes to you, my friend, and lays his claim upon your time, and your property, upon every power of your body or mind, and every affection of your heart. Acknowledge the claim; it is just. You are his by creation, and you are "redeemed with a price." Oh, what a price! Not "with corruptible things, as silver and

gold, but with the precious blood of Christ, as of a lamb without blemish and without spot." "*The precious blood of Christ!*" If he has given his "*blood*" for you, is it too much that you should give your poor imperfect services, and your paltry silver and gold to him? In giving it to his cause, you are giving it to him. He accounts as done for himself, whatever you do for one whom he loves. Arise, then, and work for Christ! Go about "*doing good!*" Let the golden cord of love bind together life's threads into *unity of purpose*, and you shall not live in vain. With the beating of every pulse your fellow-mortals are passing to their fearful doom! Another hour, and hundreds of them will have gone! Have you anything to do for their salvation? Do it quickly,—do it with your might! Nor be less diligent to save from perdition those about you; for it shall be more tolerable for the heathen, in the day of judgment, than for them.

"Christian, view the day
Of Retribution! Think how ye will bear
From your Redeemer's lips the fearful words,
'Thy brother, perishing in his own blood,
Thou saw'st. Thy brother hungered, was athirst,
Was naked,—and thou saw'st it. He was sick,—
Thou didst withhold the healing; was in prison
To vice and ignorance,—nor didst thou send
To set him free.' Oh! ere that hour of doom,
Whence there is no reprieve, brother, awake
From this dark dream!"

[Original.]

ASHAMED OF CHRIST.

BY RUTH.

ASHAMED of thee, my Saviour? No!
Thou art my only pride;
One smile from thee, one look of love,
Were worth the world beside.

Well pleased are worldlings when they bow
Before an earthly throne;
Shall I not then my loyalty
To heaven's high monarch own?

Of this great friend and that to prate,
Full well do worldlings love;
And shall I blush to own a friend
All other friends above?

Forbid, it Lord, and oh such grace
Impart thou from above,
That I by word nor thought nor deed
May wound the God I love.

ENTIRE CONSECRATION.

It is dangerous to assume that we are perfect, and still more so to profess a faith that precludes growth in grace, or aspiration or hope for anything better. The only perfection we ever reach here in the flesh is in the attitude of mind expressed by Paul, when he says, "This one thing I do: forgetting those things which are behind, and reaching forth unto those things which are before, I press towards the mark of the prize of the high calling of God in Christ Jesus." Self-gratulation at the extent of present attainments, instead of being an evidence of perfection, is the bitter root from which most of our backsliding begins.

Still, repose of mind is a thing to be expected. "We who have believed," says the apostle, "*do enter into rest*," not *shall enter in* at death, or on some future occasion. The rest is, manifestly, immediately consequent upon believing. It is like the rest which a man greatly perplexed by debt feels on receiving from one in whom he has confidence the pledge of means to pay. Though he has not the money, yet the assurance that it will be in due season forthcoming, is the same in its effect upon his feelings as if he had it and the debt was paid. His anxiety is all gone, and he has perfect rest from perplexity. Thus it is with one who realizes what it is to find "rest to his soul" from "learning" of Jesus, who is "meek and lowly in heart."

If the reader will recall his days of greatest religious peace, he will find that they were days in which two things were prominent in his feelings; first, the most absolute self-renunciation, and second, the most perfect confidence in Christ as his all in all. The more hopeless he became in himself, on account of his guilt and ruin, the more absolute was his hold upon Christ as his "wisdom, righteousness, sanctification, and redemption." He felt that he had in the perfection of his Sa-

viour more than an offset against his own imperfections. Hence he "rejoiced in Christ Jesus, having no confidence in the flesh." Instead of a high conceit of himself, and of his own attainments in piety, as the ground of his repose, it is directly the reverse. He never thought more meanly of himself, and never saw more in his own character to condemn. But with such an infinite Saviour to help, to heal and to restore his soul, to clothe him in the robe of his own righteousness, and to cleanse him in his atoning blood, how can he but rejoice?

The moment the mind begins to recede from this view, and the new attitude of peace and joy in which it finds itself comes to be regarded as an evidence of self-perfection or self-attainment, and not the direct fruit of what comes from Christ, that moment spiritual pride infuses itself into the soul to bring on death. This would seem to be the nature of that sin which Moses in the elevation of his spiritual power committed, when he smote the rock at Meribah, to bring forth water to satisfy the thirst of the people. He did not sanctify the Lord before the people, but in some way unduly elevated himself, and hence the Lord shut him out of the promised land. It is precisely in this, the elevation of self, that our great danger lies, in our moments of greatest apparent triumph in the divine life. And hence it is, that those who are most forward to profess Christian perfection in theory, are most apt to fail of it in practice. They do not sanctify the Lord at the waters of strife.—*Buffalo Christian Advocate.*

DAILY DUTIES.

SUM up at night what thou hast done by day;
And in the morning what thou hast to do.
Dress and undress thy soul. Watch the decay
And growth of it. If with thy watch, that too
Be down, then wind up both. Since we shall be
Most surely judged, make thy accounts agree.

Herbert.

The Guide to Holiness.

OCTOBER, 1860.

EDITORIAL PAPERS.

DOCTRINAL DISCUSSION.—NO. III.

Temptation.

To all who would live "holy and without blame," it is interesting and important to know how and to what extent a Christian may be the subject of temptation without sin. That all Christians are liable in this life to temptation, is evident from the fact that our state of probation continues till death, and one element of probation is the liability to temptation. That this liability, and even the fact of temptation, may exist without sin, is evident from the apostle's declaration concerning Christ, that he "was in all points tempted like as we are, yet without sin." The position has been taken, and strenuously defended, that "temptation is a sensible impulse or solicitation to do some evil act;" and that, "when, under proper conditions, the external exciting object is presented, its corresponding appetite or passion is necessarily excited, and tends to gratification; that the existence of this involuntary excitement and the consciousness of its tendency to seek gratification is not sin nor of the nature of sin." In other words, sin may not be affirmed of the sensibilities in their instinctive form, however much excited, prior to the consent of the will.

The term sin is used in the Scriptures, and by theological writers, in two senses. First, in reference to voluntary acts of transgression. Second, in reference to that condition of the moral nature which tends to voluntary sin, or sin of the act. In the latter sense, the term sin may with propriety be applied to the sensibilities as they now exist in the constitution of fallen man. The mode of the instinctive action of the sensibilities may be the same in man as before the fall, but the direction of that action is changed. For example, the instinctive feeling of satisfaction or displeasure may have been the same in Adam before and after the fall; but it is plain that what produced satisfaction in him before the fall must have produced just the opposite feeling after that event. Our idea, then, is that, though the sensibilities have an instinctive action for which we are not responsible as for voluntary action, yet the character and direction of that instinctive action have been affected by the fall; and this is referred to in the scriptural declarations, "Behold, I was shapen in iniquity;" "sin wrought in me all manner of concupiscence," &c., &c. This depraved tendency is changed at conversion, and

this is the great work of the new birth. But it is the teaching of the Scriptures, illustrated by the experience of Christians, that the change effected at conversion does not usually amount to an entire eradication of this tendency. An entire change—such that the instinctive action of the sensibilities will be such, as to its direction, as was that of Adam before the fall, as was that of him "who knew no sin"—is the result of growth in grace and that further work of the Holy Spirit by which we become "wholly sanctified."

This depraved action of the sensibilities in the unconverted man gives a greatly increased power to temptation. The emotions kindle; desire is excited. In the young Christian there may be the excitement of emotion and desire, and in proportion to the remains of depravity in the heart is the strength of emotion and desire. This we mean when we speak of the flesh as in alliance with the world and the devil. We believe that we may come to such a spiritual state that the temptation may not reach the emotions and desires, but be restricted to the intellectual perception. The temptation may be presented to the mind and the emotions be excited, but against, not in favor of, the temptation. In the case of the wholly sanctified, their tastes have become so pure that, as in Adam before the fall, as in Christ, ("because as he is so are we in this world,") so in them, the emotions, the desires, all the sensibilities of their nature will at once rise up against the temptation. When the devil, on the pinnacle of the temple, suggested to Christ the promise, "He shall give his angels charge concerning thee, &c.," and urged him to test that promise by an experiment, it was certainly a temptation which went not beyond the intellect of Christ. So with the proposition that he, the Son of God, should bow down and worship the devil, with the offer of the dominion of the world, we cannot for a moment admit the suggestion that Christ had an emotion of pleasure in view of the suggestion, and that then a desire was instinctively excited in him to secure the proffered boon. His emotions rose at once against the suggestion.

We may illustrate the same point from the temptation, in yielding to which Eve became depraved. It was the suggestion to unbelief which constituted the temptation, and in yielding to this she fell. In the moment that she assented in her thought to the suggestion, "Ye shall not surely die," there was unbelief, and in that moment she fell. Then her instinctive emotion and desire—the emotion and desire of a fallen being—were excited in favor of the act of disobedience. She could then look at the tree and see that it was "good for food, &c." In the first moment of her unbelief she became depraved. Her duty was, at the very instant that the devil said, "Ye shall not surely die," to have repelled the temptation. Neglecting to do so, she fell. Then her

own depravity was in league with the devil, and secured her disobedience.

This theory of temptation does not preclude the idea of even sore conflict. The continual suggestion to the mind of that against which our whole moral and spiritual nature revolts, may constitute a severe trial. Thus was Christ tempted forty days in the wilderness, not with emotions and desires to do wrong, but with suggestions of every possible form and in every possible direction, continually presented, but continually resisted and overcome. Had Eve repelled the first suggestion of the devil, he might still have whispered from day to day the suggestion in her ear. Her pure nature, her holy sensibilities, rising against the suggestion, might have resisted successfully, yet there would have been a sore conflict. Thus, without an enemy in the camp, without the excitement of our own emotions or desires in league with the world and the devil, there may be a fierce and prolonged attack, there may be fiery darts to be quenched "with the shield of faith." Such has been the experience of the saints of God in all ages. Such will be the experience of "all that will live godly in Christ Jesus."

LOOK WELL TO THE FOUNDATION.

A builder would indeed be unwise who should *always* tarry at the foundation of the edifice which he proposes to erect. A fear lest the superstructure should not be well established, which is so indulged as to prevent all progress, is equivalent to not building at all. But another equally disastrous error is the hurry to see the beautiful proportions of the structure, which overlooks its foundation security, whether it be upon the sand or rock. Neither is there wisdom in overlooking the necessary steps which lay between even a good foundation and the top stone. Let us mind God's order, and we are safe.

We are God's building. Christ is the chief corner-stone. Other foundation than Christ can no man lay. The first thought of our minds and purpose of our hearts, then, in aiming to become the temple of God, should be to lay the foundation simply and wholly in Christ. No subsequent efforts for the promotion of our spiritual life will compensate for neglect here. The edifice may have beautiful adornings, but these do not supply strength to the foundation. Good works, great zeal, much watchfulness, and constant prayer, will not suffice if we begin not in Christ.

These remarks are not only applicable to our earliest Christian experience, but they are emphatically important when applied to the blessing of *perfect love*. It is well for us to look at every stone in its foundation. Our sense of inbred sin has been a preparatory work by which we have been made to see the necessity of entire gospel purity. This sense of need is a basis on which rests a full

confession of sin, and a repentance for it unto entire cleansing. Here, then, is one of the foundations of our blessing,—a sense of inbred sin and an adequate repentance for it.

Again, we should look well to our consecration. Have we presented all a living sacrifice to Christ? and is it the *habit* of our souls, going into every moment of our daily life, to reckon ourselves dead unto sin?

We should examine our hearts in reference to our faith, also. If we are truly made whole in Christ, our life is a life of faith. When our faith is perfect our love is so too, and we shall not fail of all the fulness of God. We should then often prove this grace, lest it lose its firm hold upon the promises and we begin to fall away.

The importance of laying a good foundation, and its true character, are subjects of frequent remark in the Scriptures. (Is. xxviii. 16; 1 Cor. iii. 9.) Our Saviour refers to them in his beautiful picture of the wise man who built his house upon a rock, against which floods and winds beat in vain.

Nature admirably illustrates the importance of a good foundation. The oak does not seek its high position among the trees of the forest without striking its roots deep into the earth, and extending them far and wide. It is not fitting for the soul to try to go heavenward until it has sunk, as it were, into the very depths of a Saviour's merits, laying its foundation deep in his all-cleansing blood.

It is well often to re-examine our foundations. The "wise master-builder" not only begins well, but he watches all the agencies which might render insecure that beginning. Frosts may heave and unsettle; subterranean streams may, little by little, loosen; earthquakes may suddenly and violently rend; and thus the foundation be made to give way. The wise master watches all these influences; but in his case the contingencies may defy all his foresight and watchfulness. But if our spiritual house be built upon Christ, and watchfully kept, then the "gates of hell cannot prevail against it." "Though the earth be removed, and the mountains be cast into the midst of the sea," yet shall we not fear.

SCRIPTURE CABINET.

GETHSEMANE.

PASSING from St. Stephen's gate, of the city of Jerusalem, we descend, after walking a few rods, the steep bank of the Brook Kedron. The distance from the top of the slope to the bottom is about four hundred feet. The bed of the stream is here quite dry during most of the year. Crossing a causeway and commencing the ascent of the Mount of Olives, a few moments' walking brings us to the north end of the Garden of Gethsemane. A low wall, covered with white

stucco, encloses about one third of an acre of space, now known as Gethsemane. The gate, which is generally locked, is under the care of the convents of Jerusalem.

The possible recognition, at the present time, of many of the sacred localities is doubtful; but of the identity of this spot with the scene of the Saviour's agony on the night of his betrayal, there is no ground of debate. Here are the ancient olive-trees, the early successors, and, perhaps, the scions of those which gave a quiet retreat to the Great Sufferer. The top of the Mount of Olives, now, as then, looks down upon it. The very path pressed so often by the Saviour's feet, on his way to and from Bethany, passes near this spot. Here the disciples, exhausted by watching and solicitude, slept, while the Saviour, "being in an agony," prayed. Here Judas betrayed his master with a kiss; and from this place Jesus was led away to be crucified. Says Dr. Hackett, who recently visited it, "I could not help weeping, so overpowering were the reflections which the scene suggested." This is the spot, it seems to us, above all others in the Holy Land, which the pious traveller would wish to identify. Even the place of the crucifixion itself is scarcely more intimately connected with the fact of our redemption. The Saviour's spiritual conflict, shown by the sweat which was "as it were great drops of blood," and his triumph, when he submissively said, "thy will be done," were for us. It was an important part of "the chastisements of our peace," and a no small exhibition of the "stripes" by which "we are healed." Let us approach, then, the Patient Sufferer at the very moment when the foreshadowing of his mysterious death is upon him. Let us catch his benignant spirit, so manifest in the gentle reproof when he says, "What, could ye not watch with me one hour? With me, suffering so much for you! Could ye not watch in such an hour, when the cup of my sorrow is full?" Let us ask ourselves, while standing thus in Gethsemane, What mean these cries of agony? They speak of the measure of human guilt, and of the wonderful love of him who so bore its penalty, "that God might be just, yet the justifier of him that believeth." Who, standing here, can doubt man's unspeakable demerit? Who can question Christ's exhaustless love? Can it be less than a redemption for *all* sinners that he seeks? Is he less than a saviour from sin's deepest stain and last remaining pollution? Let us not leave this spot without leaving here all our misgivings of his willingness to save us unto the uttermost. How dare we look upon that meek, lamblike sufferer, and indulge doubts which make this imposing scene a miserable deception, and its lone actor a liar? If he cannot, or if he will not, save us, Gethsemane, as well as Calvary, is false. No; the spirit of the place should beget confidence. *His burden* removes ours. *His cries* call upon us to rejoice. *His love in suffering* should be answered by our perfect love that "casteth out fear."

CHRIST A PATIENT SUFFERER.

"He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth."
— *Isaiah* liii. 7.

The patient submission of Christ to the sufferings necessary for the world's redemption are touchingly illustrated by the following incident related by Dr. Hackett: "As I was passing near Gethsemane, one day, I saw at a little distance a shepherd engaged in shearing one of his flock. The animal lay stretched before him on the ground, submitting without resistance or complaint to the operation which he was performing. It seemed as if every movement of the shears would lacerate the flesh; the feet were bound; the man's knees were pressed rudely against the sides of the helpless captive. This position, so irksome, had to be endured for a considerable time before the ample fleece was removed. Yet, during it all, it was wonderful to observe how patient the creature remained. It struggled not; opened not its mouth. Under ordinary circumstances this might not have attracted my attention; but being seen in such a place, it spoke to my heart with touching power. How could I forget the prophet's use of that emblem, in describing the spirit of unshrinking submission to appointed suffering, which was to distinguish the Saviour of men, and of which he gave such matchless proof in the agony of the garden!"

THE CHILD JESUS AND HIS FATHER'S BUSINESS.

"How is it that ye sought me? Wist ye not that I must be about my Father's business?"—*Luke* ii. 49.

These words have a peculiar interest. They are the first recorded words of Jesus, spoken when he was twelve years old. We have reason to believe that the visit to Jerusalem, which gave occasion to them, was the first since his parents brought him in infancy to present him to the Lord, (verse 22.) The mention of the twelve years seems of itself to intimate that he had not come with his parents in their former attendance upon the feasts, and from other sources we learn that the Jewish youth were brought at this age to the temple. Precisely in the ordinary course of religious training appointed for the children of God's people, he "grew and waxed strong in spirit," and "was filled with wisdom," (verse 20.) The divinity was gradually manifested to his humanity, for, in his humiliation, he was an infant, a child, a youth, and the increase of "wisdom" and "favor" was adapted to these several stages of his human nature. This is a key to explain his words and conduct on this occasion. He had arrived at a decisive period in his spiritual development, when a means not before used was to give it a marked elevation,—namely, the instruction found in his Father's house, the Temple. Though this instruction was marred by human imperfection, his penetration at once separated its errors from its truth. He was found sitting in the midst of the doctors, both hearing

them and asking them questions. He was not in the chair of the teacher, but in the seat of the pupil. When catechised, he astonished by his answers; and when he asked questions, as it was proper and customary for a learner to do, all who heard him were amazed.

What questions did he ask; and what truths did his answers unfold? How instinctive is our desire to know the connections of this little scrap of our Saviour's history. But the pen of inspiration takes it up not until after about eighteen years. Yet his answer to his parents teaches us to believe that they were questions which concerned his father's matters. He declared that he must be *in* these,—that is, henceforth he must be left to follow these as his meat and drink. His father's words to the prophets, which neither they (1 Pet. v. 11.) nor he yet fully understood, though they concerned himself, were the texts, doubtless, giving occasion to these questions and answers. These revealed to himself his nature and the work the father gave him to do. He saw his own high commission in them so clearly, and it became at once so familiar to him, that he gently expressed an astonishment that his parents did not see it too. "Wist ye not!" Do you not know this, so plain to me, that I have a duty in my father's house, and about my father's business. I "*must*" be about this. How could you seek me elsewhere? Where besides should I be found? And how could you seek me "*sorrowing*?" as if I could suffer harm while thus engaged. He does not chide them for leaving him, for they were not to blame for this; but with something of the authority of the future man, he replies to his mother's question with the suggestive "How." Did the angel announcements not prepare you for what you have now seen? How is it that you have *thus* sought me whose advent taught you to expect the character in me which I now in part assume? Have you so far forgotten Simeon's and Anna's words as to be astonished at my present conduct?

Thus the growing wisdom of Jesus led him to prepare others to receive him in the work of his father. At his baptism he completed his preparation for this work; but Mary understood only dimly these things until the day of Pentecost.

The meaning of that pregnant, "*My Father,*" now for the first time uttered, gave occasion for its constant and solemn repetition throughout his ministry. It was "*My Father,*" with whom he was one, and for whose glory he labored and suffered, and to whose right hand he returned to make intercession for his people. The words of the child Jesus to Mary were but the beginning of all this wonderful revelation of truth concerning his Father; and it is worthy of notice that from this time we have no record in the Gospels, of Joseph, the reputed father of Christ.

How strikingly do the 51st and 52d verses, which declare his continued subjection to his parents, illustrate his declaration to John the Baptist, that he came to fulfil all righteousness. Though

his divinity was so manifested as to astonish all who heard his questions and answers in the temple, yet he waited at Nazareth, in the disciplining of obedience, for the time appointed of the Father for him to enter fully upon his ministry.

THE MEANEST FARE.

"He would fain have filled his belly with the husks that the swine did eat."—*Luke xv. 16.*

Among the many delicate touches of the sacred pencil in the unequalled picture of the Prodigal Son, these words constitute one of the most expressive. Let us briefly notice their import. The word not very aptly rendered "*husk*" in the text, refers to the horned-shaped pods of the fruit of the carob-tree. It is found not only in the East, but in some parts of southern Europe. This fruit has a sweetish taste, and is used as an article of food by the poorer classes. It is also esteemed highly for fattening swine. This statement of the parable, then, shows how far the prodigal had fallen from the privileged condition of his father's house. It is in beautiful contrast with the *feast* of his welcome home. In its spiritual teaching, it displays in vivid coloring the degraded state of the sinner as set against the state of the sons of God. How plainly we see the mind unsatisfied in the one case, and the soul filled with fat things in the other. And when we see, as the parable enables us to see, that this degradation is a chosen one, we are prompted to chide the impenitent in the language of the hymn,

"Come and welcome, sinner, come!

Spread for thee the festal board,
See with richest bounty stored;
To thy Father's bosom pressed,
Thou shalt be a child confessed;
Never from his house to roam;
Come and welcome, sinner, come."

EDITOR'S DRAWER.

THE GREAT CROSS OF THE AGE.

A brother writes: "I have taken the Guide from the first, and cannot dispense with its monthly visits. From more than twenty years' observation, and fourteen years' experience as a pastor, I am led to believe that among our most devoted and consistent members are those who steadily read the Guide. Its perusal not only begets an appetite for spiritual food, but furnishes it for the hungry soul. A great battle is yet to be fought on the subject of Christian Scripture holiness. The great cross of the age is to confess the work of the Holy Spirit in regenerating and sanctifying the soul. When will the pulpit, the Methodist pulpit, bear a clear, uniform, and unequivocal testimony to this great distinctive doctrine of our church. We can afford to part with

numbers, wealth, and social position, but we cannot afford to part with this right hand of our power. Its surrender would be dear at any price."

WORDS OF CHEER.

While our trust is in God, from whom alone is sufficient help to enable us to discharge our duty in conducting this periodical, we feel that he does strengthen us through our beloved brothers and sisters in Christ, who have been partakers of like precious faith. The following from a pastor's wife is a *word of cheer*.

"After the lapse of years of convictions of duty, of strong struggling of soul to be free, of the darkest clouds of unbelief, Providence threw me within hearing of Bro. Gorham, who made so plain the way of faith that I learned to claim Christ as my all-sufficient Saviour. And for years the Guide has made me its monthly visits, and has been to me the source of the greatest profit. Never have I prized it more than at the present time, situated as I am this year, where but few talk of this great blessing. It comes laden with its precious truth to strengthen and encourage me so to seek the inward cleansing as to demonstrate to others the revealings of God within me, and be a waymark to them. Have I not reason to love the Guide, and those connected with it? Other periodicals may have in themselves merits, and so be chosen by some, but my influence shall be given to the Guide."

THE OFFENCE OF THE TRUTH.

While thus receiving many encouragements we are not without criticism and reproofs, some of which we esteem candid, and feel that they are given in love. Such are as an excellent oil, which shall not wound but profit; but some we must feel are captious, and a few even resentful, showing that the *truth* is the cause of *offence*. For example: A recent letter orders the Guide stopped. The writer says, "I became disgusted with it by reading the first copy. I think it neither instructive nor interesting, for it fully sustains the doctrine as taught by the priesthood of the present day, that we must first become as little children before we can be in favor with Christ." By the aid of divine grace, the Guide shall never cease to give this occasion of offence.

"FAITHFULNESS BEGETS FAITH."

So remarked a brother under the warm impulse of a renewed consecration to God. He had entered into a fresh covenant with God, and by divine help had been faithful, while at the same time he found the exercise of faith easy, so blended and dependent one upon another are obedience and faith. The path of duty is the path in which faith strengthens. The cross may look intimidating to him who views it at a dis-

tance and shrinks from bearing it; but to him who unhesitatingly takes it up, looking unto Christ for strength, there is given a power to believe which makes that cross the glory and rejoicing of the soul. Legal obedience, such as Wesley had when he went to Georgia as a missionary, brings no comfort. But the obedience of an humble faith, ever saying, "Here, Lord, am I; send me," sets the heart on fire. This was the faith of Wesley, when he "felt his heart strangely warmed," and which animated him when he exclaimed, "The world is my parish," and when, like his master, he went everywhere doing good. Christian, expect not the faith which will make you strong to do and suffer for Christ while you sit still with your hands folded and your head bowed down. Up; go where there is most to be done, and where the battle rages the fiercest in the conflict of sin and holiness. Do; but trust, work, and believe. Let even your closet and your hours of retirement, (and they should be many,) be hours of holy and persistent wrestling with God. So shall your "work of faith" be "a labor of love," and your patient hope be full, "O glorious hope" of immortality.

THE CAMP-MEETINGS.

Now that these yearly convocations of a large number of the people of God are over, we hope to hear more fully of the results, in the testimony to a full salvation from many who have found at these meetings that great blessing. Already we have had some such testimonies. And in this connection we may say

A WORD TO CONTRIBUTORS.

The pens of many of our valuable contributors have, we fear, been too idle even for the warm summer months. At any rate, under the refreshing influence to the outward man of the cool autumn breezes, and under the sweeter and still more refreshing influence of God's Spirit, breathed upon them from him, we trust they will re-consecrate their pens to God, and let our readers have, in part at least, the benefit. Let new pens be set in motion. You know not what God may do for you and by you through this channel of usefulness.

CHILDREN'S CORNER.

THE LOST CHILDREN.

BY A. S. G.

Dear children who read the Guide, I was glad when I saw this corner appropriated to you. I always love little children, and I am especially interested in you, as you are mostly the children of pious parents; and as such I regard you as the children of promise,—children over whom the great God has special care. " 1 c

is unto you and your children:" "I will pour my spirit upon thy seed, and my blessing upon thine offspring." These and other kindred promises lead me to feel that you are privileged above others; and as your privileges are great, so are your responsibilities in like ratio increased, and I am very anxious your young hearts should be given and kept consecrated to the blessed Jesus who so loves you, now before "the evil days draw nigh."

"I was thinking of something I might say to interest you and lead your thoughts to this great subject, when I took up one of the secular papers and read a little story which affected me deeply, and which shows that the great God hears little children when they pray; that he is their help, their strong refuge in time of need, when they look to him in confidence. It seems that three little girls, children of pious parents, residing somewhere in Pennsylvania, I think, went into the woods to pick whortleberries. They wandered about until they found themselves in a strange place, and could not find the road nor any way out. Now, little ones, what would you have done under such circumstances?

I will tell you what those dear little girls—the oldest not ten years of age; not so old as some of you, I think—did. With the wisdom of maturer years, they seated themselves upon a log, there in the dense wildwood, to think what they should do. They felt that they were *lost*; and with this thought what anguish must have riven those young hearts. Then came the fruit of pious teachings. Instead of yielding to grief, or childish fears, Mary, the eldest, said in this extremity, "Let us pray to God to help us find the way out." And so they all knelt down beside the log, and with hands uplifted, prayed to God for deliverance. Oh what a beautiful sight! Surely the blessed Jesus, who so loves little children that, while on earth, he took them in his arms and blessed them, smiled upon that scene; and would not angels go at his bidding to minister unto them?

After praying, they started anew, and soon found berries enough to appease their hunger. They called then the different names of the dear ones at home, and little Carrie, the youngest, cried for milk, and sat down to rest. Ida, the second, was tired and sleepy, and would rather stay there than try longer to find her way home. So Mary stripped the bark from a dead tree, and covered it with leaves for a pillow, and the little ones laid down to rest. She found the sun had gone down, and it was growing dark, so she made up her mind to stay during the night. She knew the night would be long, and the little ones might awake and cry, so she filled her pocket with winter-greens to pacify them, and then knelt down to pray again for protection. And thus they were found by the anxious parents and people of the village who joined in the search. Oh what a comment upon our holy religion. Had the infidel, or the most hardened, been of the

number, they must have been impressed with its power at the scene which met their view. There, in the dark wildwood, those two little ones sweetly sleeping, and their elder, guardian sister, on her knees praying. Oh, the beautiful, trusting faith of childhood. I wish—sometimes as my own precious little boy of two years and a half old, when tired and weary, comes and throws himself upon his knees with his head in my lap, with, "Me say my prayers, mamma," and then lisps, "Our Father in heaven,"—that I could learn the same lesson of confidence, and of going to Jesus, the *all* compassionate, with my griefs and trials. Now, little children, I can say no more; but pray to Jesus; love him, and he will take care of you in all circumstances. He took good care of little Mary and her sisters, and he will always be with you if you love him.

LOVE AND OBEDIENCE TO PARENTS.

BY EDWARD E. ROGERS.

A few days since, I asked a little girl whom she loved best. She replied very promptly, "My mother." I dare say, if I should ask the little readers of the Guide the same question, in very many instances I should receive the same reply. There is a very pretty hymn entitled, "I ought to love my mother," which I will venture to repeat, for the sake of those who have never heard it.

"I ought to love my mother;
She loved me long ago;
There is on earth no other
That ever loved me so.
When a weak babe, much trial
I caused her, and much care;
For me no self-denial
Nor labor did she spare.

"When in my cradle lying,
Or on her loving breast,
She gently hushed my crying,
And rocked her babe to rest.
When anything has ailed me,
To her I told my grief;
Her fond love never failed me
In finding some relief.

"What sight is that which, near me,
Makes home a happy place,
And has such power to cheer me?
It is my mother's face.
What sound is that which ever
Makes my young heart rejoice
With tones that tire me never?
It is my mother's voice.

"When she is ill, to tend her
My daily care shall be;
Such help as I can render
Will all be joy to me.
Though I can ne'er repay her
For all her tender care,
I'll honor and obey her,
While God our lives shall spare."

Isn't it pretty? You will learn it, will you not? and when tempted to disobey or be unkind to that dear being who has done so much for you, you will remember those affectionate lines,—

"I never can repay her
For all her tender care;
I'll honor and obey her
While God our lives shall spare."

Remember, children, when you disobey your parents you disobey God. It is his command, "Honor thy father and thy mother." Let me tell you, very kindly, how you may fail to honor your parents without being directly disobedient. When you do anything, *without their knowledge*, that you have reason to think they would disapprove. Have you never been in company with your playmates when some venturesome scheme was proposed, to which you gave your consent, when you *knew*, had your parents been present, they would have regarded it with entire disapprobation. You said to yourself, "Father has never told me I *must* n't do it, so it won't be *disobeying*." But, my little friend, if you had reason to think your actions contrary to your father's wishes, although he had never given any express commands in the matter, you was disobeying your parents,—you was doing that which is in substance *disobedience*.

Again, you are disobedient when you comply with the request of your parents hesitatingly and unwillingly. Such disobedience is little better than a positive refusal to do what is required of you. It is forced; it is an obedience of the hands when the *heart* and the *will* are *rebellious*.

Learn to obey cheerfully and in love; to *anticipate* the wishes of your parents, not waiting to be told. Then when your kind father or your gentle mother leave you to take their last long sleep in the grave, you will not have to grieve over disobedient conduct.

BOOK NOTICES.

CAN A CHRISTIAN FINALLY FALL FROM GRACE? A Dialogue. By the Rev. S. D. AKIN, A. M. Nashville, Tenn.: J. B. M. Ferris, Agent. And for sale by A. H. Bedford, Agent, Louisville, Con. Depository, Louisville, Ky. 1860.

This small volume contains a very good summary of the Scripture texts which believers in the possibility of final apostasy adduce in support of their faith, with a clear exposition of them. The opposite arguments are, we think, fairly stated, though, of course, not so fully carried out as they would be in a work written to support the negative of the question. Those who wish to have at hand a comprehensive view of this subject in a small compass, cannot do better than to purchase Mr. Akin's book.

THE MISSIONARY IN MANY LANDS: A Series of Interesting Sketches of Missionary Life. By

ERWIN HOUSE, A. M. Ten Illustrations. New York: Carlton & Porter.

The history of the struggle of the early missionaries with the powers of darkness in heathen lands is full of the records of patient endurance, of intense suffering, of perseverance in discouraging labors, of heroic daring and thrilling incident, and, most of all, of final and glorious triumphs through grace. To the thoughtful and serious reader, it has an interest surpassing that of romance. To the mere student of human nature, there is more to be learned from it than from all the pages of merely secular history. As a proof of the divinity of the gospel, it is demonstrative. As an illustration of its power, it is inspiring to the Christian faith. Mr. House has seized the most striking facts of this history, and presented them in this volume. He says it was written "with the design of awakening in the minds of the young, particularly, an interest in the missionary cause." We are sure it will do this if it is read; and if intrinsic value, an attractive style, and a really beautiful mechanical execution, have their just influence in the minds of the reading community, *it will be read by many thousands*.

The same publishers have laid upon our table another new book relating to the same great theme, entitled

A MISSIONARY AMONG THE CANNIBALS; or, the Life of John Hunt. By GEO. STRINGER ROWE.

Mr. Hunt was one of nature's noblemen. Though of humble origin, his genius, when purified and elevated by the grace of God, placed him in a commanding position before his fellow-men. He became a successful preacher, — first among his countrymen, and then among the cannibals of the Fijian Islands. While at the Hoxton Wesleyan Theological Institute, then under the presidency of the late Dr. Bunting, Mr. Hunt came into the enjoyment of perfect love. In the fulness of the blessing he preached to the heathen, and abundant was the fruit given him. We have read this volume with great enlargement of heart. Our faith and love have been increased by it, especially our love for the missionary work. We have given to our readers in this number of the Guide, free quotations from it, by which they may judge somewhat of its character.

THE PERCY FAMILY. Number Three. Paris to Amsterdam. By DANIEL C. EDDY. Boston: Andrew F. Graves, 24 Cornhill. New York: Sheldon & Co. 1860.

We have noticed as they came from the press numbers one and two of this excellent series. We see no reason to abate the favorable opinion we have heretofore given of them. In fact, we think this the most sprightly volume of the three, and equal to the others in fulness of information. They are books for the young, of superior excellence. They are well illustrated, and the mechanical execution generally is beautiful.

ISLE OF WIGHT LETTER.

We copy the following letter from the *Chris. Ad. and Journal*. It is from the ever-interesting pen of Mrs. Palmer, from whom we expect to hear soon more directly.

WE are reminded that our old friends may be interested to hear something from this beautiful island. Its attractions are somewhat far-famed, and during the summer months hundreds of visitors flock to see its beauties, and recreate. At present, the number of visitors is unusually large. Her Majesty has her marine residence here, and generally spends about six weeks of the year at Osborn House, four miles from the place where I now write. She is at present here, hence everything is life and gayety.

The Isle of Wight furnishes some of the most beautiful drives it has been our privilege to enjoy. It has been celebrated as the Garden of England, and is beautifully interspersed with hill and dale.

A few days ago we went to take a look at the queen's residence. The situation is every way eligible for the summer residence of the sovereign of the British Isles. It commands an extensive prospect of naval stations, has a fine sea-beach with a private landing-place, and is sheltered by beautiful woods and plantations. The palace is in the Padian style. Within the balustrade of its lofty roof is a charming promenade. The flag-tower is 107 feet in height, the clock-tower 90, the first terrace-wall 17, and the second 10 feet. Now that the queen is here, the flag of state is ever gayly flying. The royal apartments command the most uninterrupted views of water and land scenery. The estate is inclosed by a park fence, and through the luxuriant woods and undulating grounds, several miles of private carriage road has been constructed.

Prince Albert is fond of agricultural pursuits. His fine farm-house and large stacks of hay would do credit to any Western farmer. As we were returning from surveying the grounds around the

palace, an outrider in the queen's livery apprised us that we were in the presence of the royal family. We drew a little aside in due form and stopped our carriage. Prince Albert and Princess Alice were riding in an open barouche, and the two younger sons on ponies. A sweet, modest family, despite loyalty! They seemed quite willing to see what we looked like, while we surely felt ourselves more than willing to enjoy such an unrestrained view of persons we had wished to see.

The queen in riding out has repeatedly passed the house where I now write. She lives in the affectionate and prayerful regards of her subjects. Doubtless she is in most respects beautifully exemplary, not only as a sovereign, but in her social and domestic qualities; yet that she should be regarded as experimentally pious, as some suppose, cannot be admitted so long as she sails out in her yacht on Sabbath afternoon, as she does here, or attends the theatre on Saturday evenings as when in London.

We have had frequent opportunities of riding out, and among the various places we have visited specially worthy of note, is the village of Arreton, whose church stands at the foot of the town of that name. The church is of great antiquity. Some of the monumental tablets commemorative of the dead, date hundreds of years back. Not a few of these are very unique. We took a copy of one in a horizontal position, which will be a sample of the style of many others. It reads thus, with the exception of making the orthography more intelligible:—

"Here lies buried, under this grave,
Harry Hawks, his soul God save!
Long time steward of the Isle of Wight,
Have mercy on him, God full of might!"

In the yard of this church lie the remains of one whose name, though not enrolled among earth's nobility, will be imperishable long as time endures. The inscription on the tombstone reads thus:

To
the Memory of
ELIZABETH WALLBRIDGE,
THE DAIRYMAN'S DAUGHTER,
who died May 30, 1801,
aged 31 years.

"She being dead yet speaketh."

Stranger, if ere by chance or feeling led,
Upon this hallowed turf thy footsteps tread,
Turn from the contemplation of the sod,
And think on her whose spirit rests with God.
Lowly her lot on earth; but he who bore
Tidings of grace and blessings to the poor,
Gave her his truth and faithfulness to prove,
The choicest treasures of his boundless love;
Faith that dispelled affliction's darkest gloom,
Hope that could cheer the passage to the tomb,
Peace that not hell's dark legions could destroy,
And love that filled the soul with heavenly joy.
Death of its sting disarmed, she knew no fear,
But tasted heaven e'en while she lingered here.
O happy saint! may we like thee be blest,—
In life be faithful, and in death find rest.

Three green hillocks, side by side, mark the spot where lie entombed the remains of the humble cottagers whose names have been memorialized in the minds of tens of thousands by the devoted Legh Richmond. Next to the tomb of Elizabeth lie the remains of her sister Hannah, who died a few months previous, with the account of whose burial the interesting tract, "The Dairyman's Daughter" commences. Under a third hillock closely adjoining, and unmarked by a stone, lie interred the venerable dairyman and his wife. The mother did not live long after the death of her daughter Elizabeth, but the good old dairyman survived till the year 1816, not being gathered to his fathers until between eighty and ninety years of age.

After leaving the Arretton Church, we passed along the beautiful road described in Legh Richmond's inimitable tract, by which the remains of the dairyman's daughter were followed with singing as they were being borne from the cottage to the grave. Says Rev. L. Richmond, "We went by several cottages; a respectful attention was universally observed as we passed, and the countenances of many proclaimed their regard for the departed young woman. The singing was regularly

continued, with occasional intervals of about five minutes, during our whole progress."

Along this road we passed. It was beautiful. The air was redolent with sweetness from the many beautiful flowers and the new-mown grass. The Isle of Wight abounds with fine roads, often overarched with the graceful willow or the massive, umbrageous forest-tree. The very birds seemed strangers to fear, and courted our stay as they lingered around us, and all nature seemed simple and loving, yet glorious and grand.

Is it not surprising that the fact should not have been mentioned in the tract that the far-famed Dairyman's Daughter was a Wesleyan? Yet this perhaps was not necessary. She was a Christian, a Bible Christian, apprehending experimentally that the blood of Jesus cleanseth from all sin.

It was this glorious doctrine, as apprehended by the early Christians and the early Methodists, that caused her to exclaim again and again with her latest breath: "Thanks be to God! He giveth the victory. I, even I, am saved. O grace, mercy, and wonder! Blessed Jesus! Precious Saviour! His blood cleanseth from all sin. Lord, receive my spirit. Father, mother, friends, I'm going, but all is well! well! well!"

And thus died this humble believer in the doctrine of full salvation of over half a century since, triumphing over the last enemy, conscious that the sting of death had been taken away, and testifying with her latest breath that the blood of Jesus cleanseth from all sin.

And now a humble band of her brethren and sisters in Jesus bear her to the grave with songs, as was the custom of the Methodists in the days of their simplicity.

Of this the writer of the tract "The Dairyman's Daughter" says: "I cannot describe the state of my own mind as peculiarly connected with this solemn singing. I was reminded of olden times and

ancient piety. I wished the practice more frequent. But I must not linger too long on my way to the cottage." The distance from the cottage is about one and a half miles. It is situated on Hall Common. The relatives of the dairyman's daughter still reside there, who love to talk of her virtues, and who evidently feel themselves honored by the relationship.

The cottage and its surroundings still present the air of neatness and rural sweetness as described by L. Richmond. We talked with a relative of the departed, who seemed to take melancholy pleasure in relating interesting incidents connected with her history. A Bible which bears her name, written with her own hand, one over which she loved to ponder and pray, was handed us. A book is kept in which visitors write their names. By this we saw, that with ourselves, hundreds from various parts of Europe and America had visited the cottage of the dairyman's daughter. On the opposite side of the road stands a neat Wesleyan Chapel.

The brother of Elizabeth died a few years since. He was a Wesleyan local preacher of forty years' standing. An original letter in the dairyman's daughter's own handwriting is before me; it was written to this brother, and by him given to Mrs. Pinhorn, a lady of influence in the Wesleyan society in this place. Elizabeth Wallbridge was awakened and converted through the instrumentality of the Rev. Mr. Crabb, a Wesleyan minister, who was the missionary referred to by L. Richmond. A note from the Wesleyan lady above referred to, received a day or two since, will give some idea of the manner of her awakening under the Rev. Mr. Crabb. It reads thus:—

"My dear Mrs. P.: While Dr. P. and you were urging the duty of friends inviting their friends, I was reminded of the fact that the conversion of the dairyman's daughter resulted, by the divine blessing, on her fellow-servant inviting her one Sabbath to go and hear their missionary

preach that morning." To this invitation Elizabeth gave the following characteristic reply: "Well, I don't care if I do, for I have a new gown and bonnet, and it will be a good opportunity to show them."

Not a very encouraging answer surely. Elizabeth accordingly went. The text that morning was, "Be clothed with humility." It was an arrow of conviction to Elizabeth's heart. On her return home she removed the bows from her bonnet, and from that time was plain and simple in her attire. Who can calculate on the result of that single invitation from that humble fellow-servant? I thought this might serve as an illustration of the importance of saying to others, "Go thou with us, and we will do thee good."

This lady has also placed at my disposal the copy of a letter of the dairyman's daughter to her brother, in which she gives some account of her conversion, through the instrumentality of the Rev. Mr. Crabb, who was stationed at Portsmouth, and included the Isle of Wight as missionary ground. If you think it will interest the readers of the Advocate, I may in a future communication place it at your disposal.

The Isle of Wight is no more a missionary station. We are here by the special invitation of the Wesleyan societies. The island now sustains four Wesleyan ministers, and has a number of efficient local preachers. The special services which have been held since we came have been crowned with the blessing of the Head of the Church. Pentecostal blessings have descended on the disciples of Jesus, as with one accord they have waited for the baptismal flame. During the twenty-seven days since we came to the island, scores have been enabled to rejoice in the reception of the promised endowment of power, and about three hundred newly brought over from the ranks of sin have professed to receive pardon. Halleluiah, the Lord God Omnipotent reigneth! And let all the people say, Amen!

P. P.

The following is the latest account of the labors of Dr. and Mrs. Palmer, which we extract from a foreign paper received at this office, of the 3d inst.

RYDE, ISLE OF WIGHT.

At the beautiful town of Ryde, Dr. and Mrs. Palmer, of America, have been for three weeks conducting a series of revival services in the Wesleyan Chapel, Nelson Street. The crowds drawn on the Sabbath-day have been unable to find accommodation, and immense audiences have gathered together every week-night, Saturday excepted. A mid-day meeting for prayer, for the copious effusion of the Spirit of God, has also been encouragingly attended.

Such an astonishing work of God has never been known in the Isle of Wight. For some years past, the membership of the church in Nelson Street has averaged about 100 persons; but in the short space of three weeks, no less than 190 persons have sought and found "redemption in the blood of Christ, even the forgiveness of sins."

The service of Thursday, August 3, was signalized by an extraordinary manifestation of the power of Christ to save. Before the commencement of the addresses, while Dr. Palmer was giving out the hymn, commencing with —

"Father to thee my soul I lift,
My soul on thee depends,"

two men came and knelt at the communion rail. They continued kneeling for some time, evidently intent on the salvation of their souls. Mrs. Palmer, in her address this evening, spoke with more than ordinary urgency and explicitness on the nature and importance of present holiness, and the necessity of a minute and most careful attention, on the part of believers, to the inworking of the Holy Spirit on this point, inasmuch as it was the will of God, even their sanctification. How the work of the Holy Spirit on the heart of convicted persons might be ascertained and yielded to, both Dr. and Mrs. Palmer illustrated in a very striking man-

ner. At the close of the addresses of these devoted servants of God — the modern Priscilla and Aquila — there was a wonderful and simultaneous yielding to the convictions of the Holy Spirit, on the part of the congregation. Convicted persons came flocking to the communion rail from every part of the chapel, which was in a few moments crowded, and they then began to kneel on the outer side. The two vestries were then opened, and both were soon filled. It seemed, also, as though there were convicted people all over the chapel.

The two men who came forward during the early part of the service were among the first who afterwards hastened to kneel at the altar of prayer. Of those who came, about twenty were made partakers of pardoning mercy, and among the most happy of these were the two men just mentioned. The closing moments of the service were moments of holy triumph as the congregation joined with Dr. Palmer in singing —

"Thy saints in all this glorious war
Shall conquer, though they die;
They see the triumph from afar, —
By faith they bring it nigh."

Among the interesting cases of conversion was a soldier from Portsmouth, who was so distressed because he had not come forward when an opportunity was given, that he went in great agony of mind to Dr. and Mrs. Palmer, at their lodgings, and there and then, while prayer was offered on his behalf, entered into the possession of the liberty of the sons of God. His sister had been pleading for his conversion during the evening, and, knowing that he must leave in the morning, was distressed that her prayer had not been answered. But when told by him, the next morning before his departure, what the Lord had done for him, after leaving the chapel, her joy was great indeed.

The sister of this soldier having been favored with such marked success in the case of her brother, was induced, the next

day, to undertake another case. It was a young man, whose salvation she had much desired. In the arms of faith and prayer she brought him to the Saviour, as he sat among the hearers in the chapel. She was disappointed when she saw him leave the house of prayer without yielding to the claims of the Son of God. She then prayed that the arrow of conviction might so penetrate his heart, that he might have no sleep during the night. The next evening she had the happiness of seeing him among the seekers of salvation. She told him how she had prayed for him, and had even asked that he might not be able to close his eyes in sleep. "Your prayer was answered," said he, "for I had no sleep during the night." He was now an earnest, humble penitent, and, before the close of the service, found the pearl of great price.

[Original.]

A PRAYER.

BY M. A. W.

WITH deepest reverence, Lord, we come,
And at thy footstool kneel;
Oh, for the sake of thy dear Son,
Let us thy presence feel.

The slumber from our spirits shake,
And purge away our dross;
Take all our sins for Jesus' sake,
And nail them to the cross.

Into temptation, blessed Lord,
Do thou not lead, we pray,
But guide our every thought and word,
Dear Saviour, lest we stray.

Help us to guard with earnest care,
The treasure thou hast given;
Keep us from every hurtful snare,
And make us heirs of heaven.

And when the toils of life are o'er,
And we have done with time;
May we upon that blissful shore,
The brightest stars outshine.

May we, with all the blood-washed throng,
Their bliss and triumphs prove;
And sing the never-ending song
Of thy redeeming love.

"THE GRAND DEPOSITUM."

SELECTED BY Y.

"I AM glad brother D— has more light with regard to full sanctification. This doctrine is the grand depositum which God has lodged with the people called Methodists; and for the sake of propagating this chiefly, he appeared to raise us up. I congratulate you upon setting loose to all below, steadfast in the liberty wherewith Christ has made you free." WESLEY.

A friend of Mr. Wesley's, an Irish lady, writes: "July 2, 1787.—The Lord keeps me in his hand, as in a strong castle, from all my enemies. Yesterday at meeting, the young women's class, my soul was so drawn out in prayer, I could forever have lain at his feet, — so powerfully was Jesus present. Under the first prayer one of them found that peace of God which passeth all understanding, and which she had been long seeking for. This is another token that I am in my place. The same evening, another of them found peace under Mr. Johnson's prayer. And this day, a third found pardon of her sins."

By this we see the good of soliciting the unconverted to attend class.

"July 14.—My soul was sweetly and powerfully drawn out to seek perfect purity, that I might forever be kept from the least defilement, according to my state; and so full an answer have I received of enjoying it, from the word and nature of God, as fills me with divine comfort.

"His nature is pure, he hates sin, and promises the desire of the righteous shall be granted.

"He has pronounced a blessing on the pure in heart, and upon them that hunger and thirst after righteousness; hence I feel united to him by faith continually, and I know of no inward sin that takes place for a moment. Eternal glory to my Father, my Saviour and my Sanctifier, that bears with my numberless weaknesses,

mistakes, and ignorances, and keeps me by his mighty power, in humble integrity before him at all times, in the midst of temptations.

"Aug. 26.—I still feel that uninterrupted happiness which is the result of peace of conscience, joy in the Holy Ghost, and the love of God shed abroad in my heart. Bless him, O my soul, and all that is within me, bless his holy name. Yesterday I saw and felt such light and sweetness as I cannot describe, from these words: 'A fountain sealed, is my beloved;' so clearly did I feel that my adorable Redeemer keeps me, as if surrounded with walls, locked up and sealed to all but himself.

"June 26, 1789.—This is a memorable day of mercy to me. Reading in the American Magazine, of a woman who was healed by faith in the Redeemer, and having labored some time under a complaint that baffled the power of medicine, I earnestly looked to him in prayer and faith, knowing he could heal me, and, adored be his gracious name! since that time I feel his healing power, —all praise to his sacred name!

"June 28.—Sweet is my sleep, calm and peaceful my waking hours; oh, what are crowns and scepters? Poor insignificant things, compared with thy love, which possesses my soul, and yet I feel a constant longing for more of thy love, my adorable Lord.

"June 30.—I am overwhelmed with a sense of divine goodness and love to my soul and body. The healing of my body, in answer to my feeble faith and prayer last Friday, is now confirmed, and I am filled with joy and praise.

Dec. 15, 1802.—This is my twofold birthday. Seventy years ago was I born into this material world, and forty-five years this day was I born again from above; without this birth it had been better I had never existed, forever blessed be my Redeemer and Sanctifier; I can call him, with peculiar interest, mine.

Faith grows stronger, hope more lively, and all my heart, as far as I know, is *entirely his*. Every imagination is wrought into a sweet captivity to his law, which I cordially love. It is about forty years since I could believe he had sanctified my soul, and since that time, I never could discern that sin had power in my heart. Many weaknesses and imperfections have attended me, but no guilt has separated me from the light of his countenance, since that happy period. I daily come with all my ignorance, and infirmities, to be washed in his atoning blood. On his boundless merits alone, I depend for my acceptance, and I feel my footing is sure."

Extracts from Mrs. Johnson's Life.

[Original.]

A CALL.

BY M. M. J.

THE dealings of God have been as forbearing towards me as mine have been opposed to him. My feet wandered often from Jesus, and turned into many of the by-paths of sin and folly. I neglected the God I ought to have cherished, and put him to an open shame. God has graciously led me by paths I knew not, and shown me the danger and wickedness of my course. This is the reason, my dear reader, I propose to honor God by relating my experience, praying, while I do so, most devoutly, that the Almighty Father may make it like seed scattered from the hand of the sower *on good ground*.

In youth I had strong proofs of the mortality of man and the immortality of the soul. My mind always conceived the existence of a God, but I tried to get rid of the idea of a hell. I felt that God was allwise and omnipresent. I knew he was Alpha and Omega. I loved the thought of life; none ever loved it with a greater passion; but death, Oh, what terror the thought created within me, and how it made me tremble! Was there no way

of avoiding the *king of terrors*? I saw all men were mortal, and I wished to believe myself *the exception*, but reason forbade. Like a poor thing of terror, I flew from side to side as a caged bird, until covered with my own blood. I had none to guide me, for my parents were in the "gall of bitterness, and in the bond of iniquity." In this condition I was often brought by sickness to the very verge of the grave. One time, distinguished above all others, I was afflicted with the intermittent fever. I saw my life-strings gathered up and the sword of vengeance glittering above them; then I trembled and called upon my God most earnestly. He was pleased to avert the stroke. Now I thought to serve God. I learned the Lord's Prayer, and that comprehensive little evening prayer, "*Now I lay me down to sleep*," etc. For months I repeated this prayer before retiring; nothing could induce me to neglect it. I believe my worship was acceptable, and that I enjoyed religion,—when I say religion, I mean the religion *that saves the soul*. Being a youth of not more than ten years, and travelling alone, I soon wearied; yet I wonder now at my faithfulness; then I endured what would stagger my maturer experience! *I drooped, and almost died*. God called a giddy sister to follow him. She obeyed. I wondered at the time how she could leave all her companions and amusements, for she had a large share of them. Then I thought she had proved their instability, and longed for something more enduring. Her example, influence, and prayers were the means, I believe, of again making me the subject of alarming convictions. I expressed myself as conscious of the *approach of death*, averring my intention to seek the salvation of my soul. *I only intended to do so*. Months passed and I was still unsaved. Special services were opened in my native village; at these I intended to bring my resolutions into practice. But my companion did not

come, how could I go? I dared not speak to him of the matter; he stood by my side, trembling as much as I. Oh, if I had whispered to him, he would have gone! At last, one whose name is inscribed in many hearts in the church militant, and who has joined the church triumphant, passed down the aisle, and, looking at me, he said, "Come to Jesus." I started regardless of my friend, who followed. Four days I sought for pardon, and obtained the "pearl of great price." I could sing in the well-known words, "Oh, happy day that fixed my choice," etc. I felt the peace of God, which passeth understanding, roll over my soul like a river. Darkness gave way, and the glorious light of the gospel of Christ broke upon my long-benighted soul. I often return to *the old church*, and love the spot where I first made my peace with God.

But now comes the sadder part of my experience,—the part which leads me to relate my experience through the Guide, hoping that some vessel, under similar circumstances, may be saved from breaking. I felt called to preach the unsearchable riches of the gospel of Christ. Parents and relatives spoke disdainfully of preachers. I could not endure to cross my parents' wishes. I tried to get rid of these convictions, and determined to study the legal profession. I entered college with that intention. All told me my abilities were suitable, urging that we required more religious youths to prepare for this profession,—*a plausible argument, it is true, but not sufficient here*. I struck out boldly, for I knew this necessary, thinking also to suppress convictions by so doing. To attend class-meeting was to keep awake all my convictions of duty. *I thought to join a church that had no class-meeting, no cross, that I might wipe THEM all away*. I went from church to church, but could not decide which to choose. Often when listening to God's word, proclaimed in earnestness and truth, my

heart would *almost* decide in favor of duty. Oh, how desperately I struggled! But God laughed at my calamity, and mocked when my fear came. He laid his hand upon me, shattered my constitution, and pointed to the *ruin my own hands had caused*. All was gone,—I saw it, and felt it an *insult* to offer God my weak body and depressed intellect. I regretted that I had not followed whithersoever my Saviour called. Yet after all I could not forget God. Oh, how my life rose up to condemn me! I felt my last state worse than the first, and longed for the freedom I had once enjoyed. I attempt not to depict the agony of my bosom; nay, but if ever agony is endured by mortals, it is endured by those who are called as messengers for God, and refuse. One Sabbath morning I took my Bible and started towards the class-room; I had only walked a little distance when I met a friend, who asked me if I ever attended class-meetings. I replied that I used to do so. Then he asked me to go with him to his. I went, and have to-day to bless God for it. I felt the spirit of love break with fresh glory upon me, and then and there determined never to forsake the class-meeting. Ah, surely they are *the advantage of Methodism*. I attend them still; they are a source of joy and encouragement to me. Reader, not having worked according to God's plan, I lost all that makes life dear,—health. Let me entreat you, then, if you have any call from God, to fulfil it, for upon it may be staked all that appertains to you now and in eternity. Be earnest, be candid, for candor is an element of Christianity, and God will fulfil his promises. Stifle not the calls of God. If called, go immediately, or you may drink the bitter dregs of my experience.

"Your future life in worlds unknown
Shall take its hue from this alone,
Whether as heavenly glories bright,
Or dark as misery's woful night."

Canada West.

[Original.]

SOLEMN WARNINGS.

BY ZARENA.

SOME weeks since, in the village of A., N. Y., a lady was thrown from a carriage and taken up insensible; an artery was broken near the brain, and but little hope was entertained of life; but she was unprepared to die,—no hope in Christ had cheered her life,—no Jesus—Saviour—there. Earnest prayer was offered that probation might be lengthened, and promises of more faithfulness to her soul were made. The All-merciful listened and spared her five weeks. She was trepanned, and the severed artery tied together, then reason and consciousness returned.

As I listened to the earnest petitions for one in that dangerous situation, I could but think, why is it we *feel her* danger? Are the crowds of impenitent thronging our streets less liable to accident and death? Oh, *why* are they allowed to pass on to perdition, and no such anxiety manifested for their eternal welfare? No agonizing groans are heard for them, and when they sink into the grave, a shock is felt when we hear the report, but it is soon forgotten, and our prayers and labors are as lifeless as before.

Daily the inquiry passed from lip to lip, "Can Mrs. R. live?" Soon strong hopes were expressed, and in a few weeks, had she recovered and nothing else occurred to startle our villagers, the accident would scarce have been remembered outside of the home circle; but God did not mean the warning to pass thus easily from the minds of the careless; a more startling scene should follow and fasten the sentence, "Ye shall surely die," on these unawakened hearts.

None thought of agonizing for the *soul* of J. S. at this time; to be sure, he was an impenitent man, but how many, if they thought of his existence, remember-

ed he was in danger of death? Then, too, he was in the prime of life,—full of health and vigor,—disease could not easily fasten on him. A large family of interesting children called him father, and affectionate hearts clung to him. He was one of our wealthiest men; he owned a splendid mansion, with its park of grand old trees in front, and the cool fountain playing in the sunlight, formed a romantic playground for those happy children.

And could death select this man with such surroundings,—such influence with our business circles,—such a host of unfinished plans,—such undimmed vigor of mind, and such bodily strength,—could death select such a one? Ah, if the giant strength of his massive *frame* could save him, he had not died yet; many years would he linger till his head was all silvered o'er; but scarce had our citizens ceased to inquire, "Can Mrs. R. live?" ere, in a sudden and terrible manner, J. S. was summoned to meet his God. He passed out of his beautiful mansion, crossed the park, and stood on the railroad track that is laid directly in front of his residence; the express train came rushing on, and though warned of his danger, he seemed bewildered, and did not succeed in stepping off, but was hurled into eternity in an instant. Thrown many feet into the air, he fell a crushed and mangled corpse. After years of exposure and constant crossing this spot, he must at last meet the messenger of death just there! Many times he had resisted the Spirit's strivings, refused the calls and offers of mercy, and, oh, where is his wretched soul? Are there not *thousands* as careless and as liable to die in their sins? How often warnings come thus close together! God knows the proneness of vain mortals to *forget* these calls, and as if to make it impossible for thoughtless men to lose the impression, he brings at times, in quick succession, these awful judgments.

Still they rush madly on to the black pit of eternal despair! What *can* we do to save souls? Has not each child of God *some* mission to perform? How my soul longs for the work of God to prosper. Can I not do *something*? But as I long to be wholly and constantly engaged in the work of soul-saving, do I *now* do with my might what my hands find to do? In a few days we must lay aside our weapons and go home. God grant we may work while the day lasts, for soon the night cometh wherein no man *can* work. Oh, may the blood of souls not be found in our skirts! If we had *accidentally* caused death to a fellow-being,—what remorse would cling to us; but oh, to be the cause of *eternal* death to a being or beings! If anything could make a Christian unhappy in heaven, it would not be the thought that souls were justly punished, for there we shall sympathize with Jesus in their condemnation, even though once our dearest friends; but it would be the thought of some soul in despair that would have shared our happy home had we been faithful, or not so thoughtlessly negligent. Can a *Christian* be carelessly indifferent? Oh, let us "acknowledge him in *all* our ways," that he may "direct our paths," direct each path of duty as we near it. Let us trust him to *enable* us to do *all* things to his glory; to *discharge every* duty to the perishing around us. Yes, let us lean upon him in our weakness, for without *his* strength we can do nothing. (John xv. 5.) No cross can we bear of *ourselves*. What *perfect* weakness we are. Even while sorrowing over the helpless, hopeless condition of the impenitent, we are unwilling to do *our* work except he bestows a *willing heart*. Blessed be his name, "he will make us willing in the day of his power." Is not the "day of his power" the day when we *yield completely* to *his control* with full, entire trust for all the grace we need?

Amsterdam, N. Y., Sept. 1860,

[Original.]

EPISTOLATORY ILLUSTRATION
OF CHRISTIAN EXPERIENCE.

BY DORA.

MY DEAR SISTER: There is another failing, one more easily besetting sin, of which I would speak, and then close this series of letters. It is this,—*an impatience of spirit towards the faults and errors of others.*

We are prone to be hasty,—ofttimes to censure our brethren and sisters for their deviation from the strict path of rectitude. Forgetful of our own infirmities, our own deficiencies, we regard with impatience the errors of others. With a beam projecting from our own eye, we would fain extract the mote from our brother's eye.

I believe it to be true that those who have had the most clear discovery of their own nature,—the corruption of their own heart,—are the most ready to offer an excuse for an erring brother or sister. Oppressed with a sense of their own weakness, their own shortcomings, their own struggles to overcome selfish nature, and repel temptation, they are prepared to sympathize with others in their failures,—in their struggles.

As they kneel at the mercy-seat, scarcely daring to look heavenward, so weighed down in spirit with a consciousness of imperfections, of shortcomings, how sweetly does the whisper of the angel of the covenant fall upon the heart, bringing to remembrance the words of holy writ, "*Who can be touched with the feeling of our infirmities.*"

How faith now wings her way to heaven, and rests on the bosom of that "advocate with the Father." Once he was "a man of sorrows and acquainted with grief." He was a man of "like passions with us." He *suffered*, being *tempted*; he hungered, he thirsted, he was weary, he was sad, he was persecuted; forsaken, betrayed; and all this that he might become a merciful and compassionate high

priest,—that he might be touched with the very *feeling* of our infirmities. We remember how very patiently he bore with the errors of his disciples,—with what compassionate sympathy he addressed the woman brought before him, for whom her accusers clamored for accusation.

We remember a Peter, who with oaths denied his Lord, but who was by him forgiven. We are cheered by the thought that he *merited* the accusation brought against him by self-righteous Pharisees, viz: "*This man receiveth sinners and eateth with them.*" What though there were apparently no tokens of love,—no sweet manifestations of sympathy towards those hypocritical Scribes and Pharisees, who, wrapped up in a garment of their own righteousness, deemed themselves perfectly whole, and in no need of a physician? What though his withering rebukes and denunciations fell harshly upon their ears? Towards the erring ones, "the lost sheep of the house of Israel," and the despised Gentile, his arms of love were opened wide, for them he had words of kindness, and a large place in his heart of love. Hear him as he teaches his disciples a lesson on forgiveness. He limits it not to a transgression seven times repeated, but *until seventy times seven!*

Well might the disciples ask, "Lord, increase our faith!" Long time has he borne with transgressions; oft-repeated have been the pardons received; and shall we condemn an erring brother and sister for an occasional fault?

What saith an inspired apostle? "*Charity shall cover a multitude of sins.*" Notice also the advice given in respect to the faults of our brethren: "If a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." Spiritual ones are required *to restore*, not condemn,—not crush,—not injure; and they are to do it in *meek-*

ness, not overbearingly, not upbraidingly, but mildly, gently, in humility, considering that they also are liable to be tempted and ensnared; and they ought to exercise the same spirit toward their erring brother that they would like to have exercised toward themselves. Oh, how many who might have been recalled to the path of virtue,—who might have been reclaimed from their sin by meekness and love, have been driven farther from God and his church by a denunciatory spirit and harsh dealing.

The exercise of a compassionate spirit, the winning words of love,—the fair and honorable dealing with the transgressor, accomplish more towards their rescue, than the severe denunciation,—the telling abroad the fault,—the look of scorn, and the cold shoulder. Ofttimes there appears at first view, to outward observation, a deviation, when, if the matter were fully examined,—if all the motives and causes could be ascertained, there might be less cause for censure, and perhaps none at all.

In some cases, disease induces a restlessness of spirit, an irritability of the nervous system, which exhibits itself in petulancy; little things irritate; sometimes pain in the head distracts the mind, a morbid state of the liver produces melancholy, listlessness, etc. These are too lightly regarded by those unqualified to sympathize; and many a devoted Christian, whose whole soul is in the work of God, whose will is in harmony with God's will, is the subject of censure, when "pity ought to be shown for his friend." From the infirmities induced by a diseased body, there is no salvation provided in the gospel,—the resurrection to immortality alone can effect a cure, unless there be first a removal of disease; therefore, such infirmities ought not to be classed with other sins.

"*Forbearing one another in love.*" How important this demand, and how blessed its results if obeyed. To meekly bear

the coldness, the condemnation of others, for those errors or imperfections which are not the fruit of an unsanctified nature, but of a diseased body, requires the exercise of much patience and Christian forbearance. Sweet is the thought, *Jesus knows all about us.* Our Father in heaven pities us, for he knoweth our frame,—he remembereth that we are dust. Prayer should be our solace. Submission to these painful trials ought ever to be exercised. Everything will be adjusted and made right at the judgment.

May God bestow upon us that grace which shall wholly sanctify our natures; impart to us holy principles; give us the spirit of forgiveness toward our enemies; patience with the infirmities of others; victory over every temptation, and bring us safely to the everlasting kingdom of our Lord and Saviour Jesus Christ. Amen.

[Original.]

GIVE ME A SAVIOUR'S SMILE.

BY M. A. H.

Give me a Saviour's loving smile,
While toss'd on life's uneven sea;
'Tis all of earthly bliss I ask, —
A loving Saviour's sympathy;
Clouds may be dark, while billows roll,
But still, 'tis sunshine in the soul.

Give me a Saviour's loving smile;
When weary and oppressed with care,
It doth a healing balm impart,
To feel that Jesus still doth share,
Our every sorrow, pain, and grief,
And kindly grant such sweet relief.

Give me a Saviour's loving smile,
There's naught hath half the charms as this;
It changes sorrow into joy,
Imparts new life and happiness;
'Tis this which makes the bliss of heaven,
The purest joys to mortals given.

Give me a Saviour's loving smile,
More precious far than earthly gems,
Or all the wealth which India boasts,
Yea, earth's most costly diadems.
'Tis antidote for earthly woe,
To enjoy a Saviour's smile below.

North Bloomfield, O., June 15.

THE DUTY OF PERSONAL EFFORT FOR THE SALVATION OF SOULS.

BY REV. D. WISE.

THE primary question to be settled is that of DUTY. Are we, or are we not under *obligations* to make particular efforts with individuals for their salvation? The answer to this question is so clearly in the affirmative, that its decision by argument or proof seems at first sight a needless work. But do Christians *feel* it to be a duty? Do they not rather consider it a matter they may attend to or not, as suits their feelings or convenience? Have they the same sense of *duty* upon it as upon the subject of prayer, keeping the Sabbath, or paying their debts? Alas! their practice demonstrates their indifference to its claims; for where are the Christians who labor faithfully for souls? Look around you, fellow-professor, and inquire who are engaged in this work. Where are the faithful personal-effort men and women? And what says your own heart upon the matter? Has it not hitherto excused you, and left you to a state of indifference upon the whole question? Fatal indifference to you and to the church! and never will either awake until both feel as much bound to practise personal effort, *as to pray!*

The great principle involved in this Christian duty runs like a vein of ore throughout the Old Testament,—the book of lesser glory. There, nothing is more frequently taught, than that God expected his people to be his *agents*, individually as well as collectively, in the accomplishment of his purposes. And this is the *principle* of the doctrine of personal effort. It is God's purpose to offer Christ to the world, and it is every Christian's duty to be God's *agent* in the execution of this benevolent purpose. And surely it may be safely inferred, that, if the lesser dispensation required this *agency*, the greater does not dispense with it; for

who pretends that Jehovah works less with human aid under this dispensation than under the former?

The principle, and the severity of the Deity in exacting it, are clearly discoverable in the following fearful passage.

Judges v. 23. "Curse ye Meroz, saith the angel of the Lord, curse ye bitterly the inhabitants thereof, because they came not up to the help of the Lord, to the help of the Lord against the mighty."

Curse ye Meroz! CURSE BITTERLY! Why this horrible malediction? What had Meroz done? Meroz had refused to be God's agent in executing his purpose! Her inhabitants had *withheld* their aid,—had refused to lend positive assistance. They had not *hindered*; they did not join God's enemies: they threw no obstacles in the way of those who did help; and yet says Jehovah, *Curse them!* CURSE BITTERLY! Why? we ask again. "*They came not up to the help of the Lord,*" is the alarming reply of the Holy Ghost. Is not this horrific anathema enough to stir up your soul, faithless reader? Here you recognize your own offence; for when did you go up to the help of the Lord? What have you done for sinners? Oh, beware, for God is immutable, and will punish the like offence with a corresponding curse; only more fearful in proportion to your advantages over guilty, accused Meroz.

But we turn to the instructions of the New Testament; and inquire of our dear Redeemer whether it be his will that we make personal efforts to save souls.

Matt. xxii. 39. "Thou shalt love thy neighbor as thyself."

Here note, 1. The extent of this love,—thy neighbor; that is, every human being within the reach of your influence. Christ has given this latitude to the word *neighbor* in his parable of the good Samaritan. 2. The degree of this love is placed very high,—as *thyself*. 3. It speaks of individual affection,—*thou shalt love thy neighbor*; not *ye*, generally, but *thou*, par-

ticularly, shalt love, not thy *neighbors*, as an undistinguished whole, but thy *neighbor*,—thy *individual neighbor*.

Can it be possible that this broad, expressive command does not require special action in behalf of the *soul* of your neighbor? All admit that it most unequivocally demands effort for the relief of physical suffering. Should a family in your vicinage be destitute of bread; should iron-souled want seize and bear them to the borders of a miserable death; and should you, knowing their necessity, pass them unnoticed and unrelieved, and they perish with hunger and cold,—the moral sense of the whole community would pronounce you a murderer, and universal condemnation and scorn would fall, withering, as an early frost, upon your head. The reason is plain. Everybody perceives that Christian morality, as taught in this great precept, required you to make efforts for the relief of the sufferers.

But if, in *such* a case, personal effort is obviously demanded, how can we escape the conclusion that it is equally, yea, more strongly, called for in behalf of the undying soul? It exists, close to our very doors, in a state the most ruinous and deplorable that human thought can imagine. It is mortally and grievously diseased,—an awful cloud, fully charged with divine anger, hangs impendingly above it,—time, swift-winged and sure, is hurrying it to its fixed and final state,—a terrible and unending hell yawns, a fearful deep, before it, and it is on the point of dropping into the quenchless fires of perdition, while we possess a power that *may* effect its rescue. Can this command, while it urges us to relieve the physical sufferer, allow us to pass such a wretch without an effort for his relief? Does *he* love his neighbor as himself, who stands tamely and listlessly by while he drops into hell? Perish the mere thought; he does not, cannot love him at all, much less as himself. No man can *pretend* to keep this command without making, at least, an occasional effort to

save such a perishing neighbor. Yet, fellow-professor, multitudes drop into hell around you daily; you see them, you know their danger, and you make no effort to save them. Do *you*, then, keep this command? You do not. What then? Why, you are a sinner, and, as such, need repentance and pardon, as much as the worldly man who lives beside you.

The parable of the buried talent (Matt. xxv. 14–30) furnishes another proof of the obligatory nature of this work.

If the reader will turn to this parable, he will find it to contain this solemn truth; that it is a sin *not to use* our individual gifts for God. No other offence is charged upon the owner of the talent. He did not waste, give away, or destroy it. He *kept* it; but it was in a napkin, and buried in the earth. For this offence,—yes, for *not using* his talent,—he is doomed to lose it; to be cast into outer darkness, to weeping and gnashing of teeth.

In relating this parable, the Saviour said the kingdom *is like it*; that is, our duties and *God's* requirements, under the gospel economy, are similar to those of the king and his servants in that parable. How plainly, then, does it require a personal use of our talents! How fearfully it teaches the consequence of neglecting their use! We need not waste, destroy, or give away our talents to insure our destruction,—TO NEGLECT THEM IS SUFFICIENT. And what can *talents* mean, unless they represent the power we *all* possess, in various degrees, of doing good to men's souls? Fellow-professor, read that parable, and tremble, and beware!

Many other declarations and precepts of the Saviour might be adduced in proof of our point, would our limits permit; but one more must suffice.

Matt. v. 13. "Ye are the salt of the earth."

These words are full and to the point. Christ, speaking in a strong figure, calls his disciples *salt*,—the SALT OF THE EARTH. He means, that they are to the

earth what salt is to meat,—the agent of its preservation from destruction.

This every Christian is bound to be. He may not choose to be salt or otherwise, as he may please. He is bound to be as salt to the world. But how is salt effectual to the preservation of meat? Not by keeping it in large masses at a distance from the meat, but by bringing the *particles* of the salt into contact with it. So each particle of the world's moral salt—each individual Christian—must come into personal contact with the beings to be preserved. He must exert a *direct*, saving influence over his perishing neighbor, or he cannot be as salt to the earth, and, consequently, not a genuine disciple; for Christ says to all his real followers, "Ye ARE the salt of the earth."

We have thus shown you, fellow-Christian, your duty, from the testimony of God. You cannot avoid the truth, that you are *bound* to labor with your own tongue and person for human salvation. And *all*—whether old or young, rich or poor, learned or illiterate—are bound to do this. No one can be excused here. He who excuses himself is an offender; and God will deal with him as with the faithless servant who buried his talent. No excuse can be sufficient. No; not even the plausible one of paucity of talent. "But," says a weak disciple, "I have *no* talent." Friend, you do not speak the truth. You *have* talent! You buy, you sell, you get gain, you persuade your friends to change their purposes. Thus you demonstrate that you possess talent enough to *move mind*. If you can do this for yourself, you can for God; especially as you will have his help in the work. Be faithful, and say if the fault is not more in the *will* than in the talents God has given you.

But tell me, child of one talent, why did Christ represent the servant with the *one* talent as the unprofitable one? Why not him with the ten talents? Was there no design, think you, in this? There

was. He meant to show that the plea of small talent is unavailable; that the neglect of one talent, or a hundred, is alike an offence to be punished with severity. The reason is plain; for HE WHO WILL NOT BE FAITHFUL WITH ONE TALENT WOULD NOT BE WITH A HUNDRED TALENTS. He lacks the faithful HEART.

Away, then, with your groundless plea. Up! up! for Christ's sake, up! and begin to do your duty. Waste not a moment more. Souls drop into hell while you frame excuses! Oh, peril not their souls and your own too; but resolve, even now, to perform your duty.

[New York Correspondence.]

CAMP-MEETINGS.

MANY of these from which we have heard have been signalized by the power of God.

That held at Sing Sing early in August, was said to be one of uncommon blessing,—upwards of one hundred sinners were converted, and many were wholly sanctified,—ministers and people. One has said there was no need of any person to keep order, for all were orderly and proper among the thousands there congregated. The sermons were clear and pointed,—one on the transfiguration was thought to have excelled all the rest in power. We give an extract from a private letter, dated "St. Albans, Sept. 8, 1860. Last week, at Schuyler Falls, we enjoyed a glorious camp-meeting. Many sinners were converted, and many dear children of God were wholly sanctified, and many realized the baptism of the Holy Ghost. Brother B., his brother, with brother I., arrived at the meeting on Tuesday evening. Rev. brother H. B. said he had brought his brother to the meeting, hoping he might find the Lord Jesus Christ, as a *full* Saviour. He was not disappointed in his hopes; that dear brother, with all his ministerial dignity, was found again and again at the bench

—rather ‘plank,’ among the penitents—being perfectly willing to humble himself in any way, that he might be blessed.

“The Holy Spirit so revealed Christ to him, that he was enabled to rejoice in him as a Saviour, from all sin. Brother I. was so filled with the blessed Spirit that he stood before the stand, and shouted, Glory! Glory! Glory! for a long time, and then fell on the ground, and laid there some time. A holy atmosphere pervaded the encampment.

“Brother H. B. was very joyful, took the best possible care of brother I., but says he thought brother I. was very susceptible to irrational influences, and was a little skeptical about its all being attributive to the power of the Holy Ghost. Brother B. labored incessantly through the meeting. On Sabbath morning, at St. Albans, during family prayer, or while singing, he was almost overwhelmed with divine power. We went to the love-feast at nine o’clock, and left him at home, to prepare to preach at ten.

“He was late coming to the church,—I saw he looked as if he was almost overpowered,—the pastor read the first hymn. Brother B. read 116th Psalm,—reading with much emphasis and comment,—he then kneeled to pray,—was very, very fervent,—when in a most awfully solemn manner he was pleading pardon for himself and others, he seemed overwhelmed with a sense of the forbearance and love of God,—he ceased speaking,—I looked up, his head was falling, and heavily he fell on the open platform, where the desk stood,—just then my heart said, ‘O, Lord, the work is thine. Thou wilt care for thine own cause.’

The house was crowded with Congregationalists and Episcopalians—there being no service in either church. ‘Thou canst strengthen that feeble body that he may deliver thy message.’ Soon he rose, and finished his prayer. After singing again, he read Jer. xiii. 15, 16. ‘Hear ye, and give ear, be not proud, for the

Lord hath spoken. Give glory to the Lord your God, before he cause darkness, and before your feet stumble upon the dark mountains, and while ye look for light, he turn it into the shadow of death, and make it gross darkness!’ Such a sermon! I could only think of Stephen, and Barnabas, being full of the Holy Ghost. The truth, the awful truth, was spoken with such power.

“‘Be not proud,’ for the Lord hath spoken. O how—with what awful power he made it appear that God, the ‘Great I am,’ will cause darkness,—stumbling,—the shadow of death,—gross darkness to come upon that soul which refuses to ‘give glory to God.’

“And, oh how movingly he used the seventeenth verse,—there was weeping all through the house. Dearest H. pray that our feet may never ‘stumble upon the dark mountains.’ It reminded me of brother Hartwell’s illustration in Norfolk Street.

“At four P. M. brother B. was to preach again. He opened the service with singing, and reading the third of Malachi, most solemnly commenting on many verses, especially, ‘Bring ye all the tithes into the storehouse,’ also on, ‘Ye have said it is vain to serve God,’ &c. While singing the hymn, I saw he was agitated; when it was closed, he did not rise for some minutes; then he hesitatingly said, ‘I expected to preach, but cannot. I believe there are those here who should make confessions this afternoon.’ He then talked most affectionately to backsliders for nearly an hour. After which we had a prayer-meeting, when brother B., in a loud voice, giving glory to the Holy Ghost, was again almost overpowered. Again this morning, while the family were singing a joyous hymn, his physical strength gave way. Unless the Lord strengthens his body or withholds his Spirit’s manifestations, I know not how he will stand the camp-meeting which we expect to attend next week.”

Brother B. is a congregational minister who has enjoyed the blessing of a clean heart for some years. Why may we not expect such manifestations of the Holy Spirit as are common in other lands?

[Original.]

GLORIES OF THE BETTER LAND.

BY MRS. L. DAYTON BENHAM.

JESUS, I now in thee confide,
My all to thee resign;
Content, if thou with me abide,
And I can call thee mine.

Thou art my *Saviour* and my friend,
My glory and my joy;
In thee I trust, on thee depend
For bliss without alloy.

Thou art to me the light, the way,
That leads to realms above;
The star which guides to endless day,
Where all is perfect love.

No sin or sorrow, pain or death,
Can ever enter there;
No adverse winds or pois'nous breath
Infect that holy air.

There all is peace and equity,
And unity prevails;
There all is perfect purity,
And Christ his face unveils.

No candle ever shineth there,
Or moonbeams play around;
The sun, so splendid here, and fair,
In glory is not found.

The Lord himself doth light the place,
With far more brilliant light
Than ever shone on nature's face,
Or dazzled mortal sight.

A river pure, like crystal clear,
Flows free in Paradise;
The tree of life is planted here,
Whence flowers and fruits arise.

Those shining streets, all paved with gold,
By faith, O Lord, I see;
Those pearly gates with joy behold,
And view the glassy sea.

O happy place! O blest abode!
Where all their trophies bring
To Jesus, Saviour, Lamb of God,
And loud his praises sing.

Clarksville, Ark., March, 1860.

HOLINESS IN DEATH.

"Whether we die, we die unto the Lord."—Rom. xiv. 8.

THE life of man, although one unbroken whole, from the hour of birth to the unending ages of eternity, may be appropriately viewed as divisible into two great departments,—life here, and life hereafter; life embodied on earth, and life disembodied above. The former period is immeasurably shorter than the latter,—a mere point in comparison with a limitless line; but it is unspeakably important, as the sowing-time on which depends the nature of that harvest which men shall be reaping forever, but shall never fully gather in.

Yet, inasmuch as the hour of transition from time to eternity is thrillingly momentous, and shall never be blotted out from the memory of the soul, it may be noted as a distinct stage of human existence. Young, in his "Night Thoughts," adopted a very good division,—*"Life, Death, and Immortality."*

The inspired apostle indorses this estimate of the importance of death, by assigning to it, in the text quoted above, one entire branch of an exhaustive alternative,—*"For whether we live, we live unto the Lord; and whether we die, we die unto the Lord; whether we live, therefore, or die, we are the Lord's."* Hence we may conclude that if a man live well and die well, he answers the chief end of his being, and is bound for endless bliss. I have endeavored to show how holiness of heart is exemplified in life. It only remains to show how it is exemplified in death.

Strictly speaking, death is but a part of life. When the swift-careering train rushes into the Cimmerian darkness of the tunnel, it still pursues its destined way. The travellers may feel uncomfortable, and may wish to see the light of day again; but they are still journeying, and will very soon reach the city of their habitation. Some of them may expe-

rience no uneasiness, but reading the interesting volume by the aid of the midnight lamp, may actually not have known that they were passing through a subterranean cavity. So death is but a portion of life's journey. The valley may be very dark; the traveller may be uncomfortable and distressed; but he will soon be at home, and the time is not lost. Every pulse he tells, — every tick of the clock, marks his onward progress to endless immortality. Indeed, some pilgrims are so cheered by the bright shining of the lamp of faith that they hardly know the valley to be dark. And what is the act of dying? To return to our figure: The tunnel has been passed; the traveller leaves the train and enters into the city "which hath foundations," and in which he shall forevermore abide. Such to the Christian is death, — no annihilation, — no destruction, — but the entrance upon heaven's eternal life.

"Mortals say, 'A man is dead;'
Angels sing, 'A child is born.'"

Still, death deserves separate and special consideration, because it involves a solemn change of the sphere and mode of existence, and because it is attended with sharp pains, peculiar temptations, and numerous anxieties.

The arrival of severe sickness is a sore trial of the sanctified man's patience and faith. Under temporal loss, domestic bereavement, and divers other afflictions, he may have manfully maintained the integrity of his Christian consistency; but before the sharp pangs of some acute malady his patience threatens to flee, and, before the lowering prospects of his young family, his faith begins utterly to fail.

But "God giveth more grace." His heavenly storehouse contains supplies of grace for dying, as well as for living. He so strengthens them that trust in him, that even when the furnace is heated "seven times," they are enabled to exclaim, "O death, where is thy sting? O grave, where is thy victory?"

It frequently happens that when God's people have been overtaken by protracted sickness, as week after week passes away, and recovery arrives not, they become impatient, and mourn that they are of no use in the world. They are of use. They occupy the very position which God intended them to occupy. They are called to glorify God in their sickness, as other men are called to glorify God in their health. I have heard of a minister, laid aside from public labor by prolonged sickness, who complained sadly to a brother minister who had come to preach for him, that he was of no use now, and was but a burthen on the face of the earth. "You are much mistaken," said the God-taught comforter; "your heavenly Father intends that your sick-bed shall be your pulpit for a while. You preached by your eloquence before; you are to preach by your patience now. And, brother, you may commend the gospel much more powerfully to your people and neighbors by your uniform patience and meek resignation, than ever you could do by the eloquence of your words." A gleam of heavenly light broke forth from the cloud of trouble, and irradiated both the soul and the countenance of the desponding invalid. "A word spoken in due season, how good is it?" Let us ever bear in mind that we may as truly glorify God by the patient endurance of suffering as by the zealous discharge of duty.

GOD IS LOVE.

I CANNOT always trace the way
Where thou, Almighty One, dost move,
But I can always, always say,
That God is love.

When fear her chilling mantle flings
O'er earth, my soul to heaven above,
As to her native home, upsprings;
For God is love.

When mystery clouds my darkened path,
I'll check my dread, my doubts remove;
In this, my soul sweet comfort hath,
That God is love.

COMMUNION SABBATH.

BY J. B. WATERBURY.

IF to the Christian mind, the ordinary Sabbath brings with it a soothing and refreshing influence, how the interest deepens, when the season of holy communion at the Lord's table arrives! Then is prepared a more than common repast. The King of Zion spreads his feast of love and mercy, and sends forth the invitation to every humble guest, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk, without money and without price."

There is nothing so much like heaven as the Communion Sabbath. Not only does it shadow forth the "rest that remaineth," but it strikingly typifies one of the celestial employments of the redeemed; viz. that act of holy fellowship represented in the vision of St. John under the figure of the "marriage supper of the Lamb." Christians on this occasion come together to acknowledge their obligations to Jesus their common head,—to obey his dying command,—to sit as it were at his feet,—to eat and drink the memorials of his dying love. Something visible and tangible is here given to assist their weak faith, and to awaken their holy affections. On other occasions the mind may be called to exercise a more rigidly abstract faith,—to contemplate truth in its naked severity and simplicity; but here abstractions give place to something more like substance; and the soul is called to contemplate the love of a divine Redeemer, manifested by visible symbols, appealing through the senses to the heart.

What Christian can listen to the announcement of such a privilege, and not feel at once the solemnity of the call? Is there not something which seems to say, "Prepare to meet thy God?" Do we not in an instant begin to look at our responsible position as members of the church of Christ? The voice of the Bride-

groom is heard in this invitation; and something seems to say, "Go ye out to meet him." The soul begins to unloose its earthly burdens,—to turn off its attention from topics of transient interest, and to cast a glance towards Calvary. The wedding garment is thought of; and the anxiety begins to be felt for spiritual preparation; and, indeed, such preparation is all-important.

"Soul, for the marriage feast,
Robe and prepare;
Holiness becomes each guest,
Jesus is there."

But we will suppose the day to have arrived. Dawns there upon earth a brighter morning, or one more calm and soothing, than that which ushers in the Communion Sabbath? If the soul has been where duty has called it; if it has sat in judgment on itself,—tested its claims to a participation of the feast,—humbled itself for past sins,—divested itself, by the help of divine grace, of earthly cares,—gone down into the valley of humility, and, as Bunyan says, kissed the lowly flowers there; if it has caught a view by faith of Jesus, and felt some new impulses of love and gratitude,—oh, then, the early dawn of this day will seem like the first faint rays of heaven. Has it not often so appeared to the humble believer? Has he not felt as if he was almost on the threshold of a blissful eternity?

The hour arrives when with kindred minds he surrounds the precious board, and thinks only of him "who loved us and gave himself to die for us." That deep solemnity, amid which the voice of God's servant is heard speaking of Jesus and his matchless love; that broken bread,—oh, touching emblem of the broken, body! the tear of penitence, gathering in many an eye; the breathing petitions, which, though mere aspirations of the soul, may almost be heard amid the silence; the promised, yea, *realized* presence of the Master, the heart carried to Calvary, to bleed with its bleeding Lord,—all de-

clare, that this is the very "gate of heaven."

So important a season for spiritual communion seems to demand a few additional remarks, with a view to assist the communicant in a practical improvement of it.

One point of great importance undoubtedly is, to understand the nature and design of the Supper.

It was instituted by our Saviour on that night in which he was betrayed. The darkest hour is at hand. The tremendous crisis comes, when to all his other sufferings must be added the hidings of the Father's face, and this too amid the death-pangs of the cross. But Godlike in benevolence, he seems to lose sight of his own sorrows, in pity for his dejected followers; and he turns to comfort them, when all consolation, save that of submission, is leaving his own bosom. He desires to eat the passover with them before he suffers. Wonderful coincidence! The typical Lamb is in close proximity to Calvary's victim. The shadow and the substance are almost conjoined. There on the table lies the type; and there at the table is the typified. The wrath of God that fell on Egypt, fell not where the mark of innocent blood was seen; and the wrath that shall fall on the unbelieving, will touch no soul that bears the mark of "rich atoning blood." In the place of the passover, then, comes the sacred supper, and, instead of looking back to Egypt, we are required to look back to Calvary. Hence by a very natural transition, our Lord changed this typical and Jewish into a symbolical and Christian feast. He puts the bread and the cup in place of the Lamb and the bitter herbs; and says, breaking the bread, "This is my body, which is broken for you," and "This cup is the New Testament in my blood, which is shed for many, for the remission of sins." By these expressions, our Saviour presents the idea of his death as a vicarious, i. e. substituted offering for sin. The bread is the body, or to repre-

sent the body of Jesus broken for us; and the wine is to represent his blood shed for our remission. This is in accordance with Isaiah, who says, "He was wounded for our transgressions, he was bruised for our iniquities." And again, "The Lord hath laid upon *him* the iniquity of us all." Any view, therefore, of this ordinance which does not include, nay even make *prominent* the fact, that Jesus our Saviour died as a delegated victim,—a voluntary offering for sin,—does not coincide with Scripture, nor apprehend the nature and design of the Supper.

The communicant who understands the subject considers himself as the guilty,—the condemned,—the lost. Die he must eternally, if dealt with according to his sins. But when he approaches the table, he sees in those symbols that which affords grounds of hope. His faith seizes on "the Lamb of God, which taketh away the sin of the world." Here the innocent suffers, and the guilty is pardoned. Jesus takes the sinner's place, and by sufferings voluntarily borne for him, procures his forgiveness and secures his final preparation for heaven.

The sacrament of the Supper is designed to keep in view this grand truth of the atonement. It speaks not only of Jesus, but of Jesus the sufferer. It points not only to his broken body and shed blood, but to the fact that by these he purchased our redemption. Away with the notion, then, that he was only a martyr to the truth! Every time this table is spread, it speaks a refutation of that icy creed, which first plucks from our Emmanuel the crown of divinity, and makes his blood of no more value, as a sin-offering, than that of the brute beast which had so long typified its saving virtue.

This ordinance was instituted also as a perpetual memorial of our Lord.

It was intended to bring his character and mediatorial work frequently before the mind, in order to keep alive within

us a sense of obligation, and to impel us forward in the path to heaven. "This do," said Jesus, "in remembrance of me." What wisdom and compassion are here! The Saviour provides through all future time this precious antidote to the lingering infirmities of his followers. Alas that we should ever forget, or even seem to forget that dying love! Yet amid the pressure of earthly cares, and the ever-present allurements of the world, our deceitful hearts are prone to lose sight of the cross. A thousand objects intervene between us and our Saviour. We seem to want some strong sensible ligature to bind our affections to Calvary; or if for a season we are driven down the current of this world's affairs, we need a counter-current or some favoring breeze to set us back again to the port of peace. Here we have it. In this sweet memorial we have what is all-important in keeping us closely united to Jesus, or if we have grown cold in his service, the blessed communion awakens our affections and kindles up our flagging zeal.

Disciple of Jesus, art thou now anticipating an approach to the table, and asking how thou shalt dispose thy thoughts most appropriately, and on what thou shalt principally fix the attention? The reply, "Do this in remembrance of me." Turn thine eyes towards Calvary. Go, in thought, to the garden of agony. Draw nearer even than the three slumbering disciples. Advance to the blood-bedewed spot where lies the sufferer. Behold the cup which he drinks. Oh, it is a more bitter draught than ever touched the mortal lip. His tears, his groans, his sorrow "even unto death," tell us through what he is passing for our redemption. The command of Jesus is, "Let us rise and go hence." But where shall we go? Alas, from one deep scene of woe, to another still deeper. We must see our Saviour bound and dragged by a ruthless band to the bar of Pilate. We must witness the insult, the mockery, the ruffian blows, the

scourging, the crown of thorns, the purple robe. Meek Lamb of God, was there "ever sorrow like unto thine?" But the cross! This is the climax; and his murderers are not satisfied until they see him writhing upon it in the agonies of death. Oh that awful hour of darkness and desolation! But there is a little band who cling to him even here. They press through the rude soldiery to catch his last look and to hear his last cry. Let us mingle with them to share their sorrows and their love. Equally interested are *we* in that scene of suffering. That precious blood flows for *us*, no less than for *them*. Those dying words "It is finished," speak of a redemption in which all Christ's followers are included.

Such are some of the thoughts which would naturally be suggested on this deeply solemn occasion. They are thoughts which the believer loves to cherish, and which have a tendency to impress him with the odiousness of sin, and the compassion of Jesus in expiating it.

Let the communicant, then, investigate his claim to a place at this table; since, "not every one that saith, Lord, Lord;" nor every one who "eateth and drinketh in his presence, shall enter into the kingdom of God." Examine thyself, invited guest. Inquire if all sin is hated and resisted,—especially as having caused the death of God's dear Son; if holiness is thy great aim; if thy happiness is found not in the world, but in God; if the duties of devotion are not a burden but a pleasure; if you love the brethren, and those most who are most like Christ; if you are penitent; if the presence of sin, even in *thought*, is painful; if, with a deep conviction of your own entire sinfulness, you cast away all dependence on your own works, and trust for salvation *alone* on Christ and him crucified; if Jesus is precious; precious in his character; precious in his promises; *so* precious, that you can heartily forsake all to follow him?

If to these inquiries you can humbly

reply in the affirmative, you are a welcome guest, whatever your own fears or Satan may suggest to the contrary. Yes, you *are* a welcome guest; and after having communed with your Lord on earth, you shall be admitted to the marriage supper of the Lamb in heaven.

[Original.]

LETTER TO AN ANTINOMIAN
FRIEND.—No. 5.

BY A. P. J.

DEAR M.: You say we cannot be wholly cleansed from sin in this life. What will you do with such texts as 1 Peter, iv. 1, 2. "Forasmuch then as Christ hath suffered in the flesh, arm yourselves likewise with the same mind; for he that hath suffered in the flesh hath ceased from sin." And this is not at death that he ceases from sin; it is while he still remains in the flesh, as the next verse proves. "That he should no longer live the rest of his time *in the flesh* to the lusts of men, but to the will of God." And what is this will that we should live to? "This is the will of God: even your sanctification." And this may almost be said to include all; for the truly sanctified Christian will discharge all the duties of Christianity, both relatively and personally, in his own walk of faith, and in his work of faith for others. For the walk would not be perfect without the work, nor the work without the walk. But, unhappily, they are often separated in imperfect believers; for we find some upright walkers who feel but little responsibility for the salvation of souls; and some active workers who are careless walkers. But need we say they are but in the vestibule of grace, or outer court of the temple; and must be led through the court of sacrifice by suffering, if they will not be led without, for there is no other way into the Holy of Holies but through the court of sacrifice. Abraham refused nothing, but laid his own son

willingly and cheerfully upon the altar. "And we are to walk in the steps of that faith of our father Abraham." (Rom. iv. 11, 12.) It was to Abraham's walk of faith that righteousness was imputed; and we see from the above texts that it is promised to us on the same condition. Is it not from the misunderstanding of this principle that the practice of faith so seldom attends the profession with the multitude of professors in our day? So that they are nearly in the condition that the Israelites were when about to go into captivity. "They come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them; for with their mouth they show much love, but their heart goeth after their covetousness." "And lo! thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument; for they hear thy words, but they will not do them." (Ezek. xxxiii. 31, 32.) If we copy the carelessness of the backsliding Israelites in practical Christianity, and their coldness in devotion, may we not also expect a copy of their judgments? It is said in Hosea xii. 10: "I have used similitudes by the ministry of the prophets." If, then, we find a similar state of things in the church of the present day, may we not expect the similitude to be extended to the like discipline, except the fault be corrected? Is not the church already in captivity to worldliness,—in her slavery to fashion, and her servile homage to wealth, in her carnal ease and spiritual sloth, in her bondage to the opinions of men and her want of religious sobriety? Do not the whole Scriptures teach that worldly wealth and greatness, self-appropriated, are utterly inconsistent with the humility of a sanctified soul? And where those things are eagerly sought, it evinces an unchanged heart, and an absence of that "holiness without which no man shall see the Lord." It must proceed from the principle of carnal

nature; for surely the spiritual mind does not produce worldly fruit. "For they that are after the Spirit, do mind the things of the Spirit." And the language of the Spirit is, "If ye do live after the flesh, ye shall die." Mind this thing of the Spirit. Add to this the definite declaration that "the friendship of the world is enmity against God;" and the same is said of the carnal mind; and judge if worldly professors are not in a wrong position, and if they are not misnamed when they call themselves by Christian names? There is a remarkable passage in Jer. v. 25-27, that seems to identify riches and worldly greatness with wickedness and deceit. "Among my people are found wicked men,—their houses are full of deceit; therefore they are become great, and waxen rich." "Shall I not visit for these things, saith the Lord?" "Your sins have withholden good things from you." It seems that these riches and this greatness were not counted good in the scriptural view of their value, for these, or the spirit which sought them, were the cause of the withholding of good things. And with good reason. "For what is highly esteemed by men is abomination in the sight of God." (Luke xvi. 13-15.) Among the chief of the charges against the Pharisees was their love of pre-eminence. "They loved the highest seats in the synagogues, and to be called Rabbi." The Apostle John makes the same charge against Diotrephes,— "Diotrephes, who loveth to have the pre-eminence among you, receiveth us not." (3 John, 9.) One remarkable result of this disposition was that he received not the apostle; no doubt his meek walk and humble life were most repugnant to his pre-eminent estimate of what was due to himself. He could not bear to fall in the estimation of the world, who had no esteem for gospel humility. Would not the Diotrepheses of the present day reject the Apostle John, also, if he attempted to preach their love of pre-eminence out of

them? Do they not reject him when they repudiate his principles? Would they not also reject his Master, who "received not homage from men," "and made himself of no reputation." With these precepts and examples before you, how can you grieve for your loss of property? You say, "It is loss of position too." Admit that it is loss of worldly position,—do you love that pre-eminence well enough to waste your peace in grief for the loss of it? If so, it would surely have destroyed your soul; and was in mercy removed, that you "might not be condemned with the world." You have reason to rejoice that the divine wisdom that saw it to be necessary for your good, did not spare for the crying of the flesh. If you would not see that the gospel requires you to forsake all, you must be taught by being deprived against your will. No sincere seeker of truth can fail to see that a worldly spirit is condemned in "the word by which we shall be judged at the last day." If we follow the things that are condemned, will we not be condemned with them, unless our merciful Father takes the work into his own hands, and removes them? For, if we follow the world, we will be condemned with the world. But we cannot follow it if those things that please it are removed, for the world will not have us if we do not own the things it loves. It is when the objects upon which our false peace was based are removed, that we are in a position to receive true peace, if we profit by the lesson. "For, if ye endure chastening, God dealeth with you as with sons." But, if not, what? Why, further chastisement. And what if it still produces no salutary effects? In that case, it would surely be cast away. For it must either submit, or be rejected. God dealt so with his ancient people. Remember they were his people, not aliens. And this was one of the charges against them. "Although I have chastened them, yet they sinned against me still." I think if you will examine

yourself closely, you will find that your antagonism to holiness proceeds more from that spirit of worldliness, which it is so difficult to break in some minds, than from a want of conviction of its being taught in the Bible as attainable in this life, and in this life only. Are you not conscious that the want of a self-renouncing, humble spirit stands greatly in the way of your peace? And it hinders your sanctification just in the same proportion. For the sanctified or "spiritual mind is peace." Is not your pride, then, your greatest foe, if it prevents your peace, and fills you with grief? Cast it, then, out at once and forever. If you cannot have the things back that you have lost, give them up, and be at peace. Resolve to regret nothing in the past; for you live your troubles over again in your regrets. You must lay your griefs upon the altar, as well as your pleasures and possessions, before you can be wholly sanctified, and have "the peace that passeth understanding." It is not in retaining, but in renouncing worldly things, that rest is obtained. What then must be the carnal state of that mind that grieves after them when God has renounced them for you, and your grief cannot bring them back? But, if you sinned in having them, do you not sin in grieving for them?—for the principle is the same. Both are the result of an unsanctified spirit, and both are under sentence of condemnation. "For worldly sorrow worketh death." "Sanctify the Lord God in your heart." And then, by the change in your estimate of the value of things, you will be able to escape your worldly griefs and snares at once, "knowing that in heaven you have a better and an enduring substance." The word "knowing" in this last text supposes a "full assurance of faith." It was this certainty of hope that strengthened them "to take joyfully the spoiling of their goods." And full assurance of faith is never enjoyed permanently but in a sanctified state.

"ALL THE FULNESS OF GOD."

BY T. E. W.

ALTHOUGH by transgression man has driven God from his heart, and cut himself off from communion with him, yet, through Christ's precious atonement, it is his exalted privilege to receive the Spirit again; yea, to be "filled with all the fulness of God." It seems that the principles of the divine nature prohibited his descending to seek and restore his wayward creature, man, till the atonement of Calvary had virtually been made, till the "law was magnified" and made "honorable;" but, this being done, he honorably, in the sight of all his creatures, descends to "reprove, convince the world of sin," saying, "Behold, I stand at the door, and knock: if any hear my voice, and open the door, I will come in to him, and will sup with him, and he with me," and when the "door" of the heart is "opened" by submission to Christ, accompanied, as it always is, with unfeigned prayer to the Guest to enter, the "Comforter" comes in, renovating and creating the soul "anew in Christ Jesus," and "shedding abroad the love of God" therein. "How much more shall your heavenly Father give the Holy Spirit to them that ask him!" How excellent a work is this! God, for Christ's sake, justifies, regenerates, and adopts the soul as his, and sends the Comforter to "abide" therein "forever!" So great is the divine light and beauty to the soul at first, that it is not unusual for persons to conclude that all darkness is driven from within, that all corruption is taken away; but, like the man that has always dwelt in a dark room, and who, at the introduction of a lighted candle, is entranced with its beauties, losing sight, for a time, of the sombre shadows and dark corners around him, so, ordinarily, the soul, in a short time after conversion, discovers that, although a true and heavenly light, which radiates an unearthly joy, has been brought therein, there is still within the deep recesses of

its nature much shadow, darkness, corruption. Just at this point, many persons, not properly instructed, are greatly perplexed and discouraged in view of the fact that, whereas they thought themselves pure, they now find that they are very unholy, that there is "a law in their members warring against the law of their mind, and bringing them into captivity to the law of sin," etc. But what is "needful" at this point? Not that they give way to the tempter, and "return to the weak and beggarly elements of the world," but that they reconsecrate themselves to God, and be "filled with the Spirit,"—"with all the fulness of God." Eph. iii. 19. Not that they are to contain all the Godhead; a room may be perfectly filled with light, the air in every nook and corner illuminated, without containing all the sun or the light thereof; so the sacred chamber of the soul may be filled as full of light and divinity as even God, in its present condition, can make it, without containing all the Deity.

This "fulness" in man is the consummation aimed at, so far as earth is concerned, by all the grand provisions of the gospel. It is restoring to God his rightful throne in man's heart; it is restoring to man the "departed glory," "the image of God," and he goes forth "a living soul," exhibiting to the universe the moral loveliness of that divine "likeness." God governs perfectly his heart, his heart rules his intellect, and his intellect directs his body,—just the reverse of the now natural order,—and thus the whole man, soul and body, day by day, is governed by God; and in him we have a living and influential declaration from God respecting what he would have us be in character and conduct. Influential, did I say? Oh, who can tell *how much* so? "The salt of the earth," preserving the very *foundation* of society; "the light of the world," revealing and imparting moral beauties, are the significant figures of the Saviour at this point. Like the aroma of the rose going out in sweetest fragrance

to all appreciative passers-by, this "divinity within" leaps forth from the beaming countenance, the flashing eye, and the winged words of its possessor, giving the world not an idea of "cleverness" or "good nature," but of something *above* nature; of something heavenly, that "the tabernacle of God is with men." See that lamp in the street in a dark night; although we cannot behold the luminous body itself, we do perceive a light that emanates therefrom, illuminating the contiguous air; so, though we see not the Holy Ghost himself, we do ordinarily apprehend a strange, unearthly light proceeding from the casket wherein his fulness dwells. That organ, without air, is tuneless; admit a measure of air, an unsteady current, and the operator brings sweet but imperfect sounds therefrom; fill it, as it was designed to be filled, and the most rich and touching strains of melody are drawn from it; so man's soul without the Spirit is joyless; admit a measure, and there is sweet but imperfect delight; fill him "with all the fulness of God," and he tastes angelic joy, and thrilling strains of heavenly music ring throughout his soul, and others will "hear" and "see" and "glorify" our "Father which is in heaven." Oh, when shall the church be *thus "filled?"* This is the need of all souls, and especially of the Christian ministry; but oh, how powerless we are in conquering the hearts of men! And why? There doubtless are many reasons, but that which swallows up all others is a lack of this one blessing,—*"the fulness of Christ."* Oh for humiliation and wailing on the part of Zion, and all her watchmen, in consequence of our wickedness, and *for "the power!"* "Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city; shake thyself from the dust; arise, and sit down, O Jerusalem; loose thyself from the bands of thy neck, O captive daughter of Zion." —*West. Chris. Adv.*

[Original.]

WORK WHILE IT IS CALLED
TO-DAY.

BY KATE.

To whom is this command given? Is it not equally applicable to every professing Christian, male or female? How important the meaning of the command,—Work while it is called to-day, *for the night cometh*. Would to God every follower of Christ felt its weight, and that it was stamped and sealed on every heart in which the candle of the Lord is lighted. How blessed then would be the influence attending the church of Christ.

Every converted person is called to labor in the church in his sphere as surely as the minister is called exclusively to its more public duties. The call may not be as direct or as exclusive, but we all have a power of influence that the church requires we should employ, and the sooner we employ it the better, lest God exclaim, "Cut down the barren tree." And when the night of death overtakes us, it will be fearful to give account if we have not performed our part faithfully; to hear the question, "What have you done to promote my glory?"—and not be able to utter a word,—or be obliged to point back to earth to the talent buried! Oh, agonizing will be the thought that those we loved are in torment eternal, when by our diligence we might have won them to Christ! The word that is like apples of gold set in pictures of silver might have turned their eternal destiny. But added to these thoughts there are the numerous commands to induce us to work for Christ. We cannot find a New-Testament page without a direct or indirect command, without a direct or indirect command, "Go work to-day in my vineyard." "For he that in these things serveth Christ is acceptable to God." "Wherefore take unto you the whole armor of God, that you may be able to stand in the evil day, and having done all to stand." "Stand, therefore, having your loins girt about with truth,

having on the breastplate of righteousness, and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith wherewith ye shall be able to quench all the fiery darts of the wicked one. And take the *helmet of salvation* and the *sword of the Spirit, which is the word of God*, praying always with all prayer and supplication in the spirit." Yes, Christian, take all these and go and work for Christ.

I wish to address more particularly my sisters in Jesus. In the first place I desire to speak to those whom God has called to be coworkers with his servants the ministers. For it is to be feared that many in that holy, important, and responsible position do not realize how much is required of them. While yet there are some that shine like stars of resplendent glory. Trace their footsteps where you may,—to the public assembly, to their homes, in their daily walk,—you see faithfulness in duty.

IS CHRIST IN THE HOUSE?

THE Rev. Dr. Nettleton, while passing the residence of a gentleman in one of his walks, went up to the door and knocked. A young woman came to the door, of whom he inquired "if Jesus dwelt there." Quite astonished, she made no reply. Again he asked, "Does Jesus Christ dwell in this house?"

"No, sir," said she, and invited him to come in.

"Oh no," said he, very sadly; "if Christ is not here, I can't come in," and he turned and went away.

The next time he preached in that city, a young woman met him as he was leaving the church, and with tears in her eyes, asked if he recollected inquiring at a house, if Christ dwelt there.

"Yes," said he, "I do."

"I am that person," said she, "of whom you inquired, and it has been blessed to my soul."

The Guide to Holiness.

NOVEMBER, 1860.

EDITORIAL PAPERS.

COALS FROM THE ALTAR.

A QUALIFICATION to suffer, to speak, or to act for God, must proceed essentially from a preparation of the heart. A superior mind is from God, and is a great gift. But, alas, how many wicked great men there are! Vast stores of knowledge are a power to do good which no wise man will despise. But how generally is such a talent abused. Great wealth may be the source of great usefulness, but so seldom is it made such that the Scriptures warn its possessors against the imminent danger it imposes upon them. Men of great natural resolution, aided by a sound body, may suffer heroically. They may seem to have a Christian patience. But let there be no support from these incidental circumstances, and if the heart be not right, they will surely faint. Napoleon became weak as other men when his physical strength was broken by confinement in his ocean-bound prison, and the stimulus of glory and power were removed. Suppose for a moment he had become fully acquainted with the purification which the coals from the altar would have given him. Imagine that he had been made to see by faith the divine glory. What if he had beheld, in holy vision, the cherubim of God, and heard, with sweet congeniality of heart, their song as they sung, "Holy, holy, holy is the Lord of Hosts; the whole earth is full of his glory." The fallen conqueror of Europe would have smiled at his faded crown. The glory thus revealed would have begotten in his mind a contempt for the departed glory for which he had waded through seas of blood. The power to see the Lord of Hosts and to be with him in spiritual communion, would have made his banishment to St. Helena, if through that means he had come into possession of it, the greatest and most happy event of his wonderful life. Then he could have suffered joyfully the spoiling of his power, his riches, and his fame. The coals from the altar! Oh, astonishing agency of good to men!! These are the fire connected with the *Great Sacrifice*,—the Holy Ghost touching the heart as an earnest that the Lamb of God has been offered a sacrifice for sin. We have said that this is a qualification to *speak* for Christ. It opens the mouth and makes the slow of speech eloquent. St. Paul's enemies said that his speech was contemptible, but his most unscrupulous slanderers dare not say that the truth from his lips was powerless. All they could say was that it did not come with enticing words of man's wisdom. Agrippa and Felix acknowledged its force. The inhabitants

of Lycaonia were so astonished at the power with which he spake that they called him *Murcury, the god of eloquence.* (Acts xvi. 12.) Paul's lips had been touched with coals from the altar. The preparation had *begun* with the heart, the fountain of all true oratory. Some try to make a natural gift of speech answer without the purification. They succeed in astonishing the curious, in attracting the attention of the multitude, and in drawing to themselves the praise of men. They do not succeed in strengthening the faith of believers, nor in converting sinners to God. They do not speak for Christ. They have no fitting qualifications for this. But the coals from the altar are eloquent of themselves for him. Their very presence in the heart speaks. Purification is the very embodiment of holy speech, and holy speech is always convincing. Thus it qualifies to speak for Christ. How wrong then for Christians to affirm that they can say nothing in his behalf or for his glory! The mere professor may truly say this. But those who have been touched by the fire from the altar of infinite sacrifice, must *let* its light shine, and permit its heat to extend. It must have ventilation in order to burn. Choked up in the soul, it will go out. True, every Christian may not be a minister, nor may all be able to proclaim Christ's love before the great congregation. But he who has the cleansing from the altar, will find some place and some way to speak for him. The family circle, the place of daily business, the hours of confidential intercourse with friends, the moments of hurried travel, will afford fit occasions. Even when the tongue is forbidden to speak, the indescribable power of a sanctified heart speaks for Christ. He then who has nothing to say for him, who, when religion is the topic of conversation, is silent, should be honest with himself. He should be willing to see the cause of his silence, and to apply the remedy. The cause is the want of inward holiness; the remedy, the coals from the altar, secured by self-renunciation and a living faith.

That this inward purification gives us power to *act* for God, the whole history of the church testifies. Nothing but this could have enabled the early Christians joyfully to have gone everywhere and endured the loss of all things in order to preach Christ. If the hearts of modern Christians had never been touched with the altar fire, they had never preached Christ in Greenland, nor to the Fijians, nor to the inhabitants of Africa, India, and China. The immediate fruit of purification is love,—the love which "constrains." "The love of Christ constraineth me," has been the burden of the cry of all great and successful actors for him.

But let this thought ever be present with us in connection with this subject. A sense of need of this purification must precede its attainment. Isaiah had exclaimed in deep sincerity, "Woe is me! for I am a man of unclean lips." This cry was the occasion of the application of the sym-

bolical coal. It may be observed, too, that he was in the temple when he made this humiliating discovery, and also when the remedy was applied. We must be in the way of the blessing. It may come in the temple of worship, or in the secret place of devotion, as the transfiguration did to Christ; or at the stated hour of prayer, as the vision did to Peter; or in special supplication and waiting for it, as the pentecostal baptism did to the disciples. And it may be sent through some finite agent. To Isaiah it was given by the hand of one of the seraphim. Often the cleansing fire is conveyed by "the angel of the church,"—by some holy minister; not unfrequently by those esteemed weak by the wisdom of this world, that the mighty may be confounded. The language of the heart should be, "Send by whom thou wilt send, O my Saviour, but give me the fire from the altar!"

"CONTINUE YE IN MY LOVE."

THIS injunction by the Saviour supposes the present attainment of divine love. We trust that this article will be read by many who have just attained perfect love. May we not apply these words to such and say, Continue ye in that love. Beloved, allow us to say a few unrestrained and informal words to you. Bear with us, for the love of Christ constraineth us. We are sincerely desirous that you should walk in all things as Christ walked,—that you should adorn your high calling. You have lately received, by faith, the inestimable gift of perfect love! *Be thankful!* It is a great gift. Riches of earth are but dust. Worldly honor is vanity and vexation of spirit. But your blessing is an enduring riches, and a real honor. As it honors you before God, angels, and all good men, we desire that you should honor it. That is, walk worthy of it. Do not disparage it in any way. You do this *if you do not give Christ all the glory*. You cannot be too careful on this point. The Spirit will be grieved the moment you indulge the thought that you are anything of yourself. Do not let your conduct give any person any occasion to think that self-complacency has any place in you. We would not have you despond, if you are *falsely* so judged. You may be misunderstood, and so misrepresented. But guard well your heart against the entering in of this feeling, and so shall your lips be prevented from giving utterance to it. It is a deadly evil!—a hateful inconsistency! What, shall we claim to be cleansed by the blood of Christ, and then thrust our feeble selves forward as if in such a work we could be anything? God forbid. We will glory in Christ alone; nor will we allow our *spirit* or *manner* to savor of self. A heathen philosopher once said to one who reproved his pride, with an air which savored of disdain, “How proud you are in reproving my pride!” Some Christians exhibit self in the very tone and manner with which they declare Christ to be all. We assume that you, beloved, have

escaped the dominion of self. Only guard unceasingly against its approach. Here is one of your greatest dangers. Pray that your faith may constantly apprehend that you live only as Christ liveth in you,—that he is jealous of his glory, and will not give it unto another. But let not the fear of assuming anything to yourself, lead you to hide your light. This is an equally fatal error. Ask of God wisdom, for he giveth it “liberally,” and you will make neither of these mistakes, and God will be glorified. Again, beloved, allow us to exhort you *to be diligent in all the means of grace.* You can no more do without them now than you could before. If you have perfect love, you will love them all. Your closet will be more frequented because you delight in it. Your family altar, if you are a head of a family, will be a delightful place to offer your dear children and loved ones up to God. Christ will appear to you in all the ordinances of his house, and therefore you will be much in them. The Bible, we need not say, will now be to you of all others *the book.* As your *love* will lead you to obey it, so it will impel you to pore over its pages. Use it devotionally; use it studiously. Use it without a commentary, with simple prayer; and use it *with* a commentary at times, for you can have no fellowship with the spirit that despises these helps. As well might you despise the counsel of a friend, or turn away from the superior wisdom of the good who are great and learned, when they offer their opinion on worldly matters. You need not be servile in their use, but childlike and teachable. In this spirit seek the good of others as a means of grace to yourself. Be like Christ in this respect. Do good to the bodies of men. Give them of your substance. This will often open a way to their hearts. When you consecrated yourself to God, you gave him your property. Let it be bestowed freely upon the church for the gospel both at home and abroad. Be liberal to the gospel teacher at home, and the missionary in his foreign field, and to all others who need, as God has prospered you. This will be *necessary* for your own good. It is God’s way of keeping faith—the faith which sustains a perfect love—alive in you. Don’t be mistaken on this point. Even if others can get along without your money, you need to give it, for your own good. Love cannot live, depend upon it, without it goes out after others, in this way. Again, dearly beloved, let us entreat you *to have a large charity.* We mean, of course, charity in the general sense,—a disposition to judge favorably of the character and acts of others, especially of your fellow-Christians. Your blessing is the blessing of love,—ay, of *perfect* love. How can that exist, how can it be maintained and developed into “*all the fulness of God,*” unless you regard only the most favorable truthful aspect of every person’s character and conduct? Your love in this respect will be cultivated by the presence to your thoughts of the fact that you were afar off from God, “children of wrath even as

others;" and as others are, so you would be but for divine mercy. Think, too, that you have even now the need of the charity of others. Your ignorance of many things pertaining even to the Christian life, your weakness of judgment, the evil consequences of many of your former habits, which, though forgiven, are not obliterated, call often for large charity towards you from your fellow-Christians, and even from the unconverted. As you would then that others do to you, do unto them. Do not pervert, and thereby be led into a harsh judgment, the saying of the Saviour, "By their fruit ye shall know them." It is by fruit clearly seen and fairly known that we are to judge. Hearsay evidence of another, and a partial knowledge of the circumstances under which he acts, are not enough for an explicit judgment of his conduct from a candid, much less from a holy person. But you will follow the rule, not to pass any judgment upon another unless the interest of religion demand it. You will not follow too prevalent custom in this regard. Will God be glorified if we speak in disparagement of our brother? This should be the question with us, and if we cannot devoutly say yes, let our tongue be kept in subjection. Through this channel of a loving and willing restraint, we may testify eloquently in behalf of a pure heart.

We would urge you to beware of worldly entanglements. "No man that warreth entangleth himself with the affairs of this life," says the apostle. We have crucified the world with its affections and lusts. We have covenanted to live above the world while we live in it. God has given us present faith by which we have victory over the world. Let us walk in this grace. Let us not enter unnecessarily into any embarrassing worldly relations. A painful fact has recently been brought to our notice, showing the necessity of this caution. A young man of fine gifts, of great grace as we have been led to believe, engaged in a business which promised a fair gain, and was reputable in itself. From a stand-point, then, other than that of *high religious considerations*, there was no objection to it. But it had marked liability of injury to elevated holiness of heart. The habits which it induced hurt his tenderness of conscience and grieved the Holy Spirit. He declined, insensibly at first, until the gold became dim and the fine gold was changed. A sad reproach is he now to the profession of perfect love. His first error consisted in being led into temptation. He had reason to believe that the business, though honest, had special dangers to eminent piety. This was a sufficient reason for avoiding it. What are business advantages to the inestimable riches of a pure heart? But I have a family to support. I am poor. I must secure the best opportunity to make money. These are common remarks, but you, beloved, will not take ground so unscriptural, so dangerous. Put the interests of your soul first. Assume no business obligations, enter into no business engagement, upon which you cannot ask God's blessing. We may

say the same of any social relations; and also, still more emphatically, of our modes of bodily and mental recreation. Let not the world creep in through these. But let us not be understood as treating lightly the necessities of our nature in this respect. We hold that a proper regard for the maintenance of high spirituality absolutely requires that we practically remember that we are in the flesh. To do otherwise is to give the devil an undue advantage of us. To overtaken our nervous system, or to unreasonably burden the brain, is to invite him to attack us. But let the relaxation be obtained, as it surely can be, in that place, with that company, and in that spirit, which shall at the same time be profitable to the heart.

But our deep interest in these practical matters is prompting too extended an article. In all things, "*continue in the perfect love of Christ.*" Walk with him to your journey's end. Let no bypaths be followed, for he does not enter them; your way is a "high way." "And be ye filled with all the fruits of righteousness."

SCRIPTURE CABINET.

A SOUL SAVED FROM DEATH.

"He who converteth the sinner from the error of his way shall save a soul from death."—James v. 20.

NOTICE that it is the soul that is saved from death, and that it is not the moral death only of this life, from which it is saved, but an *eternal* death, and its consequent unutterable suffering, where there is darkness and weeping and gnashing of teeth. Who would not save a fellow-being from the perils of the ocean, or from imminent exposure to death by fire, or from the dangers of a falling building? Who would not have made the last possible exertions at almost any sacrifice to have saved even one of the unfortunate victims of the late disaster on Lake Michigan? Yet a soul saved from sin is a greater salvation in the eyes of angels and of God.

We have been led into this train of thought by the testimony, in a late social meeting, of our friend, Capt. M—. He is an earnest man in whatever he engages, but he is especially earnest in the service of Christ. In his testimony he expressed great gratitude, not only for converting grace, but for the very wonderful manner by which he was influenced to seek it. He was an orphan boy, and placed at eight years of age in the cabin of a merchant-ship. Here he heard much irreligious language, endured many hardships, and grew up to early manhood an untaught boy, feeling, if he felt at all on the subject of religion, that no one cares for my soul. At this time he returned in a vessel to his native town. As he was passing frequently from the wharf to the village, he was observed by two very devout old ladies who had known him in his infancy, and who knew and pitied his uncare-for spiritual

destitution. They agreed together to pray in secret for his conversion, several times a day, during his stay in port. And to this was added the silent uplifting of the heart to God, as they saw him pass their humble dwelling. A week wore away, and he was expected soon to leave. The prayers of these pious women for the young man had begotten in their own hearts a deeper interest for his salvation. They felt that they must act as well as pray; and they invited him in, and introduced a conversation concerning his spiritual welfare. He was greatly moved, and they pressed him to come to the prayer meeting that evening, which he promised to do. The good women spent the afternoon of that day in wrestling prayer, and came to the meeting in the evening strong in faith that they should receive an answer. M—— was there, true to his engagement, and his deep conviction was soon apparent to the little company of God's people. He was invited to bow with them before God and implore pardoning favor. The prayer of faith prevailed, and his soul was set at liberty. He was soon upon the wide ocean, but with what different feelings! The world seemed changed to the orphan wanderer. Life had new and inspiring attractions, and the future was full of promise. And we may well imagine the joy of those obscure but faithful mothers in Israel. Under God they had saved a soul from death. Their own faith, and love, and comfort had been increased. On his return, after a few months, Mr. M—— united with the church, and for nearly 40 years has been an earnest Christian, and the instrument, doubtless, of saving many souls from death. The mothers in Christ who labored for his salvation have long since fallen asleep, but their record is on high.

ONE OF THE REMARKABLE TRAITS OF JOSEPH'S CHARACTER.

"And Joseph answered Pharaoh, saying, It is not me; God shall give Pharaoh an answer of peace."—*Gen. xli. 16.*

JOSEPH'S character was as remarkable as his history. His frankness in declaring his dreams; his unsuspecting simplicity when he bore his father's message to his brethren at Dothan; his fidelity to his masters and to virtue; his various wisdom as a governor; his love for his brethren in spite of their cruelty; but especially his love for his father,—only equalled by his father's love for him,—are each traits worthy of special study. But there is one intimated in this his first interview with Pharaoh, which is fully brought out in other portions of his history, more important than any other. We refer to his recognition of God in all things. He let no circumstance pass, whether important or trivial, without bringing whether important or trivial, without bringing fathers worshipped. He held Jehovah up before the idolatrous Pharaoh and his court, as the God over all. He guards the king against any undue

estimate of the captive Hebrew. A worldly policy would have suggested the improvement of the present rare occasion to secure the royal favor, and his own consequent aggrandizement; and such a policy would have led him to keep out of sight the claims of the supreme God, lest he offend the king's religious notions. But Joseph does not temporize, but makes his own religious faith of the first importance. He startles Pharaoh at the outset with the declaration that *the Lord* is the only interpreter of dreams, that he alone could give the king an answer of peace; and the announcement made its impression, for Pharaoh echoes it in his reply,—"Forasmuch as God has shown thee all this," "I only on the throne will be greater than thou." What policy would have failed probably to obtain, integrity to God secured, namely, riches and honor.

Joseph's faith in an ever-present and all-overruling God, is constantly apparent in his history. When solicited to sin he exclaims, "How can I do this great wickedness and *sin against God*." When called upon by the imprisoned courtiers to interpret their dreams, he says, "Do not interpretations belong to God?" To Pharaoh he declares, "God has showed Pharaoh what he is about to do;" "The thing is established by God;" "God will shortly bring it to pass." To his brethren, in after years, when guilt was filling them with fear, he delicately and consolingly exhorts them, saying, "Be not grieved nor angry with yourselves that ye sold me hither, for God did send me before you to preserve life;" "It was not you that sold me hither, but God." In his message to his father he says, "God has made me lord of all Egypt." And Joseph dies in this faith of God's overruling providence, for he tells his brethren, when giving charge concerning his bones, that "God will surely visit you, and bring you out of this land."

This doctrine of God in all our affairs is reaffirmed and expounded in the New Testament. "The very hairs of your head are all numbered." "Take no thought saying, What shall we eat, or what shall we drink; or wherewithal shall we be clothed;" "For your heavenly Father knoweth that ye have need of all these things." James in his epistle sharply reproves those who do not recognize God in all their avocations. "Ye ought to say, *if the Lord will*, we shall live and do this or that." The faith of Joseph, living under a dark dispensation, and in the midst of heathen, reproves many of even the disciples of Christ. There is too much of leaning to a worldly philosophy in reference to God's providence. We allow it in what we term great matters, but practically deny it in the detail of our affairs. We do not say as Joseph did, "*God sent me*." We do not allow that God directs my steps and leads my ways. "He maketh me to lie down in green pastures." "He leadeth me in paths of righteousness." May God give to the church more of Joseph's perception of God in all things.

WELLS IN THE DESERT.

"Whosoever drinketh of the water that I shall give him shall never thirst."—*John iv. 14.*

AFRIC's burning desert lands
Sometimes to the travellers show
Wells and palms amid the sands,
Which but mock the sufferer's woe.

Visions are they fair to see,
'Mid the scorching heat of day;
Visions only, for they flee,
And, approaching, pass away.

But our Lord deep wells hath made
In life's weary desert road,
Where our thirst may be allayed
With salvation from our God.

These no mirage are, nor dream,
Which, on coming nearer, fade,
But, the fairer do they seem
When we reach the palm-tree's shade.

Thither, pilgrim, turn thine eye,
Thirsting, dying with thy pain,—
Drink, and thou shalt never die,—
Drink, and never thirst again.

FALKNER.

THE DEMONIAK OF GADARA.

(See *Mark v. 1-20.*)

MATTHEW speaks of two demoniacs. Mark mentions only one, selecting the more prominent one as illustrating strikingly the power of Christ. There are several very instructive facts in this miracle. First, *the desperate character of the possessed was remarkable.* He was exceeding fierce. No man could tame or control him. He was an enemy to himself and all others, cutting his own flesh and attacking innocent travellers, so that no man might pass where he was. He loved the dreary abode of the tombs, as the most congenial with his unhappy spirit. How impressively this demoniac symbolizes the case of the desperate sinner. Without the irresponsible madness of the demoniac, he is yet mad. He is an enemy to himself, and all with whom he is connected. His repeated sins are so many thrusts at his own peace. His crimes have a pestilential breath to injure all who chance to be where he is. No human power can tame him, neither can he control himself. He loves the places of moral darkness,—the very tombs of virtue and happiness. Second, *the perfect control which Christ possessed over this extreme case of fiendish possession, is full of encouragement to all who trust his power to save.* The greater power implies the less. If the fierce devil can be cast out, whose name was legion, because, perhaps, he had at his control legions of evil spirits, or had the power in himself of legions, then the ordinary devil can be ejected. The greatest sinner needs only the word of Christ to become a saint, and to sit at his feet, clothed, and in his right mind. How much more may

the less deeply depraved, but no less dependent, hear his voice and live. The evil spirit of the man had an instinctive dread of Christ. He trembled at his voice, (for Christ *had* said, come out of him,) and adjured him by God not to torment him. As it is only by the word of Christ that our evil nature is renewed, so it is only as we act as Christ's agents, he working in us, we can benefit others. Sin which is of the devil yields only as it hears the voice of its conqueror speaking through us. Third, *how diverse the influence of this miracle upon those who merely saw its outward effects, and those who felt its power.* The purified man desired to be with Christ. The worldly Gadarenes, who only speculated on its pecuniary consequences, besought him to leave their country. A saved man was nothing. Their loss of the swine was everything. The one went home to extol the goodness and power of Christ, and the others to complain that they had suffered loss at his hands. And so it ever is. To those who receive him, Christ is a savor of life, and to those who receive him not, a savor of death. The one will hail his coming at the last great day with a joyous shout, and the others in despair will cry for rocks and mountains to hide them from his face.

EDITOR'S DRAWER.

LETTERS FROM REV. J. HARTWELL.

Sing-Sing Camp-meeting.

IN love-feast, a captain of a sloop, *eighty-four* years old, said that he joined the church in 1799; and that twenty years afterwards, the Lord sanctified his soul, and saved him from inbred sin. The venerable Rev. Marvin Richardson arose and said that he was glad to hear such a testimony,—that it was the old-fashioned testimony of other years.

Rev. Adam Miller, of Iowa, said that he was awakened in Ohio,—went forward for prayers,—did not know what to do,—thought that he would do as he should see others do. Just at this moment a pious woman shouted aloud and clapped her hands; so he shouted glory, hallelujah, and clapped his hands. One asked him if he had found peace with God. "O no," said he, "I am as miserable as I can be." He was then told to pray the Lord, for Jesus' sake, to forgive his sins. He soon found pardon, and I think became the first of our noble band of German ministers.

"Pastor Hedstrom," our Bethel missionary to the Scandinavians, said that when a gay young man, a clerk in a store in New York, a woman came in, with a "coal-scuttle bonnet on,"—was dressed very plainly and neatly, and spoke so pleasantly, that he became curious to know who she was, and upon inquiry, was told that she was a Methodist, and worshipped on such a street. He

had not been long in the country, and thought that he might learn something new by attending a Methodist meeting. He went, and was awakened and converted. And here was the beginning of what is now known as our "Scandinavian Work." It dates back to the neat, plain dress and pleasant manners of the pious woman in the store.

After his conversion he went to Sweden, and scattered the seeds of an earnest and spiritual Christianity, and many were converted. But he said that he would not have gone, had not God first sanctified his soul,—said that previously to this he was tempted to regard it as folly to go back, and spend so much time and money. But when he sought holiness, he gave his time and property to the Lord too, and then he could see it to be his duty to spend the time and money necessary to go to Sweden. This shows the relation of our Scandinavian work with the subject of holiness, as a matter of experience. Many others, among the noblest enterprises of the church, had the same origin. Our Five-Points Mission at home, and also our mission in China, might be named as instances. The record of Mrs. Phoebe Palmer, as connected with these, is on high. The former was repeatedly suggested by her for four years before it was undertaken; and her donation, offered upon the condition of commencing the one in China, prompted that also.

Some would seem to think that the earnest promoters of the work of holiness do but little more than to *talk* constantly on that subject; whereas the history of some of them can never be written, for the alone reason that their labors of love have been more numerous and varied than any person on earth can describe. Such persons we have in our own church at the present time. About one hundred years hence they will be appreciated. Their zeal even now provokes many to love and good works,—if generally imitated, would set the nations in a blaze. Shall we encourage them? or oppose them now, "and garnish their sepulchres" hereafter? Our children will do them justice. May we not give them occasion to be ashamed of us.

J. H.

Revival of Holiness in New York.

In 2d Street Church many are seeking the way of holiness. In a single meeting there, on Sabbath evening, more than *twenty*, while seeking, received a powerful baptism of the Spirit, and doubtless came into this state of grace. Rev. W. F. Collins is their pastor, and will help these persons, and encourage the work generally. In our church on Walker Street, Brookline, some have sought and found deliverance from inbred sin, within the last week; also a considerable number in the Tuesday P. M. meeting at Dr. Palmer's. At this meeting, yesterday, all the available room was occupied, and some were compelled to leave, not having been able to find a place. Ministers of other denominations in this city have recently experienced entire sanctification, with power,

and are now proclaiming it with all their soul. I never saw this work take so strong a hold upon so many persons in New York as within the last ten days. You would be astonished to see what God is doing in this respect for other churches. It now seems that the doctrine of holiness will soon become the common sentiment of all the evangelical branches of the general church of God.

J. H.

Influence of the Guide.

In the Tuesday meeting, a lady of another denomination spoke as follows: "I had been a member of the church for some time, but scarcely knew whether I was a Christian or not. But recently I was invited to attend a meeting, in the Bedford Street M. E. Church, for the promotion of holiness. I thought that those who professed any such state of grace were the greatest Pharisees in the world. But a copy of the Guide was put into my hands, and before I had read it half through I was convinced that this state of grace was attainable. I felt the need of it, and sought it with all my heart, and was soon made a partaker of the deep peace and abiding rest which this grace imparts. Before this I had never spoken in meeting, and did not expect ever to do so,—nor could I have done it but in the strength and power which full salvation supplies." What a blessing was personal effort, and the influence of the Guide, made to this soul.

J. H.

Your Local Agents.

You may recollect that I said in the beginning that I consented to work for the Guide, in part, as a means of grace to my own soul. I have not been disappointed. I have derived special benefit from a source that I did not think of at first,—I mean the society of your local agents. I have generally found them to be persons of enlightened and thorough piety,—active in promoting the cause of holiness, and every enterprise of the church. Some of them are struggling against discouragements and trying circumstances,—which all the more betoken the depths and earnestness of their devotion and love. It would be gratifying could I believe that they were as much encouraged by my call as I was benefited by the spirit which they breathe. They are true friends of the Guide, and look with longing for its monthly visits, as do also its readers generally. You have excellent agents in Newark, N. J.; and a few others, of kindred spirit there, constitute a class of Christians, in whose society one cannot be without profit. I trust that their sphere of usefulness will soon be enlarged.

J. H.

The criticism of S. S. on the selected article in September Guide, is in a measure deserved. We approve of the spirit which prompted it. We understood the article, however, to refer to holiness in the general sense, and to apply, therefore, to unrenowned professors. It should, however, have been more carefully worded.

CHILDREN'S CORNER.

THE BIRD AND THE SNAKE.

I ONCE heard a story about a man who was travelling on horseback. As he passed along he saw a bird acting very strangely; so he stopped to watch it. The little thing seemed very much frightened; its wings fluttered, and it kept flying into a tree with leaves in its mouth. He dismounted, and going to the tree he found that the bird had a nest of young ones in the branches, and that with all the speed with which it was capable it was placing the leaves around the nest. The young birds opened their mouths for something to eat, but the mother did not give them anything; she only placed the leaves around them. The traveller wondered why she should do this, but he soon saw the reason. The mother was sitting on a distant tree, showing signs of terror, and the traveller saw a snake crawling up the tree towards the bird's nest. Slowly, slowly it comes up. See, its mouth is close to them. It will devour them! But no; it touches the leaves which the mother has placed around the nest, and immediately it drops to the earth. It crawls up again, but again it drops as soon as it touches the leaves. They are poison to it, and the little ones are safe.

These leaves are to those little birds what the leaves of the Bible will be to you. Many of you had them placed around you by loving mothers, when you were very young. Oh, see that nothing blows them away. Let them ever be around your hearts. If you have not yet had them placed there, place them there yourselves. Then the serpents of sin may come near you, but they cannot bear the touch of these precious leaves. Though they are life to you, they are poison to these your enemies. With prayer for your sword, with the Bible for your charm, you may pass through a world full of these serpents, unstung and unharmed.

ABOUT MYSELF.

My hands,—how nicely they are made
To hold, and touch, and do!
I'll try to learn some honest trade,
That will be useful too.

My eyes,—how fit they are to read,
And mind my work, and look!
I ought to think of that, indeed,
And use them at my book.

My tongue,—'twas surely never meant
To quarrel or to swear!
To speak the truth my tongue was lent,
And to be used in prayer.

My mind,—for what can it be given?
For thinking, to be sure!
That I might think of God and heaven,
And learn my faults to cure.

My heart,—and all the fear and love
That in my bosom dwell:
My love was made for heaven above,
My fear, to fly from hell.

THE TRUTH.

"THE worth of truth no tongue can tell,
'Twill do to buy, but not to sell;
A large estate that soul hath got,
Who buys the truth, and sells it not.

"Truth, like a diamond, shines most fair,
More worth than pearls or rubies are,
More rich than gold or silver coin;
O may it always in us shine!

"O happy they, who, in their youth,
Are brought to know and love the truth;
For none but those whom truth makes free,
Can e'er enjoy true liberty."

BOOK NOTICES.

Mr. Hoyt, No. 9 Cornhill, Boston, has placed upon our table five beautifully "got up" and attractively written volumes, for the young people.

PIETY AND PRIDE, by E. L. Lewellyn, shows the power of religion in exalting the lowly, and rendering truly humble the rich and proud. If all children should learn truly to love God as did "Katy," then, though they might not be so exalted in this world as she was, they would surely sit at God's right hand in heaven.

THE FLOUNCED ROBE, AND WHAT IT COST, by Harriet B. McKeever, exhibits the folly and wickedness of extravagance in dress. We fear that there are many like "Augusta" who have plunged themselves and their parents into deep sorrow, to gratify a desire to be clothed in fine apparel, who do not like her see their error in time to save their souls from eternal condemnation.

BLIND ETHAN is a small volume containing a simple story of a blind man, into whose interior mind the light of divine grace came, and changed a murmuring spirit into one of perpetual gladness and sunshine.

OUR FATHER'S HOUSE is a narrative of a little girl who became savingly interested in a home in heaven, to which God took her joyful spirit.

LITTLE JERRY, is a story of a little wayward boy who tried to be good by the strength of his own resolutions, but, of course, continually failed. At last he found the better and only true way. He came to Christ and received a new heart. It teaches the great truth that religion only can make us truly good.

(Original.)

LETTER TO AN ANTINOMIAN FRIEND.—No. 6.

BY A. P. J.

DEAR M.—You ask, if our sufferings can save us,—since it is after “we have suffered in the flesh that we cease from sin?” The question here involved is not of salvation, but of the things that accompany salvation. When will you learn to distinguish between pardon for sin, and purging from sin? Our only title to salvation is the work of the cross, which was done for us, and by which grace was procured and offered to us freely, without any work or merit of our own. But must there not be fitness as well as title? Justification is our title, and sanctification our fitness. While you continually return to the first principles of grace as if there were nothing further to be done, you will not advance one step either in progress or in peace. I do not urge you to do anything to procure salvation, but to procure the blessings that accompany it. Diligence is as necessary for spiritual increase as for worldly thrift. And it is not diligence in Christian duties alone, but in wrestling to put out sin, and afterwards to keep it out. The sanctified believer strives, as well as the unsanctified. But how different the strife! The one has a subdued, the other an unsubdued enemy to contend with. The one has put his enemy out, and barred the door against him; he watches, and strengthens his position to keep him out. The other is still in strong conflict to put him out. Peace is the state of the one,—agitation of the other. You are still in the state of agitation; and you never will come out of it while you refuse to use the appointed means. You say that you are complete in Christ. Your title is complete, but you are not. Paul addresses certain believers as “complete in Christ.” But they had the “peace that passeth understanding,” and “the joy that no man could

take from them,”—not even when they despoiled them of their worldly possessions, and subjected them to almost every conceivable form of suffering. They are also mentioned as holy, as coming behind in no grace, and many other marks of high Christian attainment. They were as willing to suffer as to do the will of God, even unto death,—“not accepting deliverance, that they might obtain a better resurrection.” When you find these marks in your own experience, you may conclude that you are complete in your attainments too, as well as your title. If we have nothing to do with the work of justification, we have much to do with the work of preparation, that we may be made “meet to be partakers of the inheritance of the saints in light.” You will not confess to antinomianism; but you missapply the imputed righteousness of Christ as much as they do. An antinomian is nothing but the old man in nature claiming to be a new man in Christ upon false premises. He says the righteousness of Christ is imputed to him, therefore he can be saved without being delivered from sin; but how different from the Scriptures, which declare “that God sent his son Jesus to bless us by turning away every one from his sins.” The very name is but another term for salvation from sin. “Thou shalt call his name Jesus; for he shall save his people from their sins.” He (the antinomian) says, we cannot live a holy life in the flesh. But the word of God says that we “may serve him without fear, in holiness and righteousness before him, all the days of our lives.” And for this very purpose the “Day-spring from on high visited us,” to empower us by the gift of his Spirit, that the righteousness of the law might be fulfilled in us. Not to give us impunity to break it, or to furnish a substitute for holy living. Yet these men, confessedly sinners, claim to be servants of Christ. One single text will show them the invalidity of their claim. “Know ye

not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness." Then the apostle proceeds to address a people that were freed from sin, and had become the servants of righteousness. They were not imputed servants of an imputed righteousness, — they were real servants of an actual righteousness. They were not like the natural man that Paul speaks of, with the mind serving the law of God, but with the flesh serving the law of sin; which these poor creatures mistake for a description of the spiritual man; and finding themselves in that state of service to the law of sin in the flesh, no longer strive for the spiritual victory which Paul obtained, and thus ensnare their own souls. Their wilful persistence in this delusion is lamentable indeed, when they have not only to cut out two thirds of the Scriptures to maintain their inconsistent doctrines, but to ignore the experience of eminent Christians in all ages.

Judging from the effects of antinomianism, even where it finds a partial entrance, I believe it to be one of the most subtle and deadly snares that Satan ever set for believers. They will admit that we ought to perform all Christian duties, but speak as if it does not matter. They partially admit the necessity of Christian duties, yet ignore the work of personal preparation. "But that servant that knew his lord's will, and did it not, neither prepared himself, shall be beaten with many stripes." Here are two works, the doing his will, and preparing himself. He may ignore them both; but he cannot escape the stripes. If he concludes, because he has a good foundation in the work of Christ, that he can be excused from building on that foundation, he may be "saved, yet so as by fire," and suffer inconceivable loss.

This mistake arises from dividing the gospel, — taking the blood of Christ sepa-

rate from the spirit of Christ. They confess the work that was done for us, but ignore that that is to be done in us. But the real difficulty lies in an unsubdued will, and an unchanged nature. They don't want the mind of Christ. They are in a state of nature, and have no taste for spiritual things. "So they that are after the flesh do mind the things of the flesh." But Paul speaks of being freed from the law of sin by the law of the Spirit. And he was thus freed from the law of sin, and the weakness of the flesh, that the righteousness of the law might be fulfilled in him, by the law of the Spirit; not for him only, but in him. Yet they claim to be saved by the blood of the cross, irrespective of the Spirit's work within, which they impute to themselves also, and thus make it all an imputed work.

But the righteousness of Christ never was imputed to any natural man, neither the atonement of the cross. None but those who are born of the Spirit, and have new hearts, can ever see the kingdom of God. This includes a sanctification of the body as well as the spirit. The destruction of the body of sin is expressly mentioned. "Knowing this, that our old man is crucified, *that the body of sin might be destroyed*, that henceforth we should not serve sin." "Ye were the servants of sin, but ye have obeyed from the heart." "Being then made free from sin, ye became the servants of righteousness." "Ye are also become dead to the law, (the Mosaic law,) by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God." "For when we were in the flesh, the motions of sin, which were by the law, did work in our members to bring forth fruit unto death. But as being made free from sin, and become servants to God, ye have your fruit unto holiness." (Rom. vi. 6, 16, 17, 18, 20, 23, and vii. 4, 5.)

There are several important truths contained in these passages. The manner in

which Paul was freed from the law of sin by the law of the Spirit, is plainly indicated. The Spirit was more powerful than the flesh, and thus subdued its power. Its tastes were subdued, its propensities and pleasures also, for the soul thus subdued minded the things of the Spirit. It was not a constrained minding of them, but a preference for them, evincing a change of nature. Thus the divine or spiritual strength was substituted for the weakness of the flesh. But this was not a work done without Paul's consent and co-operation. For he says, "I keep my body under, lest after that I have spoken to others, I myself should be a castaway." On account of the opposition of the flesh to the spirit, the work of sanctification is not wholly completed until the flesh is crucified. Therefore, "they that are Christ's have crucified the flesh." (Gal. v. 24.) If the body cannot be sanctified as well as the mind and spirit, Paul's prayers, in 1 Thes. v. 23, 24, are idle words; and we cannot come to this conclusion, for if they were not inspired they would not have been in the sacred record, — and being there they are there for our instruction and imitation. And to make it more sure, there is a promise that Paul's prayer, that "our whole mind, and spirit, and body should be wholly sanctified," should be granted. "Faithful is he that calleth you, who will also do it." Paul again prays that they might be filled with "all the fulness of God." (Ephes. iii. 19.) It is a wonderful prayer indeed. All the fulness of God seems to comprise a degree of strength and holiness almost beyond our comprehension. Yet that the prayer was made and recorded proves its attainableness. But in addition to this there is a promise from the Saviour's own lips that it shall be done. "For he that hungereth and thirsteth after righteousness shall be filled." It is to our hungering and thirsting it is promised. Almost every one knows what hunger and thirst are, and the suffering anxiety for food and

water under such circumstances. When we seek the spirit of sanctification with the same ardent desire, we will surely receive it. If men are not holy, it is because they do not want to be holy; for there is full provision made for it in the gospel. And almost every Christian has an inward consciousness that it is so; and that if he would take the Bible, and resolve to become a Bible Christian, — obeying even when it costs the flesh the plucking out of a right eye, or the excision of a right hand, — that it would inevitably lead to holiness. It is because "all things that pertain unto godliness are given us by his divine power," that we are responsible for giving all diligence in the use of them. In other words, he has given us a sufficiency of his divine power, by the Spirit, to do all that he commands us to do. And it is said that he has given us this, and all the promises, that "we might be partakers of the divine nature." And our diligence is to be unremitting in adding to what we have, — that is, in using the grace we have to get more grace with. "That we might be partakers of the divine nature." The antinomian takes the divine atonement without the divine nature; but he builds his hope upon a foundation of sand.

One more word upon the benefits of affliction, and how suffering makes us cease from sin. I do not mean the grosser sins, for every soul that has the smallest particle of grace is freed from these; but small faults, the least blemish that shades our purity. For God will not allow the slightest blemish in the soul that he designs to purify. He will deal with us, then, for the smallest fault more severely than for much larger ones in the beginning, being farther advanced, and more responsible for a higher walk and work.

DUTY is the voice of God, and a man is neither worthy of a good home here or in heaven, that is not willing to be in peril for a good cause.

PERFECT LOVE.

BY J. A. WOOD.

SOME FRIENDLY SUGGESTIONS TO UNSANCTIFIED BELIEVERS.

I WISH to address a few words to that large class of Christians who love Jesus, and are trying to be faithful in his service; but who have never yet sought and obtained a pure heart, and are, consequently, subjects of inbred sin, and but partially saved. How I feel for the dear children of God who are taking a zigzag course in the wilderness, subject to the workings and dangers of indwelling corruption, and do not take a direct course to Canaan,—“the land of rest from inbred sin.”

Dear brother or sister, you want to be a decided Christian, and a useful member of the Church of God. You long to know more of God, to be crucified to the world, and to be filled with the perfect love of Jesus, don't you? Would anything please you as well as to secure a clear and precious witness that your heart is completely cleansed in the blood of Christ? Don't you “hunger and thirst after righteousness?” You often mourn over your darkness, your doubts, your want of love to Christ, the defects of your Christian character, the risings of inbred sin, and your deep conviction that you are not what you ought to be. Jesus says, “Blessed are they that mourn, for they shall be comforted.” Are you one of the characters here described? You not only have mighty foes to your piety in the world about you; but you are conscious of deep-rooted inward evils and deformity in your own heart unfriendly to godliness. Perhaps these bosom foes have troubled you more than all your foes from without. They have struggled for the ascendancy. They have marred your peace. They have obscured your spiritual vision. They have militated against the evidence of your justification. They have been the instrument of sore temptation. They have marred your Christian character. They

have interrupted your communion with God. They have crippled your efforts to do good. They have invariably sided with Satan. They have occupied a place in your heart which should have been possessed by the Holy Spirit. They have been the greatest obstacles to your growth in grace, and have rendered your service to God but partial.

Now, my dear brother or sister, these things ought not so to be. Help has been laid upon one who is mighty, and who “is able to save them to the uttermost, who come unto the Father by him.” You need, you ought to have, and you may have, a clean heart. Your interests, your usefulness, your happiness, and your safety all demand it. God has made abundant provision for you, and you cannot neglect to seek full redemption with impunity. You cannot retain your justified state without pressing after full conformity to all the will of God.

The most exalted privilege a mortal can ever possess, is to be dead to sin, filled with Christ, and all like God. A holy life is the happiest life, the easiest life, and the safest life you can live. It is the right and safe way to live. Can't I persuade you to seek the cleansing blood of Jesus? You love the Saviour, and often grieve that you love him no more. Can't you be persuaded to give him your whole heart, and let him make it, in the fullest sense, “a temple of the Holy Ghost,” all sacred to divine service?

If a little of his presence and love is so sweet and precious, who can fully describe the intense blessedness in being thrilled and filled with the fulness of his blessing? Glory be to God, *never, never*, shall I forget the glad hour when the perfect love of Jesus first flowed through and through this poor heart of mine! Hallelujah to God, the sweetness of that hour can never be described! But what I received then was only a drop in the bucket, compared to what it has pleased Jesus to impart since. The divine fragrance, im-

parted to my soul when Jesus took it and cleansed it and filled it with holy love, I have never lost for one hour, and trust and pray I never shall. I make a record of this to the glory of God. Glory, honor, and eternal praise be to the God of love, forever and ever! His own arm hath brought salvation to my feeble, helpless soul. I do love the Lord my God with all my heart, and soul, and strength. I am nothing, and Jesus is my all. Sweet portion! Oh the blessedness of this inward kingdom! Oh the depth of solid peace my soul has felt! It is

"A sacred awe which dares not move;
And all the silent heaven of love!"

Reader, I am under infinite obligations of love and praise to God, and you will allow me to speak a little of his kind dealings to my soul. The deep and solid communion my soul has had with God since Jesus wholly cleansed and filled it, has been—*"unspeakable and full of glory!"* To know that God is mine: to feel that he dwelleth in my heart, ruleth my will, my affections, my tempers, my desires: to know he loveth me ten thousand times better than I love Him! Oh what solid bliss is this!

"My Jesus to know, and feel his blood flow,
'Tis life everlasting, 'tis heaven below."

Dear reader, how I wish I could tell you all about the full and perfect love of Jesus. But oh! it can never be told! Won't you seek it? Won't you begin now? Can't you be persuaded to settle the matter at once, that you will seek for purity, and never yield the struggle until you obtain the glorious victory? It may cost you a severe struggle, but victory is yours if you only persevere. When you have once become fully decided and settled that you will never cease *consecrating, praying, and believing* until you have obtained the blessing, you have surmounted your greatest difficulty, and it will not be long before the streams of pure love will flow through the depths of your soul.

Seek it, my brother or sister, at all haz-

ards, and look for no rest until your soul is made free through the blood of Jesus. When once you have tasted the blessedness of purity, you will never be able to be sufficiently thankful that you were induced to seek it. If you don't seek it, the time is not distant when you will never be able to forgive yourself for not seeking it.—*North. Christian Advocate.*

[Original.]

LIVING WATERS.

BY C. W.

"Therefore with joy shall ye draw water out of the wells of salvation."—*Isaiah xii. 3.*

"And a man shall be as a hiding-place from the wind," &c.—*Isaiah xxxii. 2.*

I WAS an alien from my Father's house,
A wayward, rebel child, whom neither love,
Nor promises, nor chastenings, nor all
The arts persuasive of a Father's love,
Could move or soften. My rebellious heart
Disdained the humble yoke my Saviour bore,
Nor could aught lure me to the parent fold.
A wanderer thus I strayed, far, far away,—
Far out upon the dry and barren wild
Of earthborn hopes and vain ambitious schemes,
Dying with thirst; and yet I wandered on,
O'er wastes and deserts, on, and onward still,
If haply in some verdant spot, one drop,
One cooling draught, I might obtain to allay
My burning thirst. And yet I heard his voice,
My Father's voice, calling in loving tones
For my return; but still my stubborn heart,
Though weary, faint, and almost broken, refused
To obey that Father's call, and wandered on,
And on, o'er hill, and dale, and burning sand.
How vain my toils! The well so long my hope
Was bitter to my taste; and yet again
With weaker, feeblér step I struggled on,—
Ah me! in search of what?—a shadow vain!
The spectre-fount which so beguiled me on,
But mocked my spirit's burning thirst. Oh, now
In want and misery, I sighed at last
For one sweet drop from out the living fount
That issued from the Rock once cleft for me.
And as I knelt in deep contrition there,
My Father's loving tones, unheeded long,
Fell sweetly on my now attentive ear:
"Come hungering, thirsting soul, come buy and
drink;
Yea, come and freely drink from the deep fount
Of everlasting life; no price I ask;
'Tis freely thine; but cease thy wanderings
And follow me, and I'll conduct thee home."
With gratitude I hastened to his side,
And, as supported by his loving arms,
I drank the cup of pardon, peace and life
Extended by his mercy infinite,

I wept for joy, and cried with one of old:
 "Oh, praise the Lord, and call upon his name;
 Declare his wondrous works in all the earth!
 His wrath no longer burns, but comfort, yea,
 And joy, and life, are mine forevermore."
 Poor wanderer o'er the barren wild of sin,
 Fatigued, athirst, unsheltered from the blast
 Of the sin-demon's deadly, poisonous breath,
 Would I had power to tell of half the joys
 That cluster round my home, 'neath that great
 "Rock,"

For weary travellers in the desert placed!
 Here's shelter from the Simoon's fearful power;
 Here's manna to the hungering soul, and here,—
 (Oh, wondrous love!) yes, here's the living stream,
 The long-sought fount of life, salvation's well,
 Where, drinking deep, thy soul shall never thirst,
 Nor hunger for the joys that worldlings crave;
 But ever to this deep unfathomed fount,
 By millions sought, and yet unfathomed still,
 Shall come and find its cravings all supplied;
 Shall come, and drink, and live forevermore.

[Original.]

AIM HIGH.

BY EDITH.

"Lord, I believe a rest remains,
 To all thy people known,
 A rest where pure enjoyment reigns,
 And thou art loved alone."

THAT the doctrine of Christian perfection is clearly taught in the word of God, we are fully persuaded. Though some deny this doctrine, yet all evangelical bodies of Christians admit that the injunction contained in the above caption, namely, "aim high," sets forth the privilege and duty of the believer.

It is an indisputable fact, that if the Christian is not ever aiming at a higher state of grace, he is retrograding, — that there is no possibility of standing still in religion.

The command, "Be holy," stands forth as in living characters in the sacred page. And we believe that that holiness is attainable by faith in God; that he can sanctify in a moment of time.

Our object, however, is not now so much to endeavor to prove that this blessing is attainable by faith, as to exhort those who are already convinced to pass into its enjoyment.

Now, my beloved reader, we presume that you are a Christian,—that once with sweet assurance you could sing,—

"My God is reconciled,
 His pardoning voice I hear,
 He owns me for his child,
 I can no longer fear;
 With confidence I now draw nigh,
 And Father, Abba, Father, cry!"

But are you thus happy to-day? Examine your heart and see if it do not answer in the negative. Does not your experience in the class-room prove that you have forgotten the exhortation, "Go on unto perfection?" Cannot your leader and classmates testify that for years you have been complaining of your coldness and deadness in religion?—desiring and even determining to seek a deeper work of grace? Has not your language been, "Oh, that I were as in years past."

"What peaceful hours I then enjoyed,
 How sweet their memory still;
 But now I find an aching void,
 The world can never fill."

And you will feel that "aching void" till you go as at first to Jesus. The world has no charm for you, for it is not possible for a soul that was once happy in the love of God to derive pleasure even in a small degree from the world. Now you know that you are not happy; then why not come at once to Jesus,—why live any longer beneath your privilege? Just now determine to appropriate the blessings purchased for you by the death of the Son of God. Moreover, it is not optional with you to seek or to refrain from seeking the blessing of perfect love. "Be ye, therefore, perfect, even as your Father which is in heaven is perfect," is the command of Him who spake as never man spoke."

Go now to your closet—

"Approach, just now, the mercy-seat,
 Where Jesus answers prayer;
 There humbly fall before his feet,
 For none can perish there."

If you present your petitions in the name of Jesus they will be answered, for

"The Father hears him pray,
His dear anointed One ;
He cannot turn away
The presence of his Son."

Listen to the words of Jesus, "Verily, verily I say unto you, whatsoever ye shall ask the Father in my name, he will give it you." We repeat the admonition, "Go now to your closet," determining not to rest till you have the desire of your heart.

The enemy will doubtless suggest the impropriety of your doing so just now; that you cannot command time to-day for so great an undertaking; that there are various things that require your immediate attention; when these are attended to that there will be nothing to interrupt your communings with God. He will not, perhaps, offer any objection to your seeking this blessing, especially if you are quite determined to do so. This attempt would no doubt be fruitless. His object will be to persuade you to postpone the consecration till "a more convenient season." And there may be a degree of plausibility in the suggestion, as no doubt it would be difficult for you to leave your daily avocation or domestic duties for a season. But when will the time arrive when you will have naught to occupy your attention but your soul's salvation? Besides, it is not safe to delay; you may be suddenly called to render an "account of your stewardship." Death often marks for his prey those who least expect him. "In such an hour as ye think not, the Son of man cometh." Are you ready, if he comes for you to-day? Now don't parley a moment with the adversary; he is your greatest enemy; he is sly and cunning, at times transforming himself "into an angel of light," that he may catch you in his meshes.

Delay not, my brother; delay not, my sister, in a matter of so much moment; your eternal interests are deeply interested in this important matter.

"Sit down, count the cost," remember that there must be a full, free, uncondi-

tional surrender of time, talents, substance, and reputation. You must be willing to have your "name cast out as evil for the Son of man's sake." The Saviour says, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." Promise that you will follow him, though it be to prison and to death. Say with the poet—

"Close by thy side still may I keep,
How'er life's various currents flow ;
With steadfast eye mark every step,
And follow thee where'er thou go."

If you have made a full consecration, pray earnestly, and God will "hear the voice of your supplications." Let your inmost soul cry out—

"Now, O my Joshua, bring me in !
Cast out thy foes; the inbred sin,
The carnal mind, remove;
The purchase of thy death divide !
And oh! with all the sanctified
Give me a lot of love !"

Now, my beloved Christian friend, look to God for a present blessing; he waits to "save you just now." "What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them."

"Faith, mighty faith, the promise sees,
And looks to that alone,
Laughs at impossibilities,
And cries, 'It shall be done.'"

London, C. W., September, 1860.

A PORTION FOR GOD. Many Christians may learn at least one lesson from the heathen. The Hindoos, when gathering in their harvest, before it is removed from the threshing-floor, take out a liberal portion for their god. However poor they may be, however much in debt, they take out, first of all, their idol's share. They are systematic in this. How many Christians there are who give God his share last! How many there are who never give God a share!

"An honorable esteem of the ministers of religion tends much to the success of their labors. When we are convinced that they are faithful, we shall profit more by their ministerial services." — Henry.

[Original.]

EXPERIENCE.

BY M. A. FLINT.

DEAR BROTHER DEGEN: Will you permit me to give to the world, through the Guide, a little of my own experience, and speak to the glory of God, of his power to save, even to the uttermost? I was converted to God in the winter of 1847. Then I realized that quiet which pervades every justified soul; but I had not been long in the way, before I saw that the doctrine of holiness and full salvation was the doctrine of the Bible, and that it was my duty to seek the blessing of a clean heart, — to be free from every sin, — from the remains of the carnal mind, such as pride, unbelief, selfishness, and the fear of *man*. I felt that I must rise above all these and other perplexities of life, knowing, whilst trammelled by them, I could not fully please my God. Oh, how oft I felt it was worse than death, my God to love, and not my God alone. So strong were my convictions of duty, and of God's requirements, I felt he required my whole heart, my whole life's service, and that I ought to be holy in heart and life, — to present myself a living sacrifice to God. I felt a shrinking from professing it, and taking upon myself the responsibilities of such a life, which I felt would be misery, knowing that God giveth no man a light to put under a bushel. But praised be the name of the Lord for all his goodness and mercies and long-sufferings to me. He continued to bear with me, and did not take his Holy Spirit from me. I was constantly depressed in spirit, having but little access to the throne of grace. I had but little confidence to approach God in prayer, knowing I was keeping back part of the price, and refusing to obey the command, "Be ye holy, for I the Lord your God am holy." In this miserable condition I lived, sometimes hoping, then again doubting and desponding, until in January, 1859, I resolved, in the strength of

God, that I would live no longer at this poor, dying rate. Indeed, I could not, for my feelings became so intense that I felt I was sinking, and that God was striving with me for the last time. Oh, how I despised myself! I felt I was so sinful, so stupid. I longed to get away from self, and break those chains I had hugged so long, that bound me to my sins. I saw such beauty in God and his *promises*, that I longed to claim them all my *own*, and to be free. I sought this freedom for days, with tears, and I consecrated myself to God, as best I knew. I saw that I could make myself no better, that tears could not atone, though I could but weep for follies past, and in the depth of humility prostrate myself at my Saviour's feet, and give up all. One day, after returning home from a prayer meeting, weighed down with a sense of sinfulness, I entered my room, and said to myself, See, oh my soul, what God requires of thee! Holiness! There and then, I resolved to be wholly the Lord's. I felt that I was worse than nothing. Glory to his holy name, he then began to give me strength to trust in him, and commit my all into his hands; but I did not realize at the time that I was really trusting. Several days passed on. I felt that I had given myself, and all that I possessed in this world, and all that I ever expected to have, into the hands of God, — reputation and all was upon the altar; and though I knew I had laid my all upon the altar, yet I was in perfect darkness of mind for a while; but God gave me strength to hold on and believe he would accept. I finally believed he did accept. The devil *told* me that my confidence was perfect presumption, — that I had not received the witness that the work was done. I said I believed, because I knew that I was honest before God, and that I could never make the consecration more perfect than I had done, because it was made honestly, and I felt that if I came honestly to *God*, he would not turn me empty away. Here I hung

suspended, as it were, by a slender cord. I was almost overcome, at times, by the enemy; but there was just strength enough given me to continue trusting until my feet were firmly planted upon the Rock of Ages. I found myself continually saying, "Yes, I am thine, entirely thine. Thou art my strength and my Redeemer from all *sin*." Jesus seemed so precious to my soul that I then knew I loved him with all my heart. Oh, how I loved all things that God had made! I felt that peace and rest I had never known before. I then realized that I was trusting, and felt that I had received the blessing I had sought. I felt perfectly willing to do anything God required me to do; to be anything or nothing for his sake. I felt willing to suffer as well as to do his will, — ready to have my name cast out as *evil*. I could bear all things, — feeling the *assurance* that God would ever be on my side, and that was sufficient for me. I well knew that I should meet with much opposition, but I faltered not, knowing that God had promised to be my strength, feeling assured that God had really undertaken my cause, and it gave me strength. Oh, if God is for us, who can be against us? Here I rested on the *immutability* of God's word. The enemy oftentimes assailed me, and said that I was deceiving myself, — that I had not received that powerful manifestation that others had received, of whom I had often read. Though I knew I had not, yet I knew that God, my Father, would not deceive his child, and that I could not dishonor him by distrusting him or his promises. Since that time, my peace has continually flowed like a river. Glory be to God in the highest! He has given me the victory over self and over all of my former besetments, and over the world and the *devil*, — oh, praised be his holy name! I do continually realize that I am kept and sustained by the power of his grace. I do feel like speaking to the world of his power to save from

every sin. Oh, how blessed are they that have received an unction from the Holy One! It is no longer a cross to speak for God, but a perfect delight to do his will; his commandments are no longer grievous. The Psalmist has well said, "Oh, how love I thy law, O God!" My soul is ever humbled before him, realizing that all this love, all these blessings, are unmerited; precious gifts from a loving Father's hand. Glory to God! I now feel that my title is clear to that *inheritance above*; and, "Blessed are they that do his commandments, that they may have a right to the tree of life, and may enter in through the gates into the city."

Permit me here to speak of one great difficulty, with many, in obtaining this great blessing, namely, in seeking after a sign. Many seem to get a way fixed in their own minds, in which they wish to receive the witness. They become fully determined that they will not believe that God does accept the sacrifice, and that they have the desired blessing, until they have all the *manifestations* of a sanctified soul.

My brother, my sister, God has not said *receive* and *believe*, but *believe* and *receive*, — believing comes first, then receiving, then feeling; and farther he has said, "Believe that ye have the things ye ask for, and ye shall have them." The consecration must be made, all the tithes and offerings brought to the storehouse, then leave them there, and not go back to see if they are accepted, but begin from that time to reckon yourselves to be dead indeed unto the world and *sin*; and believe you are accepted. Then faith brings the blessing; the blood is applied, and we are free. We are not to trouble ourselves about the witness; we must be willing to receive it just as God sees fit to give. Should it please him to withhold it for a season, for a trial of the faith, hold on firm, without wavering, for in due season ye shall rejoice, for they that are born of

God shall have the witness in themselves; and they that follow him shall not walk in darkness, but shall have the light of life.

Minnesota, September, 1860.

[Original.]

**"THIS IS THE WILL OF GOD,
EVEN YOUR SANCTIFICATION."**

BY MRS. M. W. RUSSELL.

THIS passage is capable of being rendered in two ways; nevertheless, the meaning of each is essentially the same. The general meaning is this: that God desires the sanctification of his people; that he is not only waiting to bestow the riches of his kingdom, but he wills that his people should be a "holy people, zealous of good works."

The other rendering has a still deeper and more significant meaning. "Your sanctification is the will of God." Here, sanctification, and the will of God, are synonymous terms; consequently, the believer that is sanctified can have no other will but that of God. He has no desire separate from him, and can say, at all times, and under all circumstances, "Thy will be done." But I fear that many who think they have attained to this state of grace, are not able to say, amid the fiery trials and temptations through which they are called to pass, "Thy will be done," forgetting that to be like our Saviour, we must be "made perfect through suffering."

Our Saviour, after praying for the sanctification of his disciples, says, in the verses that follow, "That they all may be one; as thou, Father, art in me, and I in thee, that they all may be one in us." "I in them, and thou in me, that they may be made perfect in one."

Consequently, those that are sanctified are one with Christ; what he wills, they desire; whatever trials they have, they patiently endure, for they have learned with Paul, "in whatsoever state they are, therewith to be content;" while they can say with Job, "Shall we receive good

at the hand of the Lord, and not evil?" remembering that "All things work together for good to them that love the Lord."

Reader, is your will lost in the will of God, and are you ready to obey the slightest impulse of the Spirit in Christian duties; or, in other words, are you ready to do and suffer his righteous will at all times, and in all places? If so, you are safe, for the promise is, "He will be our guide, even unto death." Psalm xlviii. 14.

There may be others who desire above all things to attain to this state of entire submission, but think it is impossible. Now, nothing is impossible with God. We must cease to look at ourselves, and look to Christ as an omnipotent Saviour, "able to save to the uttermost, all that come unto God through him." He has said, "I will work in you, to will and to do, of my good pleasure." If we find it hard to submit, he will make us willing, or, like the father who met the prodigal son "a great way off," he will finish the work for us. These are days that "try men's souls." The Spirit is searching the hearts of Christians, and calling them to a higher stand-point; they can no longer continue in that lukewarm state they have so many years maintained.

The cry is going forth, "He that is on the Lord's side, let him come unto me." Let him come out from the spirit of the world, and be separate, "that he may be a living apostle, known and read of all men." Then will that promise be fulfilled, "You shall not only do the things that I do, but greater things than these shall ye do, because I go unto my Father."

Boston, Oct. 10, 1860.

JUSTIFICATION. Hamilton finely remarks: "A justifying righteousness is not a privilege which you buy, but a present which you receive. It is not a result which you accomplish, nor a reward which you earn, but it is a gratuity which you accept."

[Original.]

PENCILLINGS BY THE WAYSIDE.

BY MRS. A. S. GAYLORD. •

It was our privilege during the recent camp-meeting season to attend one at Pawling, N. Y. This ground, located on the Harlem Railroad, has for the last two or three years been occupied by those to whom it seemeth good to worship God in the tented grove,—the temple of his own building; and is the same on which a camp-meeting was held in the earlier days of Methodism, some fifty years since. This former meeting was alluded to by veterans of the cross, present at our recent Feast of Tabernacles, and the contrast so vividly portrayed between the circumstances of those times and those of to-day,—of the few who then worshipped God in the tented grove, and the multitudes at the present time, that shouts of victory and triumph and praise arose from Zion's hosts to Him who hath so abundantly blessed the church. But we forget, this article must not assume a character too general for the precious Guide. The feature of the meeting which interested us most, and of which we designed to speak more particularly, was the prominence given to the all-important doctrine of Christian holiness. The great blessing of justification was not ignored; far from it. Many sought and obtained pardon, and both ministers and laity were active in bringing penitents to the Cross; but we were distinctly taught that there was a higher state of grace, and the glorious experiences of this great blessing, related by those standing high in the ministerial ranks, served to deepen conviction and desire in the multitudes present. Oh! of how much service to the heart made sensible of its depravity, of the deep and choking roots of bitterness therein and crushed as a cart beneath its sheaves with a sense of its non-conformity to the will of God, crying from the depths of the soul, Where is the Strong Deliverer?—Oh that my

weary heart might find rest in Him!—to the weak and trembling soul just struggling into life, is the experience of those who have bathed in the all-cleansing fountain, who have exchanged the fearful state of sinning and repenting, of doubts and fears and darkness, with occasional glimpses from the Father's throne, for the glorious high and full assurance of faith, for the constant and abiding witness that the life is hid with Christ in God!

Tidings from the "Land of Beulah," from those who have reached and roamed over the "Happy Islands," come like good news from a far country to the soul all hungering and thirsting after God. Would that such confessions were more frequent; and is there not among those even who have drank of the deep things of God, too great a tendency to hide the light that is within them under a bushel? Do we not too often confine our testimonies to the select few, fearing that by the multitude they may not be appreciated, while in truth souls all about us are famishing for the knowledge which the simple testimony of the way the Lord leadeth the willing and obedient, the believing soul would impart. Of the many excellent sermons which we were permitted to hear at the camp-meeting of which we were speaking, one particularly pleased us. The subject was found in Romans, vi. 6. "Knowing this, that our old man is crucified with him, &c."—in which the adversary of our souls was personified as the Old Man, in the most original style. His rambles through the world as he goeth about on his fearful mission, seeking to destroy the souls of men, were so faithfully portrayed that all were led to feel his influence as one of terrible power; and many, shrinking from the thralldom into which he brings the soul, to cry out, "Who shall deliver me from the body of this death?" Then we were pointed to Jesus as the only Saviour. We were to crucify the old man through Christ-given strength. He, the ever-blessed Christ—

the Strong Deliverer — was fully able to destroy Satan's power over us; for "he should bruise the serpent's head." Then we were directed how to come to Christ by the simple way of faith; and to illustrate this, the man of God stood there before the listening multitudes, and told us how he was led, in view of his obligations to God, and his needs as a Christian minister, to seek for the destruction of this power in his own heart, for full and complete redemption in the blood of Christ; how the *blessed* Jesus met him, and how changed his feelings and purposes became in that hour. He spoke of the success God had given him in winning souls to Christ; of the power which this intimate communion with God gives the soul; of the blessedness of this higher state of grace, until the cry of "Glory to God" for the great salvation, came forth from many hearts. Verily, when men speak of what they *feel* and *know*, it is evidence not to be gainsaid.

In the afternoon of the same day, the subject of the discourse was Heb. vii. 25, in which the "uttermost salvation" was again faithfully presented and illustrated by personal experience, and the same dear brother (whose name is occasionally seen in the Guide) was heard to say in the tent, that since God had given him the unspeakable blessing of a clean heart, he had gone abroad telling the story of its blessedness in his own personal experience; and those who know his history will bear testimony that it is no strange thing for souls to be saved through his instrumentality. Thus the meeting progressed. Meetings at the altar and in the tent were seasons of great power. Several of the prominent lay brethren from New York were present, and rendered efficient service in these meetings. Circumstances were such on the last day of the feast that the meeting drew to a close at nearly midnight. These closing services were to us very impressive. In the solemn stillness of that hour, a procession was form-

ed nearly encircling the whole ground, and as they moved around, carrying lights and singing songs of victory, we were strongly reminded of the hundred and forty and four thousand, of the multitude which no man could number, who with white robes and palms in their hands cried with a loud voice saying, "Salvation to our God which sitteth upon the throne, and unto the Lamb." May all who participate in those blessed scenes, and you with us, reader, be thus found on the great day.

[Original.]

THE REMEMBERED HOUR.

[From my Journal, August, 1857.]

BY RUTH.

WHAT joy was mine, what solemn, mystic joy,
When, in the stillness of my chamber, I
A voice from heaven in plainest accents heard.
"Daughter," it said, "thy sins are all forgiven."
Sin,—it was *that* that like a mountain load
For long, long years had crushed me to the earth.
Sin,—it had been the dark and threatening cloud
That loomed portentous over all my path;
The spectre form that haunted every step,
The fiend that bound me in his galling chains.
Long had I struggled 'gainst the hated power;
Long had I waged a soul-exhausting strife.
As well a reed might battle with the storm.
I long had sought, fond dreamer that I was,
To quell the foe with weapons of my own.
My strength I found but perfect weakness was;
My righteousness was naught but filthy rags.
Then in despair I lied me to the cross,
Dear, precious cross, where Christ our Saviour
died;
There knelt me down, and in my heart I cried,
"Oh, if to perish be my righteous doom,
Here, here I'll perish." But amidst my cries,
And tears, and groans, a heavenly form ap-
peared; —
Bleeding his side, and pierced his hands and feet.
Methought he said, "For thee, thee too I died,"
And my death-blood thy sins has washed away.
Oh, then the waves of passionate sorrow calmed,
Then peace indeed stole o'er my troubled soul.
Then to my heart that tender Friend I took,
Much wondering I so long had known him not.
And unto him I consecrated there
My time, my strength, my talents, and my all;
And said that never powers of earth or hell
Should separate me from the love of Christ.
What joy was mine, what solemn, mystic joy,
When, in the stillness of my chamber, I
A voice from heaven, in sweetest accents heard.
"Daughter," it said, "thy sins be all forgiven."

THE WORK OF GOD IN THE SUNDAY SCHOOL.

We learn that God is at work in the Sunday schools in many places. We are glad to see the church awake to the conversion of the children. Let them be encouraged, yes, *constrained* to come to Christ, and then into the church. They are its hope. The following is a cheering example of what God is doing for them.

New Haven, Conn., Sept. 10, 1860.

DEAR BROTHER: As the object of the Guide is to promote the advancement of the cause of Christ, and to inform its readers of the progress of true religion, I thought it would not come amiss if I should tell them what the Lord is doing among us in the George Street Church.

There has been more or less interest manifested during the past summer, both in the society and congregation, and a number have been converted and others quickened. Within a few weeks past several have been made to rejoice in Christ as their Saviour. Many of us have been praying for a long time for the outpouring of God's Spirit on the Sabbath school, and he whose promise never fails has heard our prayers, and answered them in a manner almost beyond our expectation.

The last week in August was appointed for Camp Meeting of the New Haven district. The place of encampment was at Nightingale Grove, Near Saybrook. I was not there in person, though my heart and prayers were with them, that God would bless the means being put forth, and the cheering news which I heard from those who did attend satisfied me that God was present in mighty power to bless and to save. Our Superintendent had his family of three children converted on the camp ground, their ages ranging from seven to seventeen. It was the earnest prayer of many, both at home and at the camp meeting, that the Sabbath school might share in the results of those meetings.

And now let us follow, so far as we can, the workings of that unseen but almighty

power which often works so silently yet effectually on the human heart. Last Sabbath morning we assembled around the table of the Lord to partake of the emblems of his death and passion, and truly it was a melting time. God's Spirit was present, and we were permitted to partake of heavenly food, and to drink from the wells of salvation, and thus we were being prepared for the scenes which followed.

At the close of the services our pastor gave notice that the regular hour for Sabbath-school exercises would be devoted to prayer for the Sabbath school. At noon, I retired to my chamber to pray for the school, as I presume many others did. I felt strongly assured that God would be present, but I confess my faith was not strong enough to expect so overwhelming an answer as it received on that occasion. In the first place, several who had during the week, been converted, rose and testified of what God had done for them, and of their love to him, and invited their classmates to seek him too. There were many serious faces among them, and when the invitation was given they rushed to the altar, surrounding it, at least twenty or twenty-five, from about eight to eighteen years of age. There they bowed before God, calling for mercy. It was a glorious sight. Our hearts were melted like wax before the fire. Some of us could scarcely sing or pray; but that God who hears the silent prayer of the heart, heard our broken petitions.

We could gladly have spent the whole afternoon in such delightful work, but the hour of preaching had arrived; people were coming in fast, and we must break off. All seemed astonished at the sight they beheld.

Our presiding elder preached a sermon suited to the occasion, and many listened with eagerness to his interesting words.

In the evening we had a full congregation, and a part of the time was spent in relation of experiences. A good number spoke earnestly and feelingly; some had

just been converted, and others had received the blessing of a full salvation. When the invitation was given, not only those who had been forward at noon, but others, for the first time, came weeping and trembling to the altar for mercy, both children, youth, and middle-aged persons, over thirty in number. It was a sight which ought to melt the hardest heart; some were moved who had not the moral courage to come out. Before the meeting closed, a number felt that God had power on earth to forgive sin. The interest has continued to increase through the week, and we have had extra meetings which have been well attended, and ten or twelve souls have been converted. May we not then exclaim from our inmost souls, Glory be to God! Praise the Lord for the work which he has accomplished among us.

Sept. 26. About three weeks have passed since writing the above. The gracious work is still in progress; sinners are being converted, backsliders reclaimed, and believers strengthened; others seeking for that holiness without which God has said no man shall see his face. C.

[Original.]

BE OF GOOD COURAGE.

BY M. J. B.

DEAR fellow-traveller, searching after purity of heart and seeking to walk in the highway of holiness, "be of good courage." Despair not, even though your sins like mountains round you close. Remember this blessed truth, the blood of Christ cleanseth us from all sin. You are to come and be saved *from* your sins; not commanded to cleanse *yourself*, and then be kept clean. Does it seem to you that you are so *unworthy*, Jesus will never intercede for you? Oh, remember that he died for you, and his merit will atone for all the sins of every soul. Bear in mind that his strength is made perfect in weakness, and let not, we beseech you, a sense of your

exceeding sinfulness, your entire unworthiness and weakness keep you from surrendering yourself to God. But "press with courage on," and surely as God hath promised to save to the uttermost, all that come in faith and sincerity, just as surely shall your heart be cleansed, and you be made pure. Perhaps you most earnestly desire to be made perfect in love, but you say, "I have no feeling;" how can I approach God, with my cold, unfeeling heart, and believe he accepts me?" Oh, precious soul! do you not feel you owe everything you have and are to God? Then come boldly to the throne of grace, relying fully upon his promise to save, and he *will* do it. But perhaps while you are endeavoring to make this consecration, the suggestion comes, "I shall turn back; I shall not be able to retain this 'perfect love,' in my heart." "Be of good courage," we beseech you, for God hath said, "My grace is sufficient for thee." "I will not leave you comfortless;" and we may be assured that he who can fill us with perfect peace, can keep us in the enjoyment of it, every moment of our lives, if we keep ourselves upon the altar, looking to Jesus constantly. May God in love grant that every trembling, doubting soul, fully determined through grace to obtain the promised rest, may be encouraged to come now, without one doubt that God shall receive them. Amen.

SELF-EXAMINATION. — "When we find our minds liable to any disorders, cleaving inordinately to the things of this world, moved with intemperate passions, vain and frothy in conversation, darkened or disturbed by the fumes of intemperate lusts, let us call things to an account, and ask of ourselves whether this be the frame of mind that was in Christ Jesus." — Owen.

PEACE. — "A holy heart that gladly entertains grace shall find that it and peace cannot dwell asunder." — Leighton.

[Original.]

OUR OBLIGATION TO YIELD ALL
TO CHRIST.

BY ZARENA.

DOES not every created thing belong to its Creator? In a *double* sense man belongs to *his* Creator, for God is Creator and Redeemer. Jesus has paid the demands of justice. Does not every redeemed power *belong* to him? When we return to God that which we are under obligation to render—even our heart's devotion—do we do more than our duty? No, even then we are *deeply* in debt. But Jesus is ready to forgive the past, and calls it paid by himself; then has the principal, and interest which has been accumulating to our debt throughout these years of devotion to sin, Satan, the world, and self, all been forgiven.

How many masters we have served instead of Jesus! How our debt has increased while we neither thought nor cared that we were withholding that which belonged to another. There are many things it is in our power to yield to Christ, and if withheld, how aggravated our sin! And can we then expect the riches of redeeming grace to be applied for our salvation?

Professing Christian, are you not withholding something from God which you *know* belongs to him? Then you are sinning wilfully; and what will you do when he thunders in your careless ears, "Pay me that thou owest?"

You are not happy, for you feel in *debt*; it is on your mind and heart, and while refusing to pay, you feel uneasy and guilty. It cannot be otherwise; it is natural, and the misery begun thus will be completed in eternity. Oh, cease "treasuring up wrath against the day of wrath," and begin to "lay up treasure in heaven;" thus you may have new supplies of grace; the more you have, the more you may, for that which we deposit in the heavenly
ba ever accumulating.

Though we cannot *pay* the debt we owe, yet let us show our gratitude to him who has paid it in our stead, by yielding henceforth *all* we possess to our Creator to whom it belongs. Then, and not till then, may we expect Christ's payment to be accepted for us. Ah! we should have had to pay the penalty *ourselves* for sin, had not Jesus suffered instead; and if we reject, or simply *neglect* Christ, shall we not be obliged to pay a worse penalty for our added and greater sins?

And sinner, think you, you can ever be forgiven, who heed not him who bought you with such an infinite price, even sufferings *worse* than death, and closed with crucifixion? "If the righteous *scarcely* be saved, where *shall* the ungodly and sinner appear?" Will you persist in increasing your debt, your *load* of guilt, by remaining in Satan's service and advancing the cause of sin instead of holiness; or will you do all you can, through an enabling Jesus? With his assistance we may accomplish great things; yes, even *all* required, though without it, nothing. We may say with Paul, "I can do all things through Christ strengthening me." And this strength is given freely to all who ask for it, without money and without price; not only without payment, but liberally, never stinted; not only liberally, but without *upbraiding*; like a father he receives the returning prodigal with joy, and "upbraideth not" for past neglect. The only condition required is faith, unwavering faith, and then we may have all the wisdom we lack, (James, i. 5, 6,) or, in other words, all the religion, for "*the fear of God is the beginning of wisdom.*" The promised blessing is "from *above*, pure, peaceable, gentle, easy to be entreated, (not stubborn,) full of mercy and good fruits, without partiality, and without *hypocrisy.*" (James iii. 17.) Ah! is not that a glorious possession to obtain from Jesus just for the asking with a trusting, believing heart? But if we ask otherwise, "let not that man think that he shall receive any-

thing of the Lord." (James i. 7.) He shall obtain nothing of this *wisdom* or *religion* he asks for, though God may bestow *worldly* goods in *abundance* to the unthankful, unyielding, and unbelieving.

Oh that Christians who have sought a *little* of this *grace*,—this *wisdom* from above,—and who still feel, "I cannot do the things that I would,"—Oh that they would seek *more*,—enough to do *all* things through Christ,—as was Paul's after-experience. Trust him, as it is your *privilege* to do, for *full* salvation; according to your faith it *is* done unto you; according to your faith it *shall* be done unto you. *Will you believe? Will you believe?*

Then what a glorious day will dawn on your soul,—what service you will be enabled to render!

But perhaps one says, "I cannot come to Jesus with a penitent heart, I have no feeling." What! sinning against your Creator, Redeemer, preserver, and *friend*, and cannot be sorry? And *is* your heart so,—harder than a flinty rock? To what a height your guilt must have reached! It cannot be; surely I hear a sigh which says, "I *would* be sorry for my sins, I *would* be penitent; O Jesus, make me so." Ah, before you *asked* he answered in giving that *desire*; it intimates a softened spot, a gentle breathing after Christ, a faint desire for his presence; even *these* must come from the same kind source to which we are indebted for every other blessing; another added obligation to yield all to Christ.

Can it be my words may fall powerless on stony ears? My soul sickens at the thought, when I remember that the softest, faintest, breathing sigh, would penetrate that heart of love and win a seat in heaven.

CHRISTIAN HAPPINESS. — "Christian happiness for this world, is to want little and enjoy much; worldly happiness, to want much and enjoy little."

[Original.]

LETTER FROM DR. AND MRS. PALMER.

Rhyde, Isle of Wight, August 17, 1860.

To the Editor of the Guide.

DEAR BROTHER DEGEN: We are now at Rhyde. This town ranks first on this island for the number of its elegant buildings. It is not quite so populous as the town of Newport, from which our last was dated, except it be in the summer, when hundreds of the gentry come from all parts of England. It occupies two sides of a lofty hill, falling with a regular descent to the sea on the North opposite Portsmouth, from which it is about five miles across. While I write, I have only to lift my eyes and look out upon the beautiful expanse of waters, by which this celebrated island is surrounded.

We occasionally see our American steamers gliding gracefully past our window, with their stripes and stars gayly streaming, and our hearts fly over the 3,000 miles of fathomless ocean to the land of our nativity, and the many dear ones to whom by the ties of nature and grace, we tenderly cling. Surely

"Oceans rise and billows roll,
To sever us in vain."

The Isle of Wight has been called the garden of England. We do not wonder, from its picturesque beauty, that thousands are attracted here. It abounds in variety. The scenery furnishes a beautiful combination of the grand and romantic, the sylvan and marine. Here are hills and dales intersected by streams and rivers. Here may be found the quiet of rural life, amid such scenes as those described by Leigh Richmond, in his interesting tract, *Dairyman's Daughter*, and here also may be found the fashionable gayety watering-place.

About six weeks since we left the North for the South of England. We took our leave of Newcastle on Tuesday evening by steamer, July 3, and reached London

on Thursday morning. Spent a delightful day with our beloved friends Brother and Sister Knapp and your esteemed agent and correspondent, Mrs. Hopewell, who is now in feeble health and is about to avail herself of the return of Br. and Sr. K. to visit America.

The protracted delay of Bro. Knapp in England, has done much for the cause of holiness, not only among his own people the Congregationalists, but many also among the Wesleyans, will have cause to bless his memory in the heavenly world. Two meetings have been prosperously sustained, on the blessed theme of heart purity in London, which were commenced through Bro. K's agency. We attended one of these at the residence of the excellent Mrs. Hopewell during our hasty visit in London.

Persons of various denominations were present, and it was most truly a season of spiritual refreshing. This was on Thursday evening. The meeting held at Mrs. Morse's on Monday afternoon commenced four or five years ago, is still well attended, and favored with gracious tokens of divine approval. We also listened to a lecture from Dr. Cumming, in his own chapel while in London. The lecture, though good, was not specially marked for interest of any sort. The congregation was not large, it being a week-day evening. On our way to the chapel, our eyes lingered on a place sanctified by many gracious reminiscences of over a century since. This was no other than the celebrated Tabernacle, reared not far from Wesley's foundry, for the devoted and eloquent Whitefield, under the auspices of Lady Huntington, in which not only Whitefield, but the Wesleys and their lay laborers, often preached. The *Chapel* (the Dissenters have *no churches*) in which the noted Dr. Cumming preached, is a singular-shaped building, and suggests the idea of occasional additions. It is not very large, and stands nearly opposite the Drury Lane Theatre, a part of London

about answerable to the locality of old John St. Church in New York.

West Cowes, Aug. 29.

On Saturday, August 18, we left the town of Ryde for this place. West Cowes is a picturesque, maritime town, numbering from six to seven thousand inhabitants. It stands on the bank of the Medina river, on a gradual eminence, beautifully variegated by green woods. Its pleasant promenade and streets rise one above another from the water's edge, like an amphitheatre on the brow of the hill. The harbor is thronged with masts whose gay flags are ever streaming. The shore is adorned by a noble terrace, and the approach from the sea is remarkably picturesque.

On the opposite side of the Island, several miles in the distance, we see the long line of the Hampshire coast. Southampton, the well-known starting-point of steamers for America, and for many other parts of the world, lies within the range of our eye, as we sit gazing across the blue wave.

Pleasure yachts are in abundance, awaiting the command of the hundreds of visitors, who in the summer season, flock to the Island for pleasure or health. Beautiful landscape, of hill and vale, and plain and wood, everywhere meets the eye and variegates the scene. We have occasionally gained time from the pressure of our work, for some refreshing rambles on the seashore, for which the maritime towns of West and East Cowes furnish abundant and most inviting persuasives. We have gazed upon ancient and modern castles, several of which lie in sight. One within three minutes walk of where my letter is dated, was built by Henry the 8th about 1540.

THE BAND OF HOPE.

A few days ago, we heard the sound of martial music proceeding from some of the adjacent streets, and looking out of our window, saw the people running from various directions. Dr. P. must needs in-

quire what the wonder might be, and was told that it was doubtless a "Band of Hope." His inclinations led him to desire to know more of this Band of Hope, and so he followed the sight-seers, till he came in full view of a gallant band of Sabbath-school children, who, under the care of teachers and superintendents, were returning to a steamer, from which, but a short time previous, they had embarked from Southampton.

It proved to be a Wesleyan school, and our names not being unknown to them, when they saw Dr. P. they would take no denial, but he should accompany them to the steamer and make an excursion with them. And so the importunate captain delayed the vessel till Dr. P. returned with one of the superintendents for the companion of his ways and walks. Capt. Cork, the generous captain of the beautiful steamer, is a Wesleyan, and has been in the habit of taking the children and all associated with the Wesleyan school on an excursion, devoting the service of his vessel for several hours wholly to them.

And now the captain assured us that it would be the pleasure of all his happy passengers to direct their course wherever we might desire. We of course left the choice to him, and enjoyed a sail on the beautiful Solent of two or three hours, which afforded a view of the island scenery, quite beyond what we had before witnessed. The water view of the Osborne Palace, "Her Majesty's" summer retreat, with its private landing and beautiful walks were all in full view, as also Norris Castle, about a mile below, all covered with the immortal ivy, where the Queen resided when Princess Victoria.

Our beautiful and unexpected excursion occupied about three hours. The time was most delightfully interspersed with spiritual songs, odes, and speeches. Dr. P., in addressing the school, alluded to his having sallied out in quest of a "Band of Hope," and said, Surely I have not been disappointed, for a Sabbath-

school as interesting as this, must be a most promising "Band of Hope." We landed amid the huzzah of hundreds of youthful voices.

The force of the Wesleyan body in England has, in former years, been much broken by the various agitations which have been sadly rife in various directions. As far as we have had opportunity to observe, it would seem as if the forces of Methodism had in many places been about half divided. We cannot but conclude that the strength of Methodism has thereby been much diminished. In union there is strength. West and East Cowes has, we should judge, suffered more than most places by agitations, from which the church might doubtless have been saved had the prevailing question been, Which shall be servant of all? rather than "Which shall be the greatest?"

In pursuing our labors, we have asked the Lord of the harvest, that we might have grace to adhere to Mr. Wesley's apostolic advices, and "go not where most wanted, but where most *needed*." When we were told that the aggressions of our Zion in this town, against the foe, had numbered but thirteen, during the past three years, we felt constrained to yield to the importunities of the official Board of the Wesleyan Society, and have now been several days engaged as fellow-helpers with the friends of Jesus in this place, in efforts to rear the walls of Zion. At first few seemed to bend their neck to the yoke; Satan had been so successful in keeping the community quiet, that his kingdom had been but little disturbed, but now that the church began to rise and shake herself from the bands that had bound her, resolved to put on her strength, then the cry, Excitement! began to pass from lip to lip. Thank God, we have already witnessed many saved, and still the work progresses.

ONE WORK.

Through the assiduities of kind friends, we are often favored with beautiful rides.

Nature in varied forms of simplicity, loveliness, and grandeur, is ever opening before us.

But though nature by the command of her Creator is attired in singular beauty, calling forth the admiration of our hearts, we see and hear much to assure us that man by nature is vile, and our attentions are chiefly occupied in the duties of our calling. Two meetings have been held daily since we came to the Island, which have been most graciously owned of God in the sanctification of believers, and the conversion of sinners. Since we commenced our labors on the Island, very many of the disciples of the Saviour have been endued with power from on high, and about six hundred have been born into the kingdom of Christ.

If it were not prolonging our communication beyond due bounds, I might refer to many most pleasing and instructive incidents, in connection with our work. I will hastily glance at a few. I will here say, that several, belonging to Her Majesty's troops, quartered on this Island, have been among the newly saved.

THE RED JACKET AND WHITE ROBE.

One Sabbath evening a fine, noble-looking soldier came forward during the prayer meeting which succeeded the addresses, and asked if he might have the privilege of speaking a few words. It was granted. He said about thus: "Some of you look upon me with wonder. You look upon my red jacket and say, 'What! a soldier pious? I thought soldiers were generally wicked.' Well, he who now stands before you as a soldier, ready to engage in battle for his country, was once a very wicked man. There is scarcely any sort of vice which might be named, to which he was not addicted. Eighteen months ago, bowed down with guilt and misery, I resolved I would leave the service of sin, and enlist in the service of Christ. The Lord had mercy upon me, pardoned and received me, and ever since,

though I have had many sore trials and conflicts, having been called to endure the continual scoffs of wicked comrades, yet I have been happy in my Saviour. Through his grace, I have been more than conqueror, and the Lord has given me some of my comrades to go to heaven with me. I have been drafted to go to India, and must leave within a few days. I ask your prayers, that I may be enabled to endure whatever may come. Some of you are gazing upon me because I wear a red jacket, but if you could only look underneath this red jacket, you would there see a white, blood-washed robe." He sat down amid the tears and praises of a wondering multitude.

WHITER THAN SNOW.

"Do you know anything whiter than snow?" so asked a dear father in Israel, whose glowing countenance seemed to say that he had just been taking a deep plunge in the all-cleansing fountain. I could not but anticipate what he was about to say, when he exclaimed, "Does not David say, Wash me, and I shall be whiter than snow?"

THE BAPTISM.

A Christian gentleman, a leading man belonging to the "Independents," came from a town seven miles distant, all athirst for the baptism of fire. With many other male and female disciples of Jesus he came forward to the communion-rail, and there with "one accord" supplicated for the promised endowment of power. God poured out his Spirit, and showers of blessings fell on our brother belonging to the Independents, and also on many others.

THE CHALLENGE ACCEPTED.

A day or two after the reception of this baptism of the Spirit on the part of Mr. W., the spirit-baptized brother just referred to, a scene occurred, illustrative of the excellency of being filled with the spirit, in view of a readiness for every good work.

A band of white persons with blackened faces, calling themselves "Negro Minstrels" were engaged in all sorts of buffoonery, near his place of residence. A crowd of two or three hundred had gathered. Mr. W. tells us, he felt suddenly impressed that it was his duty to go out among them, and see if he might not do something for his Lord.

Taking a Bible in his hand, and opening it on the 15th chapter of St. Luke, he went into their midst, and approaching the ringleader said,

"There sir, if you will read that chapter to this company, I will give you the book."

Was not this wonderfully like setting Satan to reprove sin? The young man with sooty face, regarding it as a challenge, and not willing to be outdone, took the holy book, and with a serious air and with dignified tones, singularly at variance with his grotesque appearance, began to read, demanding at once the solemn attention of his astonished congregation.

On coming to the point in the affecting recital of the prodigal's misery and return, where he says, "I will arise and go," he pointed with singular gravity to one of his band, saying, "There, that means you! You have run away from your mother's house, and you know she is looking for your return,—go back to your mother!" After this pointed appeal, under which his companion in sin quailed, the singular preacher again resumed reading, until he had finished the chapter. Then looking significantly at Mr. W., he put the precious book snugly away in his pocket, to the no small satisfaction of his amazed auditory.

The evening of the same day brought the young man addressed as the prodigal, to Mr. W. He was deeply convinced of sin, said he had left the parental home of an agonized mother, and was now resolved to amend his ways by seeking the Lord and returning to the home of his child-

hood. He accompanied Mr. W. to the services that evening.

The ringleader of the band also called on Mr. W., and seemed to be under solemn conviction for sin. He wished Mr. W. to give on the fly-leaves of that precious book, an account of the manner in which it had so singularly come in his possession, accompanied with the revered name of the donor. Other reminiscences of gracious interest seem to claim the service of my pen, but I must reserve them for a future communication. *Newport, Sept. 10.*

THE FAREWELL.

We are now about taking our farewell of this celebrated Island, regarded by Europeans generally, as the garden of England. On Monday of this week we had what was called a farewell meeting. Friends in Jesus gathered from various towns and hamlets, more especially contiguous to the towns where we had labored.

Nearly four hundred persons sat down to tea, for which tickets had been issued. Our hearts were affectingly yet gratefully impressed, as we looked upon young converts, and the many other faces upon which we expected to look no more, till we should meet with the general assembly and church of the firstborn at the marriage-supper. The place where tea was prepared was what is now a large school and lecture room, built for a chapel in Wesley's time, and where he often preached.

After tea had been served, the company retired to the more commodious Wesleyan chapel in an adjoining street, where an overflowing congregation assembled, and resolutions were read by the Superintendent of the circuit, recognizing the wonder-working power of the God of all grace, in the remarkable ingathering of souls, which had occurred during our visit. Many gracious and affecting things were said by the ministers of the circuit, and

leading men from various parts of the circuit, pleasant, yet affecting to memory, from the thought that we were now looking upon many dear to our hearts, whose faces we should see no more. Dr. P. responded to the remarks, while my own heart, yearning over the many still out of Christ, took this last opportunity to plead for a general surrender of sinners to the Saviour. The call was not unheeded. The altar of prayer and the vestry were again thronged, and several were brought over from the ranks of sin to Christ.

The interesting farewell services occupied five hours. After taking the parting hand with hundreds, many of whom had been born into the kingdom of Jesus, during our visit, we went to our home. The hour was late, but ere we had retired to our pillow, parting songs greeted our ear from the street on which our chamber window opened.

We looked from our casement, and lo! scores of loved brethren and sisters in Jesus, many of whom were from three and four miles distant, were assembled, and in sweetly affecting tones, they sang:

"We part in body, not in mind;
Our minds continue one,
And each to each in Jesus joined,
We hand in hand go on.

"Our souls are in his mighty hand,
And he will keep them still,
And you and I shall surely stand,
With him on Zion's hill."

Ever affectionately,

PHOEBE PALMER.

DEAR BROTHER DEGEN: There is so much interesting and most needful truth contained in a letter received by Mrs. P. this morning, from a Christian gentleman residing in one of the most fashionable parts of London, that, with Mrs. P.'s permission, I send you a copy, praying that it may inspire others, similarly circumstanced, to go and do likewise. I withhold the name and the special residence of the writer.

WALTER C. PALMER.

Work ready to hand — The class-meeting — Love-feast testimonies — Signing the pledge, or the stepping-stone — What the blessing of holiness involves — The effect of wine-drinking — Keeping the sacrifice on the altar, or keeping the body under — When the path of consecration cannot be seen — The minister — Interior life — The Guide — Meetings for holiness recommended.

MY VERY DEAR MRS. P.: I take this opportunity of writing to you before I go into Scotland, which I expect to do on Tuesday night, by the express mail train, in order just to let you know how I am getting on.

Since I came home I have been trying, according to my promise, to give myself wholly to God's work, and have already proved, as I said to you, that it is already to my hand. I have taken opportunities, which have been readily obtained, of speaking on the duty of *entire consecration* to God, and the word has been very readily received. On Sunday afternoon I went to a class (not my own) in which the leader has enjoyed this blessing for a year or more. It was their prayer meeting Sunday; and beginning about the work in the Isle of Wight, exhorted them to seek this grace; at the same time confessing my own past unfaithfulness, and the obligations I therefore now lay under of speaking to them on the subject.

When I asked those to raise the hand that were seeking the great blessing, some six or eight did so, and we then had a delightful time in pleading with God for the Holy Spirit. At the end of the meeting some four or five signified that they had received the grace sought. The leader, whom I had of course consulted previous to coming, afterwards expressed his thanks and pleasure at my coming, and said that he has been earnestly longing for some support on this great subject.

At N——, too, about three miles from here, I spoke in the same way upon this subject, introducing it by the work in the

Isle of Wight. The first time I did this was after the usual service on Wednesday night; the friends called a special prayer meeting for Thursday night, and on Friday was the usual prayer meeting. At each of these meetings I spoke, and at all except the last, which was in the vestry, invited those seeking perfect love to the communion-rails.

We had very few up; only six the first night, and one the second; but the six on the first night (five of them converted boys of Sabbath school) all professed to lay hold; and there was a *very good feeling* in each of the meetings. I believe that on the Friday night nearly all present were seeking the blessing. One acknowledged, after the meeting, to have then received it.

But in a work like this, results cannot at present be measured by numbers. Some time must be allowed for breaking up the ground. People must have some time to think about the truth, so that they may act in this matter upon *their own convictions*.

On Sunday night, i. e. last night, they had a very good love-feast at N—, as I believe they generally do there. I spoke at it about full salvation. There were several witnesses of this grace; six of the boys of the Sabbath school spoke.

On Saturday I signed the pledge with a female drunkard of many years' standing, in whom I have long been interested. I must see her every day till I leave. I have of course only put it before her as a stepping-stone to the Saviour. I had fully made up my mind before doing this, that I must sign.

I thought that the profession of holiness involved a separation from sin, and *every thing connected with sin*, and since the salvation of the soul is so infinitely important, I would say with Paul, "If meat cause my brother to offend, I will eat no more meat so long as the world standeth."

My feeling on this subject is perhaps partly caused by my having seen the ef-

fects of wine-drinking on some young men who drink freely of it, though never to *intoxication*. I have seen in their case how almost inseparably it is associated with worldliness, self-indulgence, and forgetfulness of God. I have also cast aside smoking, to which, however, I was never much addicted.

I feel now that it will require no small effort to keep the sacrifice on the altar. Old habits and propensities have still a great power over me at times; and I think it will be necessary in order to my establishment that I should subject myself to a rigorous, but judicious course of self-denial. I should not do this, but that my outward circumstances tend to comfort, and even to luxury.

I should be very sorry for you to think, "that having begun in the spirit" I am now trying to "perfect" myself by outward observances. My dependence for sanctification is *simply* and *entirely* on the power of the blessed Spirit to be received by *consecration* and *faith*. But then if the soul be drowned in ease and luxury, it can neither see the path of consecration nor exercise that unyielding faith. In this I imitate Paul, "I keep under my body," &c.

One of our ministers, who spent the Sunday with us, is quite of the opinion that holiness is now much overlooked; was much pleased with "Interior Life," and is now, with my recommendation, going to get the Guide taken in his circuit, and if possible to start meetings for holiness.

If I do not hear from you at present, I dare say I can get your address through Mrs. K—. With very kind regards to Dr. P—, believe me yours, very gratefully and affectionately in our Lord Jesus.

EVERYTHING that a man leans upon but God, will be a dart that will certainly pierce his heart. He who leans only upon Christ, lives the highest, choicest, safest, and sweetest life.

The Guide to Holiness.

DECEMBER, 1860.

EDITORIAL PAPERS.

BE FAITHFUL.

LORD NELSON, on the eve of a great battle, displayed at the masthead of his ship the motto, "England expects every man to do his duty." It was the inspiring declaration of a heroic commander.

In the struggle of the disciples of Christ with the powers of darkness, he expects every one to do his duty. He can allow no idlers. There is no room in the ranks for those who would be soldiers for worldly gain, or for the honors of the fight, or for the excitement of the conflict, or for the safety merely which his army is supposed to afford. Those who are wholly the Lord's, will contend and labor in his cause from a spirit of love and obedience to him. Their faithfulness will be cordial as well as sincere, because springing from a spiritual sympathy with him. *Be faithful*, drops from the Saviour's lips and lodges in such a disciple's heart. He cherishes the injunction because his greatest delight is in yielding obedience to it. He loves it because he has faith in his Saviour. *Faith, faith in atoning blood, is the root of faithfulness.* It is because this truth is not apprehended, that many turn aside from the way of life. They mean to be faithful. Oh, yes; their resolutions are bent in this direction, and with the exactness and painstaking of an anchorite, they *work* that they may live. But all in vain. Like the tempest-tossed disciples, they toil in rowing, but they do not advance towards the desired haven. If the Master were with them, what speed would be given to their exertions! Not that they would toil less, but they would progress more. Not that all the difficulties of the struggle would be removed, but the power which propels would be increased. How hard they labor who strive to be faithful without faith! They watch, but, in spite of themselves, they fall asleep. They pray, but it is with a form of words which has no burning response in the heart. They fight, but they are as those who beat the air. They read the Scriptures, but they cannot say with the Psalmist, "The entrance of thy word giveth light." They come short in all things, though they are ever sorrowing, and ever renewing the struggle. When they would do good, evil is present with them.

How changed when *faith*, — the faith which justifies, — the faith which secures the divine likeness within, and which begets the comforting assurance of its presence, — the faith which not only destroys the power but the inbeing of sin, — when *such* faith takes possession of the soul!

Now faithfulness becomes a habit of the life, at once comforting to its possessor, a source of encouragement to all Christians, and a rebuke to the impenitent. Faithfulness now has large self-denial in it, intense activity, prayer without ceasing, watchfulness untiring, and a diligence in reading the Word of God which causes it to dwell in the heart richly, yet all is secured without seeming exertion. The soul moves in the path of duty as the richly freighted ship moves through the yielding waves when all her sails are spread to a favoring gale.

Faith in our Master begets faithfulness in *little* as well as great things. The unfaithful servant, in the parable of our Lord, seemed to resent the gift of but *one* talent, as if it was not as easy to gain a hundred per cent. on one talent as on five. He who received two talents did not murmur because he had not received five. He was faithful in that which he had. And this is all that the Master requires. He who has faith in him will not say he is a hard master, reaping where he has not sown, and gathering where he has not sown. Faithfulness in that which is least is a condition upon which we shall receive the true riches. A strict regard for all the little details of Christian duty, performed in an humble sphere, away from the possibility of human praise, is a much surer test of strong faith in Christ than integrity in a public sphere. God, who watches the heart, will bring to light these hidden things, and will make the faithful poor man, whose spiritual light but filled his cottage home, shine as the sun in the kingdom of heaven.

But let it be observed that our faithfulness in whatever position we occupy, is but a faithfulness in "*a few things*," in comparison to the "*many things*" of our reward. St. Paul declared that the sufferings of this present time, the patient endurance of which is evidence of our integrity, are not worthy to be compared to the glory that shall follow. Our reward shall not be according to the improvement of the things committed to our care, but will be as "*many*" to "*a few*." What a stimulus to patient continuance in well-doing!

Again, the time in which the faithful servant is to "*occupy*" is brief. A few days end his toil and suffering. The crown is ever near. His feet stand upon the brink of the narrow stream which separates him from the mansions which Christ has gone to prepare for him. His day of labor then is short. *But his reward will be enduring.* It will be eternal. An eternal reward for a moment's faithfulness!

Still again; as the reward is not reckoned of *debt*, but of *grace*, the faithful servant is not paid according to the service rendered. His faithfulness has no value of itself, — is maintained in entire dependence upon divine aid, and for a moment only, — but is set against an "*exceeding weight of glory*," accounted by grace as "*a reward, which shall be to him forever and ever.*" What incentive for faithfulness is here! What

encouragement to enter *fully* upon our "work of faith," and "labor of love." If by faith only we can be faithful, let us pray, "Lord, increase our faith!" and since time is short, and our glorious reward sure, and near, and eternal, let us "put on the whole armor of God." The same faith which will fill our life with good works, will also fill our hearts with perfect love. The two are inseparable. The faithful servant, then, in the highest gospel sense, is he who loves God with all his heart. To this we come, in every view of our highest duty to God, and in every survey of our glorious heavenly inheritance. Oh, then, be faithful, ye blood-washed members of the militant church, that you may be of the number "who have washed their robes and made them white in the blood of the Lamb," and are before his throne forever.

HOLINESS AS "A SPECIALITY."

AMONG the many forms in which opposition to the work of spreading holiness over the land appears, that which comes from objections to it as "a speciality" is, in many respects, one of the hardest to meet. It is so because the objection is indefinite in its statement. We have heard the Guide objected to because it made holiness "a speciality;" and for the same reason many hold in distrust meetings, called in particular reference to this subject; and preachers who make it prominent in their public and private discourse are regarded in the same light.

We do not resent this objection, for we doubt not it is made often by sincere brethren, at the feet of some of whom we would willingly sit to learn of the things of Christ. But we desire to understand the extent and true character of the objection, that we may seriously weigh it, and, if the truth be with us, decisively answer it.

Is it meant that the subject should not be *distinctively* taught, either by the tongue or the press? Does the objector desire that the form of holiness set forth in the Scriptures as "perfect love," "perfection," "entire sanctification," "full assurance of faith," should be taught under the general term only of holiness? If so, by what precedent, and for what reason? Do not Christians generally teach distinctively each doctrine of God's Word, and even each phase of the several fundamental doctrines? For example, not only is it thought important to teach depravity as a general truth concerning man's unrenewed condition, but the distinction between original and actual sin is clearly enforced. The doctrines of Christ's divinity and of his humanity are made important topics of discourse by evangelical preachers. In fact, what the Word of God teaches distinctively, his people should receive and teach in the same form. If it specifies an eternal hell for the finally impenitent, we should sound the solemn truth in the ears of the unregenerate in no equivocal notes. If it commands all men everywhere to repent, repentance should

be a part of our proclamation. And so, if it specifies "perfect love" as a spiritual state required, and marks it as something more than the love which simply constitutes a child of God, then certainly we should recognize this form of truth in our experience, and in our private and public teaching. In so doing we are but consistent with our acknowledged duty in reference to other doctrines.

But does holiness become a "speciality," in the sense of the objector, when it is made *frequently* a subject of discourse, — when it is dwelt upon often in the social and religious circle, — when a magazine is devoted specifically to it, as is the case of the Guide? If so, we reply that the expediency depends wholly upon the importance of the subject. If its place in the experience of Christians is of vital consequence to themselves and of great benefit to the unconverted world, and is therefore to the glory of God, then it ought to be thus emphatically set forth. And this we firmly believe is the case. We are without a doubt that full salvation is the "central idea" of the gospel. It is the "baptism of fire," which makes timid disciples bold, and the weak strong. It gives power to the words of those who speak for Christ, so that those who hear cry out, "Men and brethren, what shall we do?" Through it thousands may be added to the church of such as shall be saved. There is no truth of Christianity which is not more fully understood by the believer after his attainment of this blessing. There is no duty which he does not perform better. There is no privilege which he does not more freely enjoy. There is no affliction which he does not more cheerfully bear. We believe it is a "speciality" of the gospel, and would therefore have it made special in all those ways to which we have supposed the objector to demur.

But if by making holiness a speciality he means that it is treated as a mere abstraction, — that it is held in theory and not in practice, — talked about but not lived, — preached but not practised, — in other words, that it is presented to the neglect of other truths, and without due regard to the practical duties without which religion is but an empty name, — we reply that such a presentation is *special* only as an abuse. Giving great prominence to the subject does not necessarily imply this. We appeal to the facts which are or may be read of all the disciples of Christ, in proof of what we have above stated, that the specific presentation of this subject in magazines published for this purpose, in prayer meetings appointed in sole reference to it, and by preachers, who like Wesley and Bramwell, urge it continually, does in its consequences produce all manner of precious fruit, both in heart and life. The extravagances and shortcomings of its professed friends are not fairly chargeable to special presentations, but to the abuses to which every positive doctrine is liable. We would, therefore, that holiness in its highest gospel form was truly the speciality of the whole church.

SCRIPTURE CABINET.

THE ORNAMENT OF GREAT PRICE.

"Let it (the adorning) be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."—1 Peter iii. 4.

God, then, does not forbid "adorning," and "ornament." He allows them to *wives*, for they are the class of persons of whom he speaks in the connection. And since they are allowed to married women, they may be to women generally, and even to men. But God has been pleased to say (1) what kind of adorning he does *not* like, and (2) what is pleasing in his sight. He is not pleased with "plaited hair,"—meaning, doubtless, that plaiting so common in the east, and in great use among the cannibal Fijians before the gospel was preached to them, and to some extent practised among those who have been born and educated in Christian lands,—a painstaking and time-consuming plaiting of the hair for mere ornament, which gratifies and cultivates a spirit of pride. He is not pleased with the "wearing of gold." We may say, reverently, that it is not in accordance with the divine taste,—it is not seemingly in God's sight; neither does he deem it a necessity in our personal equipment, to which adorning is an incident. It is the divine judgment, (and who would doubt its wisdom and goodness,) that the wearing of it *should not be*. Again, God is not pleased with the "putting on of apparel," for the purpose of ornament. He would not have show in dress the main or prominent consideration in covering the body, much less would he have it elevated into a study, expensive and time-wasting.

The ornament with which he is pleased is very plainly specified. It is not outward. It is "the hidden man of the heart." It lies in the affections. It is "a meek and quiet spirit." The judgment of the world has ever been adverse to the divine judgment in this matter. These habits of mind are regarded as tameness, and unbecoming the dignity of our nature. They are not esteemed as valuable, and therefore they are not generally attained, nor even desired. But God values them highly, and we must allow his estimate to be in accordance with intrinsic worth. We have noticed that he puts them before hairwork, gold, or costly array. One reason given is that they are an ornament "incorruptible." The hair-plaiting soon becomes dishevelled,—the finest gold must perish, and goodly apparel waste away. But this hidden ornament is absolutely incorruptible. When worlds have passed away, it will live with God. This declared reason of the divine preference implies another, namely, that this ornament has an eternal fitness to the well-being of its possessor. It has fully what gems and diamonds so greatly lack, *intrinsic value*, underlying an attractive appearance.

Let it be noticed that for this ornament inspira-

tion pleads *usage*; not that it is a *new* fashion, but an old one. It was worn by women "in the old time," (verse 5.) They were women who were worthy to make a precedent, for they were "holy women who trusted in God." Oh that the wearing of this ornament was a fashion universally adopted!

THE SUNLIKE COURSE.

"Let them that love the Lord be as the sun when he goeth forth in his might."—Judges v. 31.

This is a part of the song of Deborah, on the occasion of the destruction of the enemies of Israel. While she desires that all the enemies of God may perish, she prays that those who love him should be as the sun when he goeth forth in his strength.

The earnest Christian's course is not like the sun's when his brightness seems to wane in his going down, but like "his going forth in his might," when "he rejoiceth as a strong man to run a race," and when, ascending toward the zenith, he shineth "more and more." It is a very beautiful and impressive figure. It sets forth the Christian's course as steadily progressive, both in strength and glory. Its beginning is amidst much that is obscure. Yet every ray that it reflects from the great, original source of light, is beautiful. Though it but tint the horizon, or slightly light the hill-tops, yet it delights the eye and gladdens the heart, for it is full of the promise of the coming sun.

The sun in his course shines "upon the evil and the good." He blesses alike the king upon his throne and the peasant in his cot, and all are equally dependent upon his genial rays. Christians are the light of the world. As God declared when he made the sun, that he had set it "in the firmament of the heaven to give light upon the earth;" so, when he has brought souls out of nature's darkness and given them the light of life, he commands that they should let their light shine. He has set them to give light upon the earth. Theirs should be a sunlike course. By it men should see the evil of their own hearts. It should so contrast with the course of nature in which the unrenewed walk, that men should be led to shun the one and seek the other. When men see that the Christian's course is truly a sunlike one, they will be convinced that it leads to heaven, while they feel that their own way is dark and leads to death.

The course of the sun is sometimes obscured by clouds; yet none doubt that his progress during his obscuration is just as steady as at other times, and his shining just as glorious. The visible path of the Christian is often in the midst of the clouds of worldly troubles,—beset on every side with obstacles,—yet is no less one which "shineth more and more." Its *apparent* glory is not the full measure of its glory. The sun is doing as much good while behind the cloud as in the moment of his utmost brilliancy.

But there will come a time when the Christian's course will not be obscured. That time will be when he shall "shine forth as the sun in the kingdom of his Father." (Matthew xiii. 43.) "Heaven," says Dr. Whedon, "is a firmament in which every luminary is a sun." Oh, glorious completion of a sunlike course!

JAH JEHOVAH.

"Behold God is my salvation; I will trust and not be afraid; for the Lord Jehovah is my strength and my song; he is also become my salvation. Therefore with joy shall ye draw water out of the wells of salvation."—Isaiah xli. 1-3.

This is a part of another of those holy and eloquent songs which occur so frequently in the writings of those who spoke "as they were moved by the Holy Ghost." It was prompted by a prophetic vision of the glorious reign of the Messiah. It is put into the mouth of those who, having been under the condemnation of God, are forgiven and comforted. It is especially applicable to the spiritual Israel, who having been delivered from the bondage of original and actual sin, ascribe all the praise to "the Lord Jehovah."

The original is Jah Jehovah, — the first word being a contraction of the second, the repetition expressing emphasis. It is the utterance of the fulness of their hearts for abundant redemption. The very Jehovah is their "salvation," their "strength," and their "song." He broke their chains. He breathed into them the vigor of a new life. He inspired their lips with song. How purely *evangelical* is this Old-Testament doctrine of ascribing all the praise of personal salvation to God; and this too when the "Jah Jehovah" was being seen, in holy vision, in the person of Jesus the Messiah.

How natural the inference from this truth, — "Therefore with joy shall ye draw water out of the wells of salvation." The fountain being an emblem of that which refreshes, the meaning is, Jehovah, who thus delivers, shall ever be the source of our joy. All our gladness shall ever spring from him. The Jews, at the time of our Saviour, had a custom which probably was suggested by this language, of drawing water from the fountain of Siloam at the feast of Dedication. The priest conveyed, on the last, "*the great day of the feast*," water from Siloam in a golden cup, and poured it upon the sacrifice on the altar of the temple, the people uniting in loud exclamations of joy. The Saviour, on one occasion, (John vii. 37,) taking up the sentiment of this prophetic song, exclaims, "If any man thirst, let him come unto me and drink." I am the Jah Jehovah of Isaiah. I am your "salvation," your "strength," and your "song." Therefore, come unto me and drink, that your joy may be full. This we understand therefore to be a distinct claim of Christ to the Messiahship and to supreme divinity. Many of his hearers so understood it, for

they said, when they heard this saying, "This is the Christ!" (verse 41.)

Let this doctrine be cherished. Jah Jehovah alone is our salvation. Therefore will we in him "rejoice evermore." Then shall we appreciate the beautiful language of Charles Wesley: —

Yea, Amen! let all adore thee,
High on thine eternal throne;
Saviour, take the power and glory;
Make thy righteous sentence known:
Jah! Jehovah!
Claim the kingdom for thine own.

EDITOR'S DRAWER.

CHANGE OF SYSTEM.

EVER since the establishment of the Guide, it has been customary for the publishers to continue sending the monthly issues to each subscriber after the expiration of the time paid for, unless orders to discontinue had been previously received. This plan, till quite recently, has worked well, — most of our patrons having subscribed with the intention of becoming permanent readers of our magazine. The extension of our list, however, into foreign lands, as well as over our own widespread country, together with the almost universal practice of prepayment, and the consequent expectation that the magazine would be discontinued unless advance pay was remitted, has led us into complications which have been truly embarrassing. To avoid such difficulties in future, we have adopted the plan stated in the circular sent out with the November number, of discontinuing all new subscribers at the end of the year, unless otherwise instructed beforehand. We do this, not because we have not confidence in our subscribers, but because we do not know whether they wish to continue their subscription or not, and we do not wish to lay them under obligations they do not desire, or intend to assume. Our terms are IN ADVANCE, and prepayment is almost indispensable to us; but if providential circumstances prevent a strict observance of this rule, we will, if informed, continue the magazine and wait till later in the year for our pay. We trust that our friends who act as agents will bestir themselves, and ascertain as soon as possible how many of their last year's list will continue and send them on with a good accession of new subscribers. We shall allow on all renewals of those who were new subscribers last year the same as on those who are new this year.

OUR NOVEMBER CIRCULARS.

Besides the circular to new subscribers, we sent out with our November issue a circular to those of our old subscribers whose term of payment had expired. In this last, we say that we shall con-

tinue the Guide as formerly, unless otherwise instructed. This circular was sent by mistake to probably all who have already signified their wish to discontinue at the end of the year. These will be stopped, notwithstanding the circular, according to the instructions previously given.

LATE ISSUES.

We confess that we have been altogether too tardy in several of our issues the past year. The November number was detained by an accident to the press, and the extra labor of inserting circulars. Other unavoidable circumstances have interfered with other issues. But we think our arrangements are such now, that we can promise our friends promptness and punctuality. At all events we will do our best.

A WORD TO EACH, TO ALL, TO EVERY ONE.

Beloved, we beg your careful and prayerful perusal of what you will find on our cover. We offer a list of premiums, which, for liberality, we think will compare favorably with anything offered by others. Indeed, we intend, to the utmost of our ability, to make our magazine the cheapest and best in the market, — and in order to give it a widespread circulation, we wish to make it the interest of every subscriber to co-operate with us. Let every reader be stimulated with the laudable ambition of swelling the number of Guide readers by thousands. It can be done, and with but little effort too, if we give a strong pull, a long pull, and a pull all together. We have fixed on fifty thousand as the number to be reached in our subscription list for 1861. Beloved! help in extending our influence.

DR. AND MRS. PALMER.

The English correspondent of the *Zion's Herald*, writing under date of October 12, says that "Dr. and Mrs. Palmer, after three weeks successful labors in Poole, have commenced similar labors at Stroud, where, as elsewhere, sinners are saved at every service."

The communication from "E. R." London, Eng., will appear next month. We regret not receiving the previous article forwarded.

CHILDREN'S CORNER.

A LITTLE CHILD MAY BE USEFUL.

I MAY, if I have but a mind,
Do good in many ways,
Plenty to do the young may find,
In these our busy days.
Sad would it be, though young and small,
If I were of no use at all.

One gentle word that I may speak,
Or one kind, loving deed,
May, though a trifle poor and weak,
Prove like a tiny seed;
And who can tell what good may spring
From such a very little thing?

Then let me try, each day and hour,
To act upon this little plan:
What little good is in my power,
To do it while I can.
If to be useful thus I try,
I may do better by-and-by.

I WANT TO DO SOMETHING FOR GOD.

A LITTLE pale boy was seated in the kitchen of a small cottage, and occupied in reading the Bible. His mother was busily engaged in sewing, when she was suddenly surprised by hearing him exclaim: "O mother, I am so very happy!" and the little fellow rose from his seat and came to her and laid his head upon her lap.

The mother's eyes filled with tears, for she thought her little boy had very few things to make him happy. He was sick and lame, and they were so poor that he had neither warm clothes nor proper food; but she only said, "And what is it that makes you so happy, Richard?"

The boy lifted up his pale, thin face and said: "I do love God so, dear mother; he is so good." "And what has put that into your mind just now?"

"I have been reading about the creation, mother, and how wicked the people became after God had made the beautiful world for them; and yet, although they kept on sinning against him, he was full of mercy. He would have spared the cities of Sodom and Gomorrah, if only ten righteous men could have been found in them; and then he let Noah be a hundred and twenty years preparing the ark, and yet the people repented not. But the greatest goodness of all was in sending Jesus to die for us. O mother! when I think upon all that God has done and Jesus has suffered for us, I cannot help wishing that I could do something for God."

"But what can you do, my child?" said his mother; "you are too ill and weakly to work."

"I know that, mother; but I must do something. I believe that I shall not live very long, and I want to try and show that I would do good if I could. Will you get me a missionary box, and let me try and fill it?"

"I am quite willing, dear Richard, only you must not be asking all the ladies who come here to see you for money; you know that would not be proper."

"No, mother, I won't do that; but I've been thinking that I might sell the little wooden knives and toothpicks which I make, and cut out more of the paper ornaments that Mrs. Williams liked so much, and perhaps the ladies will buy them."

"Well, my boy, I'll get the paper, and when father comes home you can ask him for some wood."

In a week from that time Richard had several little articles neatly finished and laid in a paper tray, upon which was a card with the words, "For sale, for the good of the Missionary Society."

In a very short time the good ladies who came to see him bought all the things which were in the tray, for they felt pleased to encourage the little boy, who seemed in such earnest to do good, and Richard soon found that his efforts to do "something for God" were blessed by him with success.

When the next quarterly missionary meeting took place, Richard's mother carried his missionary box, and gave it into the collector's hands, saying: "It is Richard Johnson's, my son's box, sir;" and then she burst into tears, for her little boy was dead. He had been seized with a sudden illness in the midst of his efforts for the missionary cause, and after lingering a week he had died.

The box was opened, and found to contain eighteen shillings and sixpence; and this sum was soon increased by the sale of a few little articles left upon Richard's paper tray.

Dear reader, have you ever tried to do something for God? If not, begin now, for God hath done great things for you. —*Juv. Instructor.*

BOOK NOTICES.

MORNING HOURS IN PATMOS: The Opening Vision of the Apocalypse, and Christ's Epistle to the Seven Churches of Asia. By A. C. THOMPSON, author of "The Better Land," "Gathered Lilies," etc. Boston, Gould & Lincoln. New York: Sheldon & Company. Cincinnati: George S. Blanchard. 1860.

No book of the Inspired Volume has been at once so much abused, misinterpreted, and neglected, as *The Revelation of John*. So unsatisfactory have been most of the comments upon it, that any attempt at explanation must meet, in the minds of even pious readers, a great amount of prejudice.

The volume before us comes with a modest and winning title, "Morning Hours in Patmos;"—it intimates an incentive to devotion, rather than a provocation to controversy; it invites a sympathy of heart with the acknowledged truths of the opening vision and the epistle of Christ to the seven churches, rather than an exercise of intellect in apprehending what has never before been understood. And this intimation of the title will be found true in the treatment of the subject. It is a tranquil but deeply devotional survey of John

on the lonely Isle of Patmos, of Christ as he appears in holy vision, and of the truths uttered through the seven churches to the church in all ages. The author obtained his interest, in part, in his theme from a personal survey of the localities named in the text. Though it is not pretentious in the amount of geographical and exegetical knowledge which it conveys, yet it is valuable in this respect. But its main excellence, we apprehend, will be found in its deeply spiritual tone. It presents Christ as the object of the believer's faith, with graphic power. It illustrates the sure word of prophecy, and carries the believer's thoughts forward to the sublime revelations of the future in reference to the church of Christ.

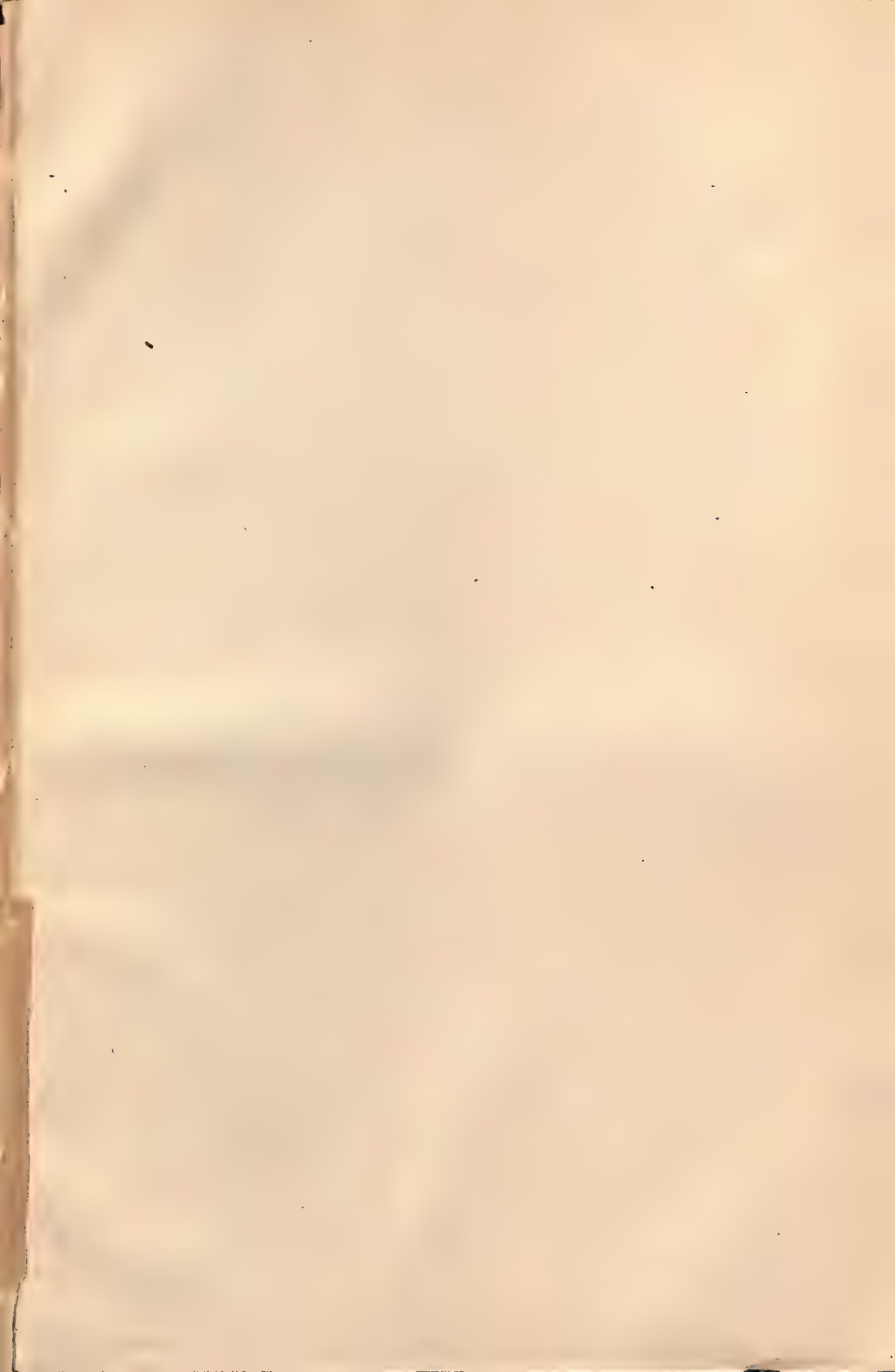
ILLUSTRATIONS OF SCRIPTURE: Suggested by a Tour through the Holy Land. By HORATIO B. HACKETT, D. D., Professor of Biblical Literature in the Newton Theological Institution. New and revised edition. 1860.

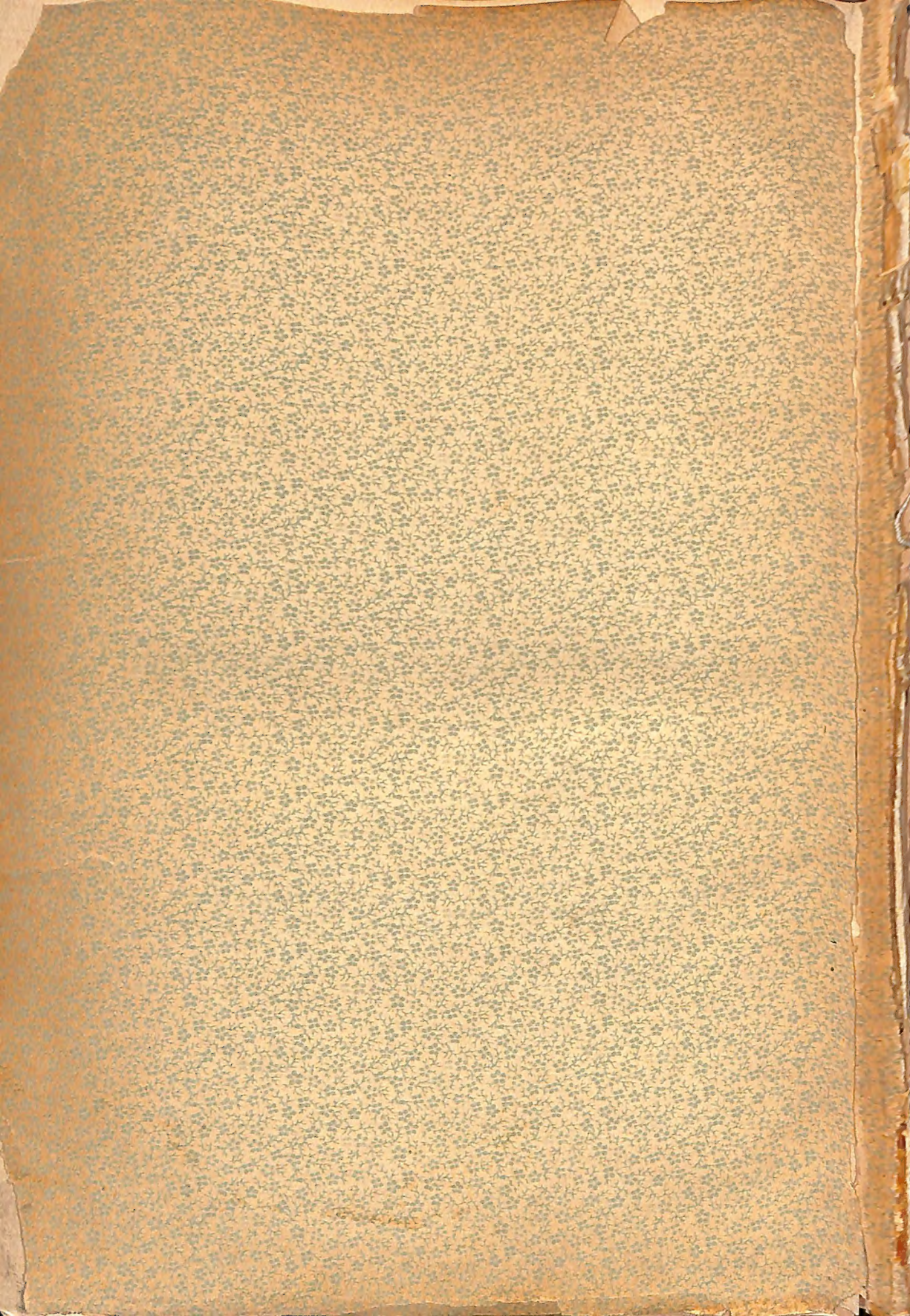
This volume is by the same publishers as the above. It has already established a reputation as a first-class work on Biblical literature. Dr. Hackett, who is well known as one of the ripest scholars of our country, has here given the results of his observations in the Holy Land, illustrating its "manners and customs, climate, soil, and resources." The geographical accuracy of the Bible is attested by many pertinent facts, and a fund of original information is given, such as cannot fail to be invaluable to every student of the Sacred Word, but especially to Sunday-school teachers.

Still another valuable work from Gould & Lincoln is,

THE YEAR OF GRACE: A History of the Revival in Ireland, A.D. 1859. By the Rev. WILLIAM GIBSON, Prof. of Christian Ethics in Queen's College, Belfast, and Moderator of the General Assembly of the Presbyterian Church in Ireland. With an Introduction by Rev. BARON STOW, D.D. 1860.

Professor Gibson wrote this work at the special solicitation of the publishers. His opportunities for personal observation of the gracious revival whose history for a year is here given were ample; esteemed friends supplied numerous contributions, which are presented with all the fullness and vivacity of eye-witnesses. The indorsement of the work by Dr. Stow of this city, is valuable, as he was, during a visit to Ireland, a witness of some of the facts which it records, and his personal acquaintance with its author enables him to speak in high terms of his candor and ability. The incidents, perfectly authentic, with which it abounds, will be found not only stimulating to the reader's own faith in the power of divine grace, but will afford a rich source of illustrations for the social prayer meeting and the pulpit.





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